

735

# THE COVENANTER,

DEVOTED TO THE

Principles of the Reformed Presbyterian Church.

JAMES M. WILLSON,  
EDITOR AND PROPRIETOR.

---

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

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

PHIL. III. 18.

VOL. XV.

PHILADELPHIA:

WM. S. YOUNG, PRINTER, REAR OF 52 NORTH SIXTH ST., BELOW ARCH.

1859.

THE  
COVENANTER.

SEPTEMBER, 1859.

SUCCESS IN LIFE.\*

Young Gentlemen of the Society of Inquiry,—All men, however they may differ in the aims they set before them, and in the means they employ, desire a successful career. Youth, ingenuous and aspiring, anticipates the prosperous termination of its, as yet coming, period of active effort in the conflict of life. This is eminently true of such as have been favoured of God with happy, early opportunities: whose upward and onward tendencies—so far as any of these have survived man's fall and apostacy—instead of being checked and blighted by base surroundings, or the crushing hand of oppression, domestic, religious, or political, or the grinding weight of poverty and hardship, have been stimulated by the reviving influences of parental and other instructions, and by the ever-present example of the wise, the thrifty, the useful, and the beneficent. These hopes are in the vast majority of cases rather the product of vague imaginations, than of an intelligent judgment: certain to be largely modified and chastened by subsequent experience: but do, notwithstanding, exert a most important and not undesirable influence upon the individual life, and upon the social state in every department. They quicken the pulse of society, and afford a compensation—often much needed—for the timidity, suspicion, and even hopelessness, which a larger acquaintance with the stern realities of life, not rarely engenders in the minds of the world's weary combatants.

“But yet, methinks, when wisdom shall assuage  
The griefs and passions of our greener age,  
Though dull the close of life, and far away  
Each flow'r that hail'd the dawning of the day;  
Yet o'er her lovely hopes that once were dear,  
The time-taught spirit, pensive, not severe,  
With milder griefs her aged eye shall fill,  
And weep their falsehood, though she love them still.”

Young gentlemen, you are about to enter upon the arena—to take your places among those who are already in the field. You have made choice of your calling: the best of human avocations. In the themes

\* An Address delivered before the Society of Inquiry of the Reformed Presbyterian Seminary, Allegheny, March 23d, 1859. By James M. Willson.

Rev. Board to Willson, W. B.

with which it is habitually conversant: in the objects at which it aims, in the agencies by which it works, in the singular relations which it bears to the invisible and eternal, in its connexion with every present interest of man, in its bearings, above all, upon the future destiny of immortal souls, no other calling can enter into comparison with it. Other human occupations have their peculiar value and excellencies. They may have to do with matters and issues of no inconsiderable moment. They may fill no unworthy place in the vast and complicated system of human society. They may be indispensable to the physical comfort and well-being, the health, the order, the progress of mankind. They may be essential elements in a high state of civilization, and may even re-act with no little energy upon the higher interests of morality and religion. But in their specific and proper aims, and in their immediate results, they come far short of those of the Christian ministry. All lawful avocations are to be held in honour. There may be—there are—some of these that furnish ample scope for the workings of the most vigorous and well-furnished intellect. Some are calculated to develop, and call into active exercise, the finer feelings of the heart. Some may claim to be honoured and efficient aids in the great work of human redemption. But none the less does that calling, which has been the object of your choice, rise far above them all in its intrinsic dignity and far-reaching results.

You desire success. A success—far other than the mere securing of a temporal support. You are too wise to have selected the ministerial calling as an avenue to earthly fortune. You rather pity the man who can devote his soul and his efforts to the mere accumulation of this world's good things, while he neglects the culture of mind and heart, and treats with unfeeling indifference the claims of the living or the suffering around him. A success—not measured by the acquisition of name and influence among your fellows. You rather mourn over the infatuation of the man who has no higher ambition than to secure reputation and power on earth. A success—not consisting in a life spent in ease, and in the indulgence of intellectual appetites and tastes. You rather commiserate the condition, however smooth and pleasant may be the life, of the man who lives for no higher ends than these. Rising no higher than the highest of these aims, life is, after all, but a failure—a magnificent one, it may be, but still a failure! and all the more sad and disastrous, as it has been apparently the more successful. Nor would you be satisfied to enjoy as the results of your labour, no more than the consciousness that you had been instrumental in ameliorating, by your instructions and example, the present condition of your fellow-men; eminently excellent as is a life so spent, in comparison with that of him whose soul is devoured by thirst for gold, or corrupted by the pursuits of ambition, or wasted amid the luxuries of literature and art.

Your aim is to teach men the things of God. To quicken their hearts in the divine life. To win them to Christ. To emancipate them from the bondage of sin. To rescue them from the Devil's power. To awaken in their souls high and holy aspirations. To train them in the worship and service of the Most High. To cheer their hearts, often depressed and worn with life's toils, and cares, and disappointments. To fit them for a state of blessedness ineffable and

endless. To win, that you may wear them as jewels shining with an undying lustre in your crown of glory, and in the crown of your Master and Redeemer in the heaven of heavens. Remembering, also, that pursuing these as your highest aims, you are working for the true amelioration of man's present estate, and doing your part in bringing the world into voluntary and happy subjection to the law and government of the Messiah. The manner and spirit in which the work of the ministry is performed have much to do with its success. So it is in every department of human action. There is a relation between means and ends. And this not only of such sort that ends follow the use of means; but of such sort, also, that ends do generally bear some proportion to the means employed to secure them. True, there are cross currents in the kingdom of Providence. The wisest plans—the most persevering efforts—the most benevolent designs—may be baffled, and prove apparently fruitless. The man of business, sagacious and cautious, may find his shrewdest calculations at fault. In the crash of a commercial crisis, he may sink, as the stanch ship is overwhelmed by the resistless cyclone, in spite of the skill and energy of the most practised and wary commander. The swelling torrent, the drenching and unseasonable rains, the parching drought, the untimely frost, the invisible insect, may defeat the hopes of the diligent and prudent husbandman. Disease, directly from the hand of God, may seize upon the frame of the strong man, and arrest him in the midst of his career. And so in the higher fields of work and effort, the common laws of human success are overruled for the time by some element, it may be, in the hidden scheme of the Divine purposes. Instances of this sort there are in the ministerial calling. Judah had sinned, and the days of God's vengeance had come. Hence few regarded—fewer still believed—God's weeping prophet, Jeremiah. Nor do the equally gifted and equally faithful gather the same fruits of their labours. God is thus ever teaching men, if they would but learn, that the "Heavens do rule;" that if man *proposes*, He himself *disposes*. That He is not a God afar off, but nigh at hand; that He will not give His glory to another. Still exceptions must not be exalted above law, nor allowed to obscure its existence and workings. There is but little truth in the hackneyed language of a favourite poet. It may be true in the material world, that

"Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air;  
And many a gem of purest ray serene  
The dark unfathomed caves of ocean bear."

But when the poet adds, applying this beautiful strain, and speaking of an inglorious grave,

"Some mute, inglorious Milton here may rest,  
Some Cromwell, guiltless of his country's blood,  
Some village Hampden, with his dauntless breast,"

we enter our most decided protest. This is not God's ordinary way, at least, of dispensing his gifts. Eminent endowments, physical and intellectual, never fail to make themselves known and felt, too, and this in every age, and in every nation, Greek or barbarian, Christian or heathen. Among the untutored savage tribes, the warrior of more

than common prowess, is the boast of his clan—the terror of his enemies. In civilized society, the skilful artisan, the elegant penman, the expert accountant, the enterprising merchant, the polished orator, the profound reasoner, the experienced and pains-taking farmer, the notable housewife, the benevolent matron, the maiden of singular fairness and grace, all hold in their respective spheres a position of seen, admitted, and not uninfluential excellence. Still more to our purpose, each of these abides as a model for imitation—so far as imitable—and diffuses an influence, mighty in the aggregate, in the progress of social and national prosperity. True, there are few whose names reach far: few who become the Koh-i-noors of the world—“whom not to know, argues yourself unknown.” True also, that some who might have shone with far-reaching lustre, sink early into the darkness of the tomb. True also, through the operation of causes indefinitely varied, often for want of the proper balance of their faculties, some fail to reach the height to which their gifts appear to entitle them, and this especially in a condition of society compactly organized by an advanced civilization. But—and this is equally true—worth, genius, and power, will emerge to occupy a place more or less nearly approximating to that which an impartial judgment would assign them as their due. I appeal here with confidence to the observation of my hearers. Some we may have met with who have seemed to have been indebted to favourable circumstances at least as much as to their own merit—but certainly we have met with few in our intercourse with men—perhaps with none—who required only a wider field to take their place among the world’s renowned actors or benefactors. Bad as the world is, it is not so silly as not to know in the main, and even discover those who are able to serve its ends. We may take it for granted that the world gets the use and benefit of the great mass of existing active talents and attainments. As well might you attempt to cap the volcano, as to put an extinguisher upon an incipient Milton in the realms of poetry, or upon an embryo Newton in the department of mathematical research—upon a Howard in the world’s circumnavigation of charity—or even upon a Stephenson, or a Watt, or a Whitney, in the regions of mechanical invention. No, be assured, young gentlemen, eminent properties of intellect and of heart will make themselves manifest—not to the entire world—not even to a very extensive circle, it may be—but within a range large enough to furnish a sufficient field for their honoured and satisfactory exercise. Or—and this is really to express the same thought in other language—whatever exceptions we may note, real or apparent, there is yet abundant encouragement to learn well the elements of success, and to nerve every energy to acquire them. Not merely for the purpose of having and enjoying them—not to attain a name among the great, but to lead useful lives, as happy and honoured as God permits them to be—so to act our part as that the world and the church shall be the better for us, and we at last—for so I define a successful life—ininitely the better for having lived and toiled in them.

But what are these elements—either of character or of conduct—which tend to bring success in the busy scenes of life, and particularly in its higher departments, and, above all, in your destined calling? It were impossible to enumerate all these within our narrow limits.

Hence, I omit, not as less important, but as perfectly obvious, nearly all the essential attributes of a Christian character. I shall say but little of the intimate springs and sources of a life truly successful in its course and its issues; the fear and love of God; faith in Christ; reverence for His word; hope in God's mercy; sincere evangelical piety. Nor shall I allude to mere intellectual endowments, or treat directly of a life of common morality, indispensable as these are in every aspect; for the former largely regulates the measure of the results accomplished; and without the latter, whatever good we may be the instruments of effecting, the end will reveal that for ourselves we have been "walking in a vain show." I restrict myself to such traits of character as may co-exist with any working measure of mental capacity, and not noticing even all these, but such alone as hold a leading place, and are more or less of an obligatory character, remembering, also, that there are many difficulties in adjusting a matter so complicated—difficulties which I shall only partially attempt to settle. And—

I. *Undivided attention to one's chosen avocation.* Every true man has at least two businesses. The one his special calling; the other comprehending a wide range of duties, arising out of his domestic and social relations, and his personal responsibilities as a subject of God's moral government—as a sinner needing salvation. The latter—while in the case of the vast majority of men of paramount importance—can, after all, but claim a portion, and it may be comparatively a small portion—the assertion may seem a strange one—of the time and energy, mental and physical, of the man engaged in a special and definite avocation. Ever to be kept in mind; to be carried in thought, to the store, the factory, the field, the office; constituting, as they do, the higher ends of life; pervading, in short, the entire tissue of the most active life, they become the objects of direct and conscious present attention, only in the hours which we may lawfully style the hours of leisure. Business, when it calls for effort—business in the seasons and hours of business—and not always then exclusively, for it may thrust itself upon the meditations of hours of leisure—demands a vigilant, an undeviating, and an attentive devotion, unseduced by the enticements of pleasure, or by the allurements of other, and perhaps, very desirable objects, or by promises of speedier acquisitions held out by other employments, however flattering.

Thought must grasp the true nature of a man's occupation, and ascertain its laws. Wisdom must adjust to these the plans and projects of the day. The hand must execute the devices of wisdom. No employment, worthy of a man's choice, will allow distracted interest and divided attention. The merchant must follow his merchandising. The mechanic must abide among his tools and his materials. The farmer must look well to his flocks and his herds—his fallows and his pastures. The lawyer must trim his midnight lamp over the mazes and complications of civil legislation and judicial precedent. The physician must give his mind and his heart to his beneficent ministry to the afflicted.

You will not misunderstand me. I urge no surrender of the soul to any mere human pursuit. These are, in their intrinsic value, but subordinate to the higher duties arising out of man's natural and moral relations; and if there be any apparent exceptions, it is only because some avocations coincide largely with the loftier ends of life. Nor

would I discourage in any—far from it—the filling up of the intervals of active occupation in such ways as tend to replenish the intellect, to improve the heart, to awaken the sympathies, to cultivate a taste for the refined and the beautiful, and thus to prepare the man for meeting well the calls of social duty and religious obligation. To plod along without curiosity, without a heartfelt interest in the general welfare, without concern for the magnificent drama of life enacting around him, or enacted in the past, is unworthy a being, intellectual, social, responsible. The mere man of business is scarcely more than half a man. But none the less is it a truth of the first magnitude, that business, to be successful, must be pursued with a loyal and earnest attention and interest. Not even literature, or science, or the graces of art, should be allowed to interfere with its allotted times and efforts. The elegant and accomplished Roscoe, of Liverpool—the author of the life of Lorenzo de Medici, who has gained a high niche in the temple of literary fame, absorbed—I do not say upon the whole unwisely—in these extraneous efforts, sank in his advanced years into the depths of pecuniary bankruptcy. Men have just now got a lesson, which it is to be hoped will not soon be forgotten, on the absolute necessity of a rigorous adherence to one calling, and one way of advancing it. Allured by the prospect of rapid and easy gains, thousands during the preceding season of unusual prosperity, rushed from every class of society into the forbidden paths of outside speculation, only to meet disaster and ruin. No American needs to be told how fatal, in hosts of cases, have been the enticements of the political arena. There, lie slain thousands who might have prospered and been happy in the quiet pursuit of some more humble and obscure, but far more safe, and as things now are, more honourable occupation.

The ministerial calling, above all, allows of no diversion of purpose or of effort. (1.) It is worthy of the utmost devotion. Its magnificent themes demand the closest examination. The acceptable and impressive discharge of its great public functions, demands meditation profound and constant. Its relations to the hearts of men, and to the condition of society, demand careful and exact observation. (2.) The Christian minister—and in this his calling differs from every other—is specially set apart to a very peculiar work: pledged to it in forms most solemn, and by sanctions the most imperative. Its active duties address their claims to the heart in its most earnest and devoted moods. (3.) There is no apology, unless dire necessity, for permitting any intrusion upon its sacred precincts. The work of the ministry lies in the direct line of those common obligations which have been already alluded to as resting upon us all, as members of society and servants of God. Still more. The acquisition of furniture for his work, presents the Christian minister with every opportunity that can fairly be desired for the enjoyment of the highest intellectual gratification which science and literature, history and poetry, are able to impart, and of all the lawful pleasures to be gathered in the fields of art in all its various departments. In these he may indulge, provided they be sought for and enjoyed in strict subordination to his distinctive calling, not for mere personal gratification, but with a single eye to the cultivation of the intellect, and the replenishing of the mind with stores of knowledge, and to the acquisition of a refined mental

culture: these, in turn, to be used as auxiliary to the elucidation of God's truth, its defence against all opponents, and its perspicuous and forcible presentation in public ministrations. So far as active efforts are concerned, the ministry opens a wide field; for, it may be added, that all efforts in the line of moral reform have a near relation to the ministerial calling, and so fall not only within the range of the duties arising out of the moral relations of the *man*, but of those belonging to his specific calling, and hence warrant such a measure of active interest in them as does not encroach upon his more definite obligations. Finally: it surely needs no argument to show that to turn aside to the common pursuits of gain, or to occupy the place of an active partisan in any political faction, is to lower the dignity, to impair the influence, to hazard or destroy the usefulness of one who holds an office so peculiar in its character, so eminent in its own proper functions and duties.

II. *Unwearied and persevering diligence.* Partially anticipated already, this deserves, notwithstanding, distinct consideration. It is one of the prime and indispensable elements of success every where, and in every calling. Industry is not omnipotent; but, well directed, can accomplish marvels. It can never be a substitute for talents or skill; but it may, and often does elevate, in the long run, both in the walks of business and on the bench of the scholar, mediocrity and awkwardness, far above their more gifted, but less patient and constant competitors. A bold stroke may seem to accomplish great results; but it is to be remembered that like one to many thousands are the chances in every lottery in life; and hence the idle waiter for something to turn up, finds himself left far behind in the race, unhappy and disappointed, while the assiduous worker is gradually, but surely advancing in his career, rising and gaining fresh strength for further and more vigorous effort. Industry, besides, is an element of success, inasmuch as it secures the approbation, favour, confidence, and help of those with whom we are connected in life, and upon whom, under God, our opportunities for effort greatly depend. It is, moreover, essential to that cheerfulness and content, without which the heart grows feeble, and the arm is deprived of its proper activity and vigour. Industry is the true elixir vitæ, as well as the mighty key which unlocks the treasures either of wealth or of knowledge.

In the calling which you have chosen there is ever work enough to do: work which the Christian minister is bound to do, by the most imperative obligations. The treasures with which he is put in trust are not only most precious, but are in kind most varied, and in number countless. Summed up in one great name, Christ—a crucified Saviour—they embrace all that man can here know and enjoy of God, all that can be learned of man's character, duties, privileges, and destiny. These, with collateral subjects of inquiry and research, furnish topics absolutely inexhaustible. Add to these the knowledge of the past and present operations of the Messiah's hand in the kingdom of providence, and the detailed and minute investigation of that human nature with which the Christian minister has ever to deal, and we need no further argument to convince us that his work demands—even in his preparations for it—his unwearied and persevering efforts. Nor is this all. It is indeed much—very much—of that which calls



for his constant attention. For I do not assent to the feeling—perhaps I should say the opinion—that the proper field of ministerial exertion lies in great part in some or any department of mere out-door evangelical labours. First in order of intrinsic importance: first in order in the divine institution of the office itself: first in order in reference to success, we must place that department of ministerial work, which is summed up in the phrase, “preaching the gospel.” Whatever labours besides he may undertake, this one distinguishing and most efficacious function must ever hold the highest place,—with this nothing must ever interfere. But alone it does not fill up the duties of his calling. Far from it. If it be—as it certainly is—obligatory upon every Christian to use his personal influence for the spiritual welfare of his dying fellow-sinners: if it be a common and a high Christian duty to visit the widows and fatherless in their affliction: to warn, to comfort, to support such as need Christian counsel or encouragement: if the Christian and the patriot ever feel a deep interest in the culture and character of youth,—much more should the Christian minister recognise all these as lying within the range of his official duties. In fact, what is the Christian minister but one who has been officially called of God, and set apart to the daily and weekly—the constant and life-long attendance, upon certain functions which in a certain sense are required of all? Moreover, the law is explicit, “Preach the word; be instant in season, out of season:” the example is clear and authoritative, “Warning every man, teaching every man.” Like his Master, he should “*go about doing good*;” and it is beyond question, that most blessed and even unexpected results often follow the direct personal address, when more public efforts seem to have failed. The diligent minister—using such diligence as promises success—will combine, judiciously, according to his peculiar habits and ability—these departments of labour: assigning each its proper place, and rendering each as he can, conducive to success in the other; and thus enriching both, with priceless returns.

I would raise no undue expectations. I do not affirm that mere diligence, however constant or well guided, will infallibly secure success, immediate, marked, and manifest. We must leave room for exceptions, and also for the fact that success may be long delayed. But it is even more true in the ministerial calling than in any other, that without persistent effort results cannot be looked for. The blessing of God does not rest upon the languid movements of the indolent minister. Thorns will grow up, and encumber and choke the vines of the untended vineyard. On the other hand, successful ministers have ever been laborious men—laborious in their own proper calling. Paul “ceased not warning every one night and day,” while he preached Christ in the capital of Proconsular Asia. The worthies of the primitive and early church, differing widely in other respects, were men of unceasing and devoted toil. Luther, Zuinglius, Calvin—a name never to be mentioned but with the highest honour—Knox, Melville, Henderson, Howe, Flavel, and their compeers and coadjutors; with the men who planted the gospel vine in this land, were all men willing to spend and be spent. God blessed them, and He will ever bless—sooner or later—such, and such alone, as follow their example.

(To be continued.)

## MISSIONARY CORRESPONDENCE.

## A TOUR IN PALESTINE.

Beirut, February 7th, 1859.

My Dear Brethren,—The convent, briefly alluded to in my last, at which we spent the night in Bethlehem, and of which I wish to speak more fully, is a large fortress-like structure, built of stone, with walls of some five feet or more in thickness, situated on the eastern brow of the eminence on which the town itself is built, presenting an imposing appearance to the stranger, and overlooking by its commanding position the adjacent valley to the left, whose neatly terraced and richly cultivated sides give evidence of an industrious people, and the superior fertility for which the soil around Bethlehem was anciently celebrated, as is indicated plainly, both by its ancient and modern name,—the former, Bethlehem—“House of Bread,”—the latter, Beit-Lahum, “House of Flesh.” The site was originally occupied by an edifice erected under the auspices of the zealous Helena, entitled “The Church of the Nativity,” from a cavern which it encloses, in which the monks say was the manger (marked, as is usual, by an altar) in which the Saviour of the world was born; an assumption, of course, which becomes more or less interesting to the visiter in proportion to the strength and character of the faith exercised. Ours, being rather weak in Popish legends generally, but especially in their traditions in reference to places of interest in the Holy Land, we attached but little importance to the remarks of our spiritual attendant; and were consequently but little edified on this or any other place of traditionary interest pointed out, except the reputed room of Jerome, into which we were shown, where it is said he revised his version of the sacred Scriptures, besides several others of his valuable works, and the tomb of the learned father, as also that of the historian Eusebius. The building at present is shared in common by the Latins, Greeks, and Armenians, who have each a separate chapel, in which they perform their equally idolatrous worship to *that* Saviour, whose nativity they profess so devoutly to commemorate. But we need not dwell on scenes like these; the pleasure we felt in visiting Bethlehem was not dependent on the traditions of monks. Persuaded as we were that we were indeed in Bethlehem-Judah, we knew from the highest and most infallible authority—from the inspiration of the Bible—that we were not only in the city of Boaz and Ruth, where were the possessions of Naomi—where Jesse the Bethlehemite lived, and therefore celebrated for being the spot where David was born, and where by Divine appointment he was anointed to be king over Israel in the room of Saul; but in the place made for ever memorable by the single event which pre-eminently distinguishes it above all others, as being the birth-place of the Messiah, our New Testament King David, whose wondrous incarnation was announced to the lone “shepherds abiding in the field, keeping watch over their flocks by night,” by a multitude of the heavenly host gladdening their astonished ears with the joyful salutations, “Glory to God in the highest, and on earth peace, goodwill toward men.” Tidings which, though welcome to the humble shepherds to whom they were communicated, were soon succeeded by sadder scenes, by a “voice of lamentation and weeping, and great mourning heard in Rama, Rachel weeping for her children, and refusing to

be comforted because they are not," in the execution of the bloody edict issued by the cruel Herod to "slay all the children that were in Bethlehem and in all the coasts thereof, from two years old and under according to the time which he had diligently inquired of the wise men" as to "the time the star appeared;" supposing thus, by the accomplishment of his wicked design to frustrate the purposes of God; but the jealous rage of the tyrant has long since spent its fury, and the star that guided the wise men has fulfilled its mission, and passed away while *that* Bright and Morning Star from the offspring and root of David that dawned o'er the hills of Bethlehem some eighteen hundred years ago, has reflected its glory from the East in the increase of its lustre and brightness, until earth's most distant portions have caught some glimpses of its heavenly rays. O! what an influence for good has gone forth from that lowly spot, since the fulfilment of the prediction, as it is written, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel!"—an influence that has changed the destinies of the mightiest empires, and *one* that is destined yet to transform the nations all until the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ. Refreshed by a comfortable night's lodging, we rose early on the following morning with the intention of completing our trip to Hebron, by going and then returning to Bethlehem the same day; so setting out at an early hour, we rode quickly through the town, descended the precipitous hill-side, and following the winding pathway to our left, reached after thirty minutes' riding, the village of Urtas, situated in the valley beneath—a pleasant little retreat containing some ancient ruins, but chiefly distinguished for its rich and neatly-cultivated gardens, the work and taste of a Mr. Meshullam, a converted Israelite, who resides there. The valley is narrow and finely sheltered, making it admirably adapted to the production of the rarest and choicest fruits. Perhaps, for fertility of soil and diversity of scenery, the little vale of Urtas can scarcely be surpassed. A few minutes' ride, after emerging from the dense mass of shrubbery and trees, brought distinctly to our view the celebrated pools of Solomon, consisting of three immense reservoirs of different sizes,—the first being three hundred and eighty feet in length, by two hundred and twenty-nine to two hundred and thirty-six in breadth—the second, four hundred and twenty-three feet in length, with a breadth like the former—and the third, five hundred and eighty-two feet in length, by one hundred and forty-eight to two hundred and seven in breadth, with a depth varying from twenty-five to fifty feet. These spacious pools are evidently of great antiquity, as is plain, not only from the magnitude of their dimensions, but also from the character of their workmanship and structure—being strongly built, partially hewn out of the solid rock, and so arranged on the side of the ridge which rises above them, that the bottom of the first is higher than the top of the second, and likewise also in regard to the second and third—the object undoubtedly intended by such gradation being the collection of the greatest possible amount of water, accomplished by means of an aqueduct communicating with a subterranean fountain some distance to the north-west, which passes along beside the pools, and after

sending out through the medium of minor ducts a surplus for their supply, winds its way around through Bethlehem, where, through the agency of a branch aqueduct, enough is carried off for the use of the town, and then passes on to Jerusalem. This aqueduct is still in pretty good repair, and though not particularly spoken of or specified in Scripture, was probably the method by which the temple was supplied, as it serves the purpose still of bringing water to the Mosque of Omar, its ancient site. We traced its course outside the city near the well of the Harem, and regarding it the work of Solomon, a supposition strengthened by the testimony of Josephus, who informs us "there was a city near Bethlehem called Etham, fifty stadia from Jerusalem, having rivulets and gardens, and to which Solomon was in the habit of taking a morning drive;" it, together with the pools that may have furnished water for irrigating the gardens and orchards that once adorned the luxuriant vale, constitute an enterprise worthy of Solomon's golden reign, and sufficiently great and grand to warrant the application to this remarkable spot of the beautiful passage in Ecclesiastes, given in the second chapter, verses four, five, and six:—"I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me *pools of water*, to water therewith the wood, that bringeth forth trees;"—a graphic description of "works," which, though great and magnificent in themselves, were not sufficient to satisfy the mind of the monarch, or to ward off the vexation of spirit he felt for the vanity of earthly things. "Because," he says, "I should leave it unto the man that shall be after me; and who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour, wherein I have laboured, and wherein I have showed myself wise under the sun. This is also vanity." An apprehension sadly verified in the present possessors of the Holy Land. These splendid relics of the past—these monuments of the lofty genius of the extraordinary mind that originated them, still survive; but all else, how changed! The glory of their wise inventor has departed and gone for ever—his wisdom and greatness finished, or lives in the memory like a dream; and this noble scheme, as at first devised, instead of supplying the temple of God with water, is *now* employed in Mohamadan service in their infidel worship on that sacred mount. The heritage of Jacob is cruelly devoured by strangers, and *fools* have taken possession of the labours of the wise.

Leaving the pools of Solomon, we soon ascended a rocky ridge, and hurried on through a neglected and broken region, with here and there a little patch rudely cultivated and wholly destitute of either villages or habitations, with scarcely any thing to vary the monotony of the dreary scene, save the sight of some anxious shepherd tending his flock of sheep or goats—strange to say, with weapons of warfare girded about him, thus indicating the dangers and insecurity of the part through which we were passing—dangers of which we became more strongly convinced as we advanced, by the sudden appearance from time to time, of suspicious-looking characters from some lurking-place or hill-top, only deterred from making an attack by our overpowering number. We were, in one or two instances, fiercely stared at; but in no case did we experience or suffer farther molestation. But scenes

began to change. The rich soil of the fertile valley upon which we had entered, and the tastefully walled vineyards on either side, adorned with luxuriant vines, were sufficient to remind us that we were indeed in the valley of Eshcol, memorable for the rich clusters brought "from thence" by the spies, "borne between two upon a staff." It was here we understood the full force and meaning of the beautiful figure alluded to in Isaiah, (v. 2,) where Israel is compared to a well-cultivated vineyard, with a tower and wine-press in the midst; the vineyards around Hebron being the only ones we saw in our travels through Palestine, with a tower in their midst. The tower, which is built of stone, and of considerable elevation, is used by one employed to keep the vineyards from all intruders—from "the foxes, the little foxes that spoil the vines," during the grape season, oftentimes to the neglect and injury of his own, serving thus forcibly to illustrate the pathetic language in Solomon's Song, (i. 6,) "They made me keeper of the vineyards; but mine own vineyard have I not kept."

Hebron, or El Khulil, the Friend, the modern name, venerable with years and associations, soon broke upon our vision; and after a few minutes' ride, we found ourselves wending our way through its hoary walls and narrow streets, amid the gaze of its sullen inhabitants, and the half-stifled and sneering epithets of Kalab and Khanazir, falling contemptuously from their lips. With such greetings we were glad to escape the fanaticism and rudeness of the town, to seek a more quiet retreat for taking our lunch, which we found without the walls, beside an ancient and peaceful olive grove, where we saddened as we talked and retrospectively viewed the past. None doubted but we were in Arba, the place to which Abraham came of old, near Machpelah, which is before Mamre, where rests the mortal remains of the patriarchal band. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife;" "and there," says the patriarch, "I buried Leah." There, too, *he* was afterwards buried in compliance with his dying request. Hebron, or Kirjath-Arba, was given by Joshua to Caleb, as a reward for his courage and faithfulness in refuting the false report of the recreant spies. Hebron became one of the cities of refuge. David made it the seat of his kingdom during the first seven years of his troublous reign; and there, by his command, the murderers of Ishbosheth were executed, and their hands and feet cut off, and hung over the pool which still remains—regarded by tradition as the identical pool of Scripture. O, what a history is connected with that ancient place, (with the exception of Damascus, probably the oldest inhabited city in the world,) a history reaching from the time of Abraham to the present—embracing a period of nearly four thousand years, most intimately associated with the conquest and possession of Palestine, the promised and lasting inheritance of the natural descendants of "the Friend of God!" And as we surveyed the Mohammedan mosque, a structure of great antiquity, probably containing the ancient Machpelah, the burying-place which Abraham bought, we could but think of the illustrious dead still slumbering in its sepulchres, and almost ask ourselves the question, Had God been faithful to his promise, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God?" Had

he faithfully performed his promise to Abraham and his seed? There are times when thoughts like these, through the force of circumstances, produce an impression on the mind, but the effect is only momentary. With the assurance the land of Canaan was given to Abraham and his descendants, as a possession for a limited period merely, namely, during the continuance of the church exclusively among the Jews. When that period had expired, by the coming of the promised Seed, "in whom all the families of the earth should be blessed," the middle wall of partition was for ever broken down, so that the Jews at present have no more or better title to the land of Canaan, than to any other country in the world. Nor shall their title be renewed thereunto upon their conversion unto God; for the limitation of their right was to that time wherein it was typical of the heavenly inheritance; *that* now ceasing for ever, there can be no *especial* title to it revived,— a truth which made us feel that God had been faithful to his promise; and that we, though *Gentiles* and *strangers* in the land of Canaan, could claim a portion of it as our inheritance, by better and stronger ties of relationship to "the father of the faithful," than his descendants according to the flesh. O, sad thought! May the time soon come when the veil shall be removed from the mind of the Jew as he reads Moses and the prophets, that the ungodliness which now covers that outcast people as a cloud, may be taken away!

Having finished our lunch, and rested ourselves awhile, we proceeded to visit on our return the only *remaining* object of interest we felt anxious to see, either *in* or *about* Hebron, namely, a venerable tree, between twenty and thirty minutes northward, up the valley, entitled "Abraham's Oak." This splendid tree—a giant of its kind—"measures twenty-three feet round the lower part of the trunk, and its foliage covers a space of nearly ninety feet in diameter." Probably there is not so fine an oak in Syria. Some say it is the veritable oak, beneath whose shade, or under whose branches the patriarch's tent was pitched; when "the Lord appeared unto him in the plains of Mamre; and he sat in the tent door, in the heat of the day," &c.; but this is quite incredible. It is, however, to say the least, a worthy and time-honoured representative of Abraham's ancient oak.

Leaving the plains of Mamre about two P. M., we reached Bethlehem near eight in the evening, returning by the road we came, fatigued and wearied to excess, having been seated in our saddles for a period of thirteen hours. We spent the night, as before, in the convent; and resuming our journey as early as our jaded frames would suffer us on the following morning, we returned to the Holy City; visiting the tomb of Rachel on the way, a little to the left of the road, marked by a small, white, square building, surmounted by a dome. The structure is evidently modern, but its authenticity is unquestionable. Mohammedans, Jews, and Christians, all concur in this belief. "And Rachel died and was buried in the way to Ephrath," we are told, "which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day." Taking our leave of Rachel's tomb, we reached Jerusalem at an early hour, when we busily employed ourselves in making preparations for an early start to Jaffa on the following morning.

As ever, yours in the gospel,

J. BEATTIE.

## DO YOU THINK?

Do you think that your sins are washed away in Christ's blood, when they are there still, and you are committing them? Would they be here, and you doing them, if they were put away? Do you think that your sins can be put away out of God's sight, if they are not even put out of your own sight? If you are doing wrong, do you think that God will treat you as if you were doing right? Cannot God see in you what you can see yourselves? Do you think a man can be clothed in Christ's righteousness at the very same time that he is clothed in his own unrighteousness? Can he be good and bad at once? Do you think a man can be converted—that is, turned round, when he is going on his old road the whole week? Do you think a man has repented, that is, changed his mind—when he is in just the same mind as ever as to how he shall behave to his family, his customers, and every body with whom he has to do? Do you think that a man is renewed by God's Spirit, when, except for a few religious phrases, and a little more outside respectability, he is just the old man, the same character at heart he ever was? Do you think that there is any use in a man's belonging to the number of believers, if he does not do what he believes; or any use in thinking that God has elected and chosen him, when he chooses not to do what God has chosen that every man must do or die?—*Kingsley.*

## FOOLISH TALKING AND JESTING.

Paul has specified two vices of almost universal prevalence, namely, "foolish talking and jesting." To these belong all merely vain and idle conversation and silly witticisms, especially such as excite laughter in any way at the expense of another person. Such are not convenient:—(1.) Because they are *unbecoming*. They would be considered unsuitable in a man holding some high office of state. For by indulging in them he would certainly lessen his own dignity, and thereby the dignity properly attaching to his office. Now, the Christian holds a higher office, than is in the power of any earthly government to bestow. He is as a city set upon a hill, is to be a living "epistle," an "example of the believers," in word and conversation, as well as in charity, purity, &c.

(2.) Because they are *unprofitable*. No man whose mind is fully bent upon any important end in this life, finds time or inclination for such waste of words. He endeavours to make every thing, even his leisure conversation, subserve the great end he has in view. And shall Christians be less careful? They who are commanded to "redeem the time," to be as servants "waiting for their Lord," to be always ready, always "looking for and hastening unto" the coming of the great and terrible day of the Lord?

(3.) Because they are *hurtful*. They tend to dissipate the mind, and unfit it for higher duties and enjoyments. "Idle jesting" easily becomes a habit, and once fastened upon a Christian, is sure to break out often where it will be felt to be very unseemly. It is unfriendly to serious conversation, to meditation upon those things which Timothy was commanded to give himself "wholly" to; and especially is it

unfriendly to that frame of mind in which alone we can hope to hold communion with our Father in heaven. "What manner of persons ought ye to be in all holy conversation and godliness!"—*Episcopal Recorder*.

#### SUFFER AS A CHRISTIAN.

"The disciples were called Christians first in Antioch," Acts xi. 26. It is a blessed name; we ought ever to glory in it, and never be ashamed of it; but the bare name will no more avail us in life, death, and judgment, than to be called rich, while we are in pinching want. Christ signifies Anointed; He was anointed to be our Saviour, Acts x. 38. All who are saved by him, and come to him, are his anointed ones. So John speaks of all Christ's living members, "Ye have an unction from the Holy One." 1 John ii. 20. To anoint, is to consecrate, and set apart for holy and spiritual purposes. Christians are consecrated and set apart from the rest of the world, to be a people peculiarly devoted to the glory of Jesus; they are the jewels which compose his mediatorial crown. Are you thus highly honoured by the Lord of life and glory? Is your soul anointed by the Spirit of Christ? Then, verily, the world will also anoint you with their spirit. The more the unction of the Holy One is manifest in your walk and conversation, so much the more will the wicked one and his children bespatter and besmear your character with reproach and infamy. Thus you will be sure to suffer as a Christian, at least in your good name. This must be cast out as evil; only take heed that you suffer *as* a Christian; that it be for confessing Christ, and adorning his gospel. As you love Christ, and have a tender concern for his glory, Oh let him not be wounded, and his cause dishonoured, by any unholy, unjust, immoral actions, &c. Remember, the men of the world are vulture-eyed to your faults, glad to spy, and eager to proclaim them, with an air of triumph, saying, "See here, these are your Christians." But if you really do suffer as a Christian, who have given up yourself to be a disciple of Christ, are following him in the regeneration, and therefore are the butt of contempt, and a mark to be shot at by the profane wit of ungodly men, be not ashamed; be not confounded; do not hang down your head with fear, but look up to God with joy. Glorify him for thus honouring you; remember on whose behalf you suffer; put all your sufferings for Christ to his account. You have Christ's note of hand; he will surely pay it. But if you are ashamed, it is a sign you cannot credit him. What! is the credit of Jesus, the God of truth, bad in your eyes? Be ashamed, for want of faith to trust him. Meditate often on that day when Christ shall come in the glory of his Father, to confess those who now confess him. Luke xii. 8.—*Mason's Spiritual Treasury*.

#### EXPOSITORY PREACHING.

We find the following in the General Assembly's (O. S.) "Narrative." "Expository preaching" is what with us is called "lecturing:"

"Several Presbyteries mention specially expository preaching as a means which has been employed with evident good results. The Assembly would take this opportunity of recommending to the ministers under its direction attention to this mode of preaching, so well adapted to do honour to the word of God, and which the Fathers of a preceding age employed with such eminently good effect."



## TRAINING OF YOUTH FOR THE MINISTRY.

The following communication presents one aspect of a very important duty of the church, her ministry, &c., in reference to candidates for the ministry. But could this not be extended? Might not the efforts of the church be directed, in some form, to aiding in the preparatory course of study? Are there not cases in which some help could be judiciously given to youth, by some mode of assisting them in their efforts, even before they are prepared to enter the Seminary? We think some plan could be devised by which this could be accomplished, and with great benefit to the church. We merely throw out the suggestion. [Ed. Cov.]

That this is a subject of vast importance as it respects the perpetuity and prosperity of the church, none will for a moment deny; and no less true is the fact that it has not hitherto received the practical consideration which its merits imperatively demand.

Many parents, having sons of promise, would no doubt willingly dedicate them to the service of Christ in the gospel ministry, did they only possess the means to give them the necessary education for this important calling; therefore, in order to obviate such obstacles, the following information is respectfully submitted. As Trustee of Synod, I hold a large amount of funds donated to Synod by the late William Acheson, the interest of which, by direction of the donor, "is to be applied to aid young men in obtaining a theological education, who would be unable, unaided, to obtain such education." Now, this sum has increased so much that there will be a sufficient amount in the treasury by next fall to support some ten or twelve students at the Theological Seminary in Allegheny next winter, during the five months of its session. Inasmuch as in this way the Head of the church has provided such ample means for the increase and efficiency of the gospel ministry, it is therefore highly incumbent on our ministers, ruling elders, and parents in general, to give the matter a candid, serious, and prayerful consideration, and thus let calls be made upon the treasury for the whole of this fund; for, certainly, it is not the design of Synod, or its Committee having charge thereof, to re-invest permanently this annual revenue, but desire unequivocally and faithfully to carry out the design of the donor by appropriating the proceeds to this praiseworthy object annually as they accrue.

WILLIAM BROWN.

Philadelphia, 20th July, 1859.

## NOT IMPROVED BY SLAVERY.

One of the stereotyped arguments for slavery is—that it has elevated the African race in this country. The slave-traders, in their kind-heartedness, make the same assertion. Colonizationists have loudly proclaimed the same thing,—their scheme is a "missionary scheme." Hear what President Benson, of Liberia, says in his last message on this subject. He is good authority, of course:

"My fears and anxieties for the last five or six years have been that the moral, intellectual, and industrial training of a majority of the immigrants who may arrive here from the United States, as well as that of our posterity, bred and born in this country, will not keep pace with the advancement of the aborigines in those elements of individual greatness. In order to show that these fears and anxieties are

not unfounded, I have only to state what is pretty generally known in Liberia, that there are thousands of natives living within the jurisdiction of this Republic who are intellectually in advance of at least one-half of the emigrants that arrive here annually from the United States."

### THE SCOTTISH SYNOD.

We publish some of the most important of the proceedings of the Scottish Reformed Presbyterian Synod. It met in Glasgow, May 2d. Thirty-four ministers were present, and thirty-one ruling elders. In all, there are thirty-eight ministers :

*Mr. Milwain.*—Reported by the Presbytery of Kilmarnock, that Mr. Milwain having on the 1st March tendered his resignation of the pastoral charge of Douglas-Water congregation, on the ground chiefly of personal and domestic considerations, it had been accepted by the Presbytery on the 29th of the same month. The Synod approved of the steps taken by the Presbytery of Kilmarnock, and at the same time place upon record their sincere sympathy with Mr. Milwain in his failing strength, their high appreciation of his long-continued and earnest labours in the Church's service, and their approbation of the spirit manifested by him in the communication read by the Presbytery to the Synod.

*Exclusion.*—Rev. Wm. Symington gave in the Report of the Committee on Bills and Overtures, which the Court adopted so far as it referred to the business of this sederunt. The Committee requested the advice of the Court in reference to the transmission of a petition purporting to be signed by members of the R. P. Church in this country, and requesting Synod to review its decision in reference to the eligibility to a call in Scotland of ministers and licentiates from any section of the R. P. Church out of Scotland. It was unanimously agreed that inasmuch as the petitioners have not come to this court through their respective Sessions and Presbyteries, the petition is, therefore, wholly irregular and unpresbyterian, and cannot be received.

*Mr. Hannay.*—On the motion of Dr. Graham, the Rev. Thomas Hannay, minister of the Reformed Presbyterian Synod of America, who is present, was unanimously invited to take a seat in the Court. Mr. Hannay took his seat accordingly.

*Theological Seminary.*—The Committee appointed to superintend the Theological Hall are happy to report that, by the favour of Providence, the institution continues in the same flourishing condition as in former years. The session of 1858 was of the usual length, and its labours were not interrupted by sickness either on the part of the professors or of the students. The attendance was as follows:—Students of the fifth year, three; do. fourth year, four; do. first year, four; in all, eleven. Of these the Glasgow Presbytery furnished six, the Edinburgh Presbytery three, and the Dumfries Presbytery two. In addition to these eleven regular students, all of whom belong to our own church, several students, belonging principally to other denominations, gave private attendance on the prelections of the professors.

It will be observed that there were no students of the second and third year in attendance last session; it follows, as a matter of course,

that when those who shall have completed their curriculum this autumn leave the Hall, two full years must elapse before any farther supply of labourers can be expected. With increasing demands at home and abroad, there is reason to apprehend a diminished supply. Your Committee are not aware that this gloomy prospect is alleviated by any unusual number of students attending College with the view of ultimately entering the Divinity Hall: they rather fear that the attendance at College, also, is no more than the average.

*The Elective Franchise.*—The following documents were read, viz., 1st, a memorial from the R. P. congregation of London, accompanied by a letter from the Session of the same congregation; 2d, a petition from the R. P. Session of Penpont. The following Commissioners, appointed by the congregation of London, were heard in support of the memorial, viz., Rev. Dr. Cunningham, and Mr. Alexander M'Dowall.

The court resumed consideration of the memorial from London, and the petition from the Session of Penpont. The discussion upon these documents having continued till considerably past the hour of adjournment; it was moved and seconded that the court do now adjourn. An amendment was made and seconded that the court do not adjourn. The roll was called and the amendment declared carried. After lengthened discussion, it was moved and seconded, that, "in reference to this important matter, the Synod now declare that the resolutions adopted at last meeting, were a decided expression of adherence to the principles and testimony of the church; that there was nothing either expressed or implied in these resolutions to countenance any disuse or relaxation of discipline, but on the contrary a recognised pledge of adherence to the testimony of the church, both in doctrine and discipline." It was then moved as an amendment and seconded, that "inasmuch as the resolutions were unanimously adopted, and take all the members of Synod bound to endeavour to preserve the practice of the church in harmony with the principles, and inasmuch as there is nothing in evidence that since that period there has been any thing done by any party at variance with them, the Synod abide by them as adopted."

The amendment and resolution having been put to the court, the former was carried by a large majority.

From this decision Mr. Robert Proudfoot, elder from the Session of Penpont, dissented in his own name, and in the name of those who may adhere to him, and craved to have his dissent entered upon the record. The request was granted, and the dissent entered accordingly.

Mr. Robert Proudfoot, who last night dissented from the decision of Synod in reference to the London memorial, and the petition from the Session of Penpont, craved permission to enter upon the record his reason for said dissent, and having taken instruments in the Clerk's hands, craved extracts of the minute in reference to the petition from the Session of Penpont, and the memorial from London. The reason was read and permission given to enter it upon the record, and to grant the extracts requested. The reason is as follows: "Because, in the estimation of the party dissenting, the deliverance adopted by Synod is not sufficiently explicit as a reply to the memorial from London, and the petition from Penpont, when the question was not

as to the propriety or impropriety of voting, but as to whether or not the discipline of the church was to be exercised upon those who transgressed the church's law.

Dr. Cunningham submitted a paper subscribed by himself and Mr. Alexander M'Dowall, in which, for himself, for Mr. M'Dowall, and for the congregation of London, he declined the jurisdiction, and separated from the fellowship of the church.

We do not know what course Dr. C. intends to pursue, but we presume he will connect himself with the Synod in Ireland.

*Ecclesiastical Communion.*—The petition of the Session of West Campbell Street congregation, praying that this court enjoin both ministers and sessions under their charge to adhere to the practice of the church in by-gone times, in regard to the interchange of pulpits with ministers of other denominations by preaching to their congregations on Sabbaths, was read; when it was moved and seconded, that “the court, while deprecating any indiscriminate interchange of the kind referred to in the petition, do not feel that any sufficient reason has been given why they should legislate upon the subject.”

It was also moved as an amendment to the above, and seconded, that “inasmuch as the following forms part of the Testimony, ‘all true believers have spiritual fellowship with one another in Christ. Christians may have communion with one another in what is common to them in their private Christian capacity. But ecclesiastical fellowship in the ordinances and privileges of the church cannot be maintained, in purity and power, without submission also to the government and discipline of the church;’—it is the duty of the church to act in conformity with the Testimony.”

The motion was carried by a large majority.

The *next meeting of Synod* was appointed to be held in Glasgow, on Monday after the first Sabbath of May, 1860, at 7 o'clock, evening.

We make no comments upon these proceedings in regard to the Franchise and Communion. Our readers will see at a glance, what position the Scottish Synod holds on these subjects, and why Dr. C. has felt himself constrained to seek fellowship elsewhere.

*Debate in Scottish Synod on Memorial from London and Penpont Congregations on the Elective Franchise.*—We present an abstract of this debate, which has been published in a pamphlet entitled “Our Testimony Compromised: A Full Report of the Discussion in the Reformed Presbyterian Synod regarding the Elective Franchise. Glasgow, 1859.” We have no doubt regarding the honest purpose of the reporter to do entire justice to both sides, but it must be remembered that it is a statement made by one side. Still, it bears internal evidence of fairness. We can give but an abstract, and have endeavoured to make our selections in such a way as to present the views of each speaker on the main questions of fact and principle. Our readers can judge for themselves, after reading these extracts, as to the propriety of the title of the pamphlet. For ourselves, we think we see clearly that the Scottish Synod is rapidly receding from its former position. From this time forth, voting will be no longer thought

of as a barrier in the way of membership in that church. And we would ask, In what does the Scottish Reformed Presbyterian *practically* differ from the Free Church? By what act, or acts, does it present an aspect towards the government differing from the other churches around them? It may be said, We will not swear the political oaths. But while members of the church take an active part in sending others to do this, and thus become voluntarily incorporated with the organic body, and necessarily recognising its constitution, what does this really amount to? And how long do these brethren suppose it will be until some way will be devised to get around this difficulty also?

We hope it will be discovered that the Scottish *people* are more faithful than many of their rulers seem to be: that the church will rally, and place herself once more on the platform of her fathers.

We give an outline of the case, and then follow our extracts. The resolutions adopted last year are as follows:

"1. That it is a recognised principle of this church, and formally imbodyed in her Testimony, that such as are in ecclesiastical fellowship with her cannot, without a breach of their Testimony, hold fellowship with the civil government, by composing part of the Legislature, or by taking those oaths for the maintenance and defence of the complex constitution, which are required of members of Parliament and others filling public offices, both in Church and State. And as members of our church cannot sit in Parliament themselves; neither can they consistently sit there by their representatives, nor commission others to do for them what it would be unwarrantable and immoral for them to do in their own persons.

"2. That there is no valid reason why the position thus deliberately assumed should be departed from.

"3. That, in case of contrariety being found in any instance to exist between the Testimony of our church, and the practices that are followed in this particular, this contrariety should be obviated—not by accommodating the Testimony to the practice, or by allowing the Testimony to fall into abeyance, but by an endeavour to bring the practice into agreement with the Testimony."

The question came up on memorials from London and Penpont congregations in reference to the third resolution. Mr. Anderson moved:

"That in reference to this important matter, the Synod now declare, that the resolutions adopted at last meeting were a decided expression of adherence to the principles and Testimony of the Church; that there was nothing either expressed or implied in the resolutions to countenance any disuse or relaxation of discipline, but on the contrary, a recognised pledge of adherence to the Testimony of the church, both in doctrine and discipline."

Mr. Martin moved:

"That, inasmuch as the resolutions were unanimously adopted, and take all members of Synod bound to the endeavour to preserve the practice of the church in harmony with the principles; and inasmuch as there is nothing in evidence that since that period there has been any thing done by any party at variance with them, the Synod abide by them as adopted."

This was carried by a large majority. The Commissioners—Mr. M'Dowall and Dr. Cunningham—thus urged the memorial from London.

Mr. Alexander M'Dowall, Elder from the London Congregation, rose and said:

"Although I would not like to lay blame on any individual, or body of men in our church, yet I must say that I think there has not been given to our peculiar principles that prominence they demand, especially when we find members of our church, in settling in other parts, become members of other churches, without any seeming concern, as if in so doing they had not broken covenant with God and acted inconsistently with their engagements to their brethren. Such conduct on

the part of those who have been members of our church has always puzzled me. I cannot understand it. They have never held our principles, or they have not been sufficiently impressed with their Scriptural character and importance, or a clear recognition of them as necessary before becoming members of the church has not been required of them;—or how could they so easily have changed their creed? . . . If the question of the use of the elective franchise be left an open one, or if those who vote are allowed the privileges of the church, there is an end to our Testimony. Our church will be guilty of a suicidal act. She will have silenced her own Testimony, and accomplished that which her bitter and avowed enemies so long tried to do, but tried in vain. If there are those in our church who hold *liberal* opinions, as they are termed, and who consider our Testimony too stringent, in not allowing them to bring about reforms as they would wish, let them say so, and let them join other bodies in which they may be more consistent and straightforward members; but let them not seek to draw along with them a whole church, involving it in unfaithfulness to God's truth and in breaking covenant engagements. . . . From all that I can see, our church labours under a disease which will soon lay her prostrate. When our peculiar principles cease to be acted upon, and our protest against evil systems is not heard, then in truth we cease to exist—we cease as a body to live. The ends contemplated have been lost sight of. We have outlived our usefulness. The ends of our covenant cease to be sought or cared for. In conclusion; let us, therefore, as a church stand aloof from evil systems, whether in churches or in the nation, so that we may the more faithfully warn and reprove. Let us seek that the line which separates between the church and the world be better defined—that the peculiar principles which we profess, may be better known and valued by those who attach themselves to our communion. Let us think of the benefit that will yet be realized by society when these are fully carried out—when the duties that man owes to man shall be better known and better acted on—and when nations, in their social and political capacities, shall take the Word of God as their alone guide in framing their laws, and shall seek out from among themselves men who shall carry these laws out. For the sake of the faith and honour of the exalted Redeemer—for the sake of those who suffered and laid down their lives for their principles—for the sake of ourselves—and for the sake of those yet unborn—let us hold fast, not casting away our confidence which hath great recompense of reward; and that we may be hid in the day of the Lord's anger, who seems to be coming out of his place to judge the nations and to render a recompense to his enemies." . . .

The Rev. John Cunningham, LL.D., said:

"The first resolution\* lays down what the Testimony of the church requires as to voting, and declares to be the law of church censure; the second resolution says, 'That there is no reason why the position thus deliberately assumed should be departed from.' Now, the third does not add any thing respecting the 'endeavour' to be made to bring the practice into agreement with the Testimony; it speaks of *an endeavour*, but does not tell what that endeavour is to be. If it had imbodyed the following passage from the Testimony, Part ii. chap. xi, art. 21, p. 315, it would have said something to purpose, and corroborated the two preceding resolutions. The passage is:—'Jesus has instituted discipline in His Church, Heresy, immorality, and neglect and contempt of the ordinances of religion, are to be proceeded against by judicial censures; to vindicate the honour of Christ, preserve the purity of the church, avert the displeasure of God, as well as to promote the good of the individuals concerned.' It may be, therefore, inferred by the 'endeavour,' if it have there any definite meaning at all, it is something that does not necessarily imply the dispensation of church censure; and therefore leaving out a means necessary to the attainment of the end contemplated in the first and second resolutions, must tend to frustrate that end. It may be added that not merely one kind of endeavour should be made, but different kinds; for example, that from the pulpit and the press, pastoral advice—and without fail, church censure—all of the latter kinds of endeavours have been somewhat disused, and in some parts very greatly, during late years. The exhibition of our principles is now in some congregations scarcely to be found; and we may now read the present organ of the Reformed Presbyterian Church, from the beginning to the end of any volume, and we would scarcely dis-

\* In this paragraph reference is made to the resolutions passed by the Synod in 1858.—Ed. Cov.

cover that there was such a gangrene eating into the Church, as her members voting for members of Parliament without being called to censure on account thereof, or a declaration made explicitly against the evil. . . . There is a kind of feeling that we are too strict, and that we keep too much to the old ways; but I believe our people generally do not entertain any such idea." . . .

The Dr. here entered into a long argument enforcing the objection to the resolution—its indefiniteness and ambiguity—and showing by quotations from letters that it had been variously interpreted. We quote a few of his concluding remarks on this subject:

"The terms of the resolution suit completely to the idea of a member of the church, who has used the elective franchise, being dealt with morally, by persuasion, on account of it, by his minister or an elder telling him that it was evil; all the while that he does not promise to abandon the practice—is not called by a session to confess his fault—but remains undisturbed in the enjoyment of the full privileges of the fellowship of the church. Here is a practice in the church which is inconsistent with her Testimony. But the terms of the resolution, therefore, on the other hand, look most unlike that of an express determination to proceed to put the practice down. For the reasons, therefore, stated, and others, I reject the third resolution—in the name of those I represent I reject it—and request of the church, for the glory of her Divine Head, the welfare of her fellowship, and the carrying out of the grand ends of her separate existence, as a witnessing body of Christians—to give a deliverance on the subject of the third resolution that will accord with her profession—dictate a definite and honourable course of procedure, and encourage her members in maintaining a course which God has so signally owned. I do not think that our Synod has been doing any thing during recent years, that is calculated to inspire the members of the church with confidence in all her office-bearers, as steadfast to her principles. The peace and harmony said to characterize the Court at its meetings last year, I do not take to have been a token for good; but a ground for humiliation rather than of thanksgiving. There was not made that bold stand for the practical carrying out of our Testimony, which ought to have been made: and a wide-spread sentiment has prevailed among the people, that a growing defection was not then faithfully met. Then as to the action of our church; let me say to her office-bearers, that it ought to be yet what it was in the whole period from the Revolution. We are still called to protest against the evils of the Constitution. Is that action other than base which consists in any of her members owning the elective franchise, or which permits those to enjoy the full privilege of church membership who do? . . . To wink at the evil of which I speak, is to encourage a breach of solemn covenant obligations, at a time, too, when it is really more easy to adhere to them than before. Even since the Revolution, some of the adherents of the Covenant Reformation have been imprisoned for their principles; for example,—Robert Hamilton of Preston. The persecuting Revolution Church of Scotland, went to extremities against such men as M'Milan, Hepburn, and Gilchrist; even to the extent of seeking to involve, some of them at least, in pains and penalties—yea, even imprisonment. It was at the risk of suffering imprisonment, that some members of the Covenanted Church in Ireland, if not in Scotland, would not swear the oaths of allegiance, after the first French Revolution; but for a long time, the force of public opinion has been opposed to insnaring oaths, and now it is more easy to be a consistent Reformed Presbyterian than it was for a century or more after the Revolution. Besides, to those of our people desirous to be useful in their day and generation, there is every legitimate door open for enterprise—arts, science, agriculture, commerce, manufactures, are all available to them; but they may not do the great wickedness of breaking their solemn covenant engagements, and sin against God. To incline to such a course is to resemble those of the Church of Scotland who brought down the wrath of God upon the land, by resolving to bring into places of power and trust in the nations, those of the malignant party—men hostile to the Covenant Reformation. It is to lead to conduct as evil as that of those who sought, upon the field of Bothwell, to take in the king's interest, producing confusion in the ranks of the faithful, while the sword of the enemy was hewing down their brethren. Our church has a post to keep. Let her maintain it. Let her not give in; for deliverance will come to God's people from insnaring oaths and every bondage, from some other quarter; and after giving in she shall be put to shame. The submission of the Dissenting churches to take oaths, has been a source of great evil; just as the servile compliance of different bodies of Christians with the wishes

of slaveholders in America, has acted most extensively to perpetuate that national evil. Yea, were our church to prove unfaithful to her solemn vows, besides dishonouring her glorious Lord, she would be rebuked by the conduct of others who have made no such high profession as hers." . . .

(To be continued.)

#### FOURTH REFORMED PRESBYTERIAN CONGREGATION, PHILADELPHIA.

At a meeting of the Fourth Reformed Presbyterian Congregation, Philadelphia, held on Monday evening, July 18th, 1859, the following preamble and resolutions were adopted, and directed to be published in the *Covenanter and Reformed Presbyterian*:

*Whereas*, Our pastor, Rev. D. M'Kee, has made application to Presbytery for release from his pastoral charge of us, which we have reason to believe will be granted by the commission of Presbytery to meet on the 4th of August; *and whereas*, we cannot, under the circumstances, oppose his application: therefore

*Resolved*, 1st. That we deeply regret the necessity that has compelled our pastor to demit his charge of us, and seek a release.

*Resolved*, 2d. That we feel ourselves called upon to express our undiminished attachment to Mr. M'Kee as a man, and our confidence in and love to him as a minister of Christ. During his pastoral labours amongst us, we can bear witness, that amidst discouragement and trials, he has conducted himself with eminent prudence and meekness, has been diligent in the discharge of pastoral duties, and has commended himself to us by his faithful and instructive preaching of the word, showing himself an example in word, in conversation, in charity, in spirit, in faith, in purity—as a servant of the Lord, not given to strife, but gentle unto all men, apt to teach, patient; in meekness, &c. 2 Tim. ii. 24.

*Resolved*, 3d. That it is our hearts' desire and prayer that He who walks in the midst of the golden candlesticks, and holds the seven stars in his right hand, may open for our pastor a more effectual door of usefulness, and make him instrumental in gathering in many of the travail of the Redeemer's soul, and enable him "to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

By order of the congregation.

WM. COCHRAN, *Chairman*.

JOHN CALDWELL, *Secretary*.

Philadelphia, July 19th, 1859

#### AFFAIRS ABROAD.

*The War and the Peace*.—Events have taken a surprising turn since our last number was issued. The French and Sardinian allies were then prosecuting, with great success, the war against Austria—whose armies were retreating across Lombardy. The retreat continued to the Mincio, the eastern boundary of that province. Here a great battle was fought—the battle of Solferino—June 24th, in which the allies were again victorious. Both sides suffered immense losses. This ended the actual conflict in the field. An armistice was proclaimed July 8th, and on the 11th the preliminaries and general basis of a peace were agreed to by the two Emperors in a private conference at Villafranca: the formal and final arrangements are to be completed at Zu-



rich, in Switzerland, by commissioners of France and Austria, and, perhaps, Sardinia. By the preliminaries of the peace, Lombardy is annexed to Sardinia: the Emperors agree to use their influence for the establishment of an Italian Confederation, under the "nominal" presidency of the Pope (1): the Duchies of Parma, Modena, and Tuscany, are left to take care of themselves; Venice is to remain with Austria, and yet to belong to the Italian Confederation—the Emperor having two votes as the sovereign of Venice.

Such are the general terms of the contemplated peace; and it is not strange that nearly all parties, except the authors of the same, felt the deepest disappointment. Italy, especially, is full of ominous discontent. The Duchies are intensely opposed to the restoration of their former rulers, and will not receive them unless at the point of foreign bayonets. They are now ruled by provisional governments set up by themselves, and are mustering troops to resist every attempt to restore their old rulers. The north-eastern part of the "States of the Church"—the Romagna—including the large cities of Bologna, Ancona, &c., has cast off the Pope's authority, and appears determined to maintain its independence. The Jesuits have been expelled from nearly all parts of northern Italy.

Will this be a lasting peace? This question is universally answered in the negative. Sardinia—notwithstanding the gift of Lombardy—feels deeply aggrieved. Count Cavour—her ablest statesman—at once resigned all his posts. Another ministry has been formed: headed, however, by a man—Ratazzi—like-minded with the retiring minister, and who is actually under sentence of excommunication by the Pope. The Liberals are irritated almost beyond endurance; and, we feel assured, will proceed to complete and extend their secret organizations—awaiting some turn in the course of events that will favour another effort to secure their long-cherished designs against Papal and kingly power. In the mean time, the more free institutions of Sardinia have been extended to Lombardy. As to the Pope, there is little question that in the peace, as finally arranged, some modifications of his power and administration would be provided for, tending towards the secularization of his government. In a word, this peace really settles nothing. It merely allows a breathing spell to the combatants, and an opportunity for the re-organization of the conflicting elements. When or how, the next war will break out, we cannot foretell. But it cannot be long delayed; and when it does take place, its objects will be definite and well understood.

*The Bible in Italy.*—We find the following in the *American and Foreign Christian Union*. In the efforts of which it speaks, lies the hope of Italy:

"The *Buona Novella*, the organ of the Waldensian evangelization, thus speaks of the capital of the kingdom:

"Our hearts are filled with gratitude to the Giver of every good, by observing that our meetings at Turin are more numerous than ever; and that the sacred Scriptures, which are now freely distributed, are by themselves producing beneficial results. They are no longer forbidden, as formerly, and the young and studious are beginning to take delight in them."

"Although the sale of Bibles by colporteurs is prohibited, 5,951 Bibles and Testaments were last year sent out from my depository; of these, 5,429 were in Italian, and 522 in various other languages."

"But it is not alone in the kingdom of Sardinia that the gospel is making its way. In Tuscany, in Lombardy, Venetia, and even in Naples and the Papal States, the Bible is secretly circulated, and the number of Christians is constantly increasing. It is not long since a count and a priest were imprisoned at Rome on account of the Bible; but although we are in possession of many interesting facts, prudence warns us to keep silence, lest we should compromise the work in those countries which groan under the yoke of despotism."

*Turkey.*—The elements of strife are again seething in European Turkey. Rebellions and rumours of rebellion, give signs of coming troubles. The

Christian population will not much longer submit to the barbarous rule of the Turks. They will be ready to take their part in a very short time in the great *popular* movement for which the enemies of the Western Antichrist are preparing. The light spreads there even more rapidly than in Italy:

"The noble chairman referred to the beneficial operation of the Hatti-Houmayoun, and said that it was rumoured, he believed upon good authority, that a whole district, containing 40,000 persons, has signified to the Government their desire to return to Christianity, which was the religion of their fathers, under the protection of that decree. The Rev. Dr. Pomroy said the population in question are the Kuzzebashes. By a recent letter from Constantinople, addressed to Sir Culling Eardley, they were informed, on what seemed to be good authority, that 40,000 Kuzzebashes, who he (Dr. Pomroy) is inclined to think are the descendants of the 'Paulicians' of the seventh century, who were compelled, seven hundred years ago, to profess the Mohammedan religion, had recently petitioned the Government of the Sultan to be allowed to return to their former faith—Christianity—without molestation. The same letter said that their request had been granted, and that other communities were expected to follow their example. These people were said to reside 'in a town near Trebizond.'"

The following is singular—more singular, perhaps, than important:

"Events of great importance have recently taken place in the eastern part of Asia Minor, the tribe of the Koorumloo, living in the Pashalic of Trebizonde, and called after Koorum, a place situated on the Black Sea. This tribe counts about 3,000 families, 6,000 members of which have settled in the town of Trebizonde as porters. The national and linguistic peculiarities have not yet been sufficiently investigated; but European travellers had discovered long ago, that though apparently Mohammedans since the destruction of the empire of Trebizonde (in 1416,) they did not circumcise their children, had, secretly, priests, and celebrated by night Christian services in ruined churches. Since the restoration of a Russian Consulship at Trebizonde, many of these poor people threw off obedience to the Turkish government, betaking themselves for a short time, with the support of the Russian Consulship, to the territory of Russia, and after having provided themselves with Russian passports, returned to their homes. Desiring, probably, more to put a stop to this practice than to execute one of the promises of the Hatti-Houmayoun, the Turkish government proclaimed, in March of the current year, a firman for the Pashalics of Trebizonde and Erzeroum, which gives permission to the Koorumloo to return to the faith of their ancestors, on the condition, however, that also as Christians they would have to do military service, which was formerly demanded of Mohammedans only. In consequence of this proclamation, about 7,000 Koorumloo have declared themselves before the Turkish authorities as Christians."

*Ireland.*—We find notices in the Coleraine (Ireland) Chronicle of June 4th, of a remarkable religious movement in that district, which seems, in some respects, to have the characteristics of a true revival. So far as appears in the paper, the "awakening" began in the district of Connor, and is rapidly extending its influence, and is attracting much attention, and exerting no little power. There are notices of its existence and progress in Coleraine, Ballymoney, Rasharkin, Ballymena, at Scroggy, and at Belfast.

The following are some of the characteristics of this movement. We quote from the paper above mentioned:

"It has sprung up among a people staid and sober to a proverb, peculiarly exempt from superstitious and fanatical feeling. It has found its birth-place in a neighbourhood which has for generations enjoyed the labours of a talented, faithful, and energetic ministry—none more so in Ireland; so that the people who have come under religious impressions have been already well established from their infancy in a thoroughly sound and well understood basis of doctrine. . . . It has sprung up in a way, and by a means which the most exacting and suspicious can hardly help pronouncing unobjectionable. We refer to the system of prayer-meetings, worked quietly, unostentatiously, and in entire dependence upon Divine grace."

Its results—as stated—are remarkable, and such as we should certainly expect in a genuine revival of religion; and they are such as seem to distinguish it from the excitement that has swept, so recently, throughout this land. We quote again:

"The most tangible proof of the genuineness of this work is to be found in its remarkable results, as evidenced in the disappearance of vice, the prevalence of a high-toned morality, and the conversion of Roman Catholics, Unitarians, and other errorists. Cursing and profane swearing are not to be heard; drunkenness has almost disappeared; . . . family quarrels, the most inveterate, have been made up; the Sabbath is observed; Arians have joined Trinitarian churches; and Roman Catholics have burned their prayer books, and become Protestants."

In Ballymena, of some thirty cases at the beginning of the movement, it is said: "These cases occurred chiefly in streets of an inferior description, and among the lower classes of the population." These cases "of decided impression" occurred from Monday morning, May 16th, until Wednesday noon. After that time, "cases were to be found in every street, among all classes of the people."

As to the origin of this movement in Ballymoney, it is stated that "Revival meetings have been held with great regularity since the news of the American awakening was brought to our shores, and ministers and people have been anxiously looking for 'times of refreshing' from their own land." The revival meetings which are progressing now are chiefly conducted by laymen, and those who have been "stricken," and have become "enlightened,"—"plain, unlettered men, who had never, perhaps, in the family, much less in public, to so many of their fellow-men, addressed a petition to the throne of grace." In addition to their prayers, they make addresses. Of one who was engaged in conducting a meeting in Great George street Presbyterian Church, Belfast, it is said:

"Having conducted religious services, he proceeded to address the large audience assembled. In doing so, he related his own religious experience, describing the change which had been wrought in his soul through the influence of the Spirit, and faith in Christ Jesus. . . . He then appealed, with great earnestness, to all present to accept of salvation as he had done; to exercise faith in Christ as the only means of obtaining that salvation, and to become reconciled to God."

There are some strange characteristics of the movement, in relation to the method in which its subjects are affected. The Rev. Mr. M'Naughton, of Belfast, visited, in order to observe the work, the district of Ballymena. We quote part of the report which he made to his church on the Sabbath evening. He says:

"There were bodily effects produced on the people sometimes there, that he could not account for. Persons would be suddenly struck down as if they were dead, and not under the influence of exciting things said to them,—for the same thing happened to them when they were alone. They were struck down, and seemed to be in torture, mental or bodily, lying with their face towards heaven, and their lips moving, as if they were praying with great agony for mercy. He had known a case of a man going home from the market, after having sold some produce, . . . and counting his money to see whether it was all right, when he was struck down, as if sun-struck, and his money scattered on the road. Persons coming up assisted him into a house, and found that he was troubled in soul about his condition."

We give one more extract. It is from the "Observer," of Ballymena, and gives a more full account of the mode in which they are affected. The scene occurred in a small upper room, where there were about twenty people present:

"Here was found a neatly attired young woman, apparently about twenty-two years of age, who had been stricken about an hour previously. The party impressed appeared to be in a state of great prostration—a partial stupor—from which she was occasionally roused into a feeling of mental agony, depicted in heart-rending expressions of the countenance, and uttered in deep, low wailings of terrible despair. . . . Her pulse was intermittent and feverish, and her face and hands were covered with perspiration. . . . Her utterance was interjectional, and for some time rather incoherent; but mingled with sobs and moans, and agonizing expressions of despair, we could distinguish exclamations like the following:—'Is there no hope?' 'Oh, my heart, my heart!' 'Pardon, pardon!' 'Oh Jesus, save me!' 'Oh God, have mercy!'"

The whole movement seems remarkable; and, so far as we can judge from the long account in the paper referred to, there are good reasons to believe that it is the work of God. Doubtless there are extravagances; but it is evident, from the brief account we have given, that it is very different from the movement in this country, in its origin, power, and manifestations; and, so far as we can now judge, very different in its results.

The above is from the pen of a correspondent, who takes as favourable a view, probably, as the facts justify, of this very singular movement,—and other accounts are of the same tenor. We wait for results and fruits.

*Canada. United Presbyterian and Free Church.*—These bodies, which have been negotiating, with a view to union, for some fourteen years past, have arrived at a point which appears to make the union certain. The chief obstacles in the way of union have been the views entertained by the respective parties on the subject of the magistrate's power *circa sacra*—and kindred topics. At their late synodical meetings a series of articles were passed—somewhat modified by the Free Church Synod—which are to constitute a basis of union. Dr. Bayne, and others of the Free Church Synod, entered their dissent, and will probably refuse to enter into the union. So far as we can form any judgment from the perusal of the proceedings and debates, as published in the *Toronto Globe*, which we have received through the kindness of a friend, we are inclined to sympathize with the dissenters. We fear unions that are brought about, in any other way than by an *entire* agreement in important principles.

#### NOTICES OF BOOKS.

LAME LETTY; or, "Bear Ye One Another's Burdens." By the Author of "Annandale," "Ella Clinton," &c. 18mo., pp. 161. Presbyterian Board of Publication.

Another child's book: good of its kind, but a little too much of the "story-book" order.

THE BOARD has issued a cheap edition of the "CONFESSION OF FAITH"—the one they use, of course—and "THE SHORTER CATECHISM," with the Scripture Proofs.

LITTLE WORDS, and Little Talks about Them. By the Author of "Little Bob True," &c. 18mo., pp. 211. Presbyterian Board of Publication.

Another book—and a very good one—for youth. The little words are such as, "I Thank You," "Only a Penny," "I Won't," &c.,—nine in all.

We have received from Joseph M. Wilson, 111 South Tenth Street, Philadelphia, a copy of the SPEECH OF E. D. M'MASTER, on the North-West Theological Seminary, delivered in the General Assembly at Indianapolis in May last. So far as we can judge, this speech would have made a deep impression upon the Assembly, had it not been so completely under the control of the slave power. He shows that while any man or any project supposed to be tainted with "abolitionism" is assailed and put down, there is no restraint put upon men in the South who advocate the most ultra positions on slavery—such as that it is a divine institution, &c. Men may do *this*, but they dare not stand up for human rights to-day in the General Assembly: if they do, they are marked men! Is this to go on? Is Old School Presbyterianism to become a mere whipper-in for slavery?

We have also from the author, "A HISTORICAL DISCOURSE, commemorative of the Presbyterian Church of Upper Ten-Mile Run, Pa., delivered March 29, 1859, by E. C. Wines, D. D." This discourse possesses not merely a local, but a general interest, as exhibiting the rise and the progress of a congregation of Presbyterians from an early period to this time. Such researches are valuable also as furnishing materials for history. The discourse is well written.

SCENES IN THE INDIAN COUNTRY. By the Author of "Scenes in Chusan," "Learn to say No," and "How to Die Happy." 18mo., pp. 281. Presbyterian Board of Publication, 821 Chestnut Street, Philadelphia.

A very readable and instructive sketch of the Creek and Choctaw Indians as they now are.

A PHYSICIAN'S COUNSELS TO HIS PROFESSIONAL BROTHERS. By a Practising Physician. 18mo., pp. 103. Presbyterian Board of Publication.

Next to the minister of the gospel—and, perhaps, we should scarcely say even this much—the physician has opportunities of exercising an influence on behalf of the souls of the sick and the miserable, more favourable than are enjoyed by any other class of men. This little work is designed to impress the author's professional brethren with the importance of religion, to point out the hinderances, &c., to such a life peculiar to the profession, to urge the use of professional opportunities and influence for the higher good of their patients, and concludes with an array of examples worthy, in this thing, of their study and imitation.

INFIDELITY AGAINST ITSELF. By the Rev. B. B. Hotchkiss. 18mo., pp. 180. Presbyterian Board of Publication.

Arguments are here presented, of the general kind, against infidelity; and its own character, and the results of its doctrines—if it can be said to have any—are turned also against it. A very good work to put into the hands of such as are liable to become enamoured with the apparent freedom which infidelity promises.

THE BETTER LAND: a Book for the Aged. By the Rev. James Smith, Author of "Welcome to Jesus," &c. 18mo., pp. 95.

THE PROFITS OF GODLINESS. By the Author of "Scenes in Chusan," &c. 18mo., pp. 114.

These are both small works—written and issued by the Presbyterian Board of Publication, but they are solid and instructive. The former—prepared for the aged—well suits all inquirers after the "Better Land:" the latter takes up and illustrates the doctrine of the Shorter Catechism, from the 36th to the 38th Question.

ANNA, the Leech Vender: a Narrative of Filial Love. By O. Glaubrecht. From the German, by Mrs. Clark. 18mo., pp. 142.

CHARLIE GRANT; or, How to Do Right. A Tale for the Nursery. 18mo., pp. 99.

These are both children's books. The first, at any rate, is a true narrative, and very interesting, as we can testify. The second is for the nursery, and may furnish hints for older people to improve: perhaps, it may be of direct benefit to the young.

SACRED LYRICS, from the German. 12mo., pp. 252. Presbyterian Board of Publication.

In every way, this is one of the most attractive works issued by the Board. The poems—it is not a hymn book—are among the best spe-

cimens of the deep and earnest spirit of the Teutonic mind when moved by religious convictions, taught by Christian experience to know its wants, and led by grace to the only fountain of light and life—the word, the work, the salvation of Christ. Some of the pieces are singularly touching. These “lyrics” are “got up” in a beautiful style. This volume is, in its letter-press and binding, well calculated to grace the centre table or parlour library,—in its contents, to gratify the poetical taste, and improve the heart.

**TURRETINE ON THE ATONEMENT OF CHRIST.** Translated by the Rev. Jas. R. Willson, D. D. A new Edition, carefully Revised with the last Edition of the Latin Original. 12mo., pp. 195. Board of Publication of the Reformed Protestant Dutch Church, 61 Franklin Street, New York. 1859.

This republication of the late Dr. Willson’s translation of Turretine on the Atonement, is highly seasonable: and we are, in no ordinary measure, gratified that it comes anew to the light from a quarter so respectable and influential as the Board of Publication of the Reformed Dutch Church. Turretine—an Italian by descent—was long Professor of Theology in Geneva,—occupying the chair of Calvin, a little less than a century after the great Reformer. His theology is the theology of the Scriptures and the Reformation: and this work has ever been regarded as one of the most able and profound of his many productions. The reader will, perhaps, be surprised to find that the modern views of the atonement, denominated the Hopkinsian, and which are often boasted of as exhibiting a great IMPROVEMENT in the mode of contemplating the propitiatory work of Christ, were well known in Turretine’s time, who refuted them in this very work.

There is prefixed to this edition a brief biographical notice of Dr. Willson, “furnished by a member of his family.” Few books better deserve a wide circulation than this volume.

**MEMOIR OF J. F. OBERLIN.**—This small volume, issued by the Presbyterian Board of Publication, presents a brief, but highly instructive sketch of the life and doings of one of the most earnest and devoted of men. It will be read with profit.

We have received the July number of the **BIBLICAL REPERTORY**. We find here articles upon Buddhism in India and China, Christology, Barnes on the Atonement, and Dr. Taylor’s Lectures on the Moral Government of God. *All* able and excellent—full of instruction, and worthy of all attention.

The notice of the late General Assembly, from the pen of Dr. Hodge, is unusually interesting. We find in it much—especially in his review of Dr. Thornwell’s views regarding the functions of the church—that we regard as highly seasonable, and from which we shall hereafter take extracts.

#### OBITUARIES.

Died, at his residence, Xenia, O., W. B. M’CONNELL, Nov. 11, 1858.

The subject of this notice was born near Xenia, where he spent his whole life. The son of a godly father, he manifested during his life that he followed in his footsteps. When the New Light defection, like a storm, carried away well-nigh the whole church in this place, his father was among the faithful few who braved the tempest—who stood amid the whirl of apostacy, and laboured and prayed “that a banner might be displayed for the truth.” But though he was not long spared to

engage in this conflict, his tears and prayers seemed to be regarded and heard in the fitting a son to take his father's place. True to the principles he had early espoused, William took his stand for the truth. Though the circumstances surrounding him were very discouraging—congregation broken up—a remnant only left, few in number, very few—the society small, and prospects for an organization and stated ordinances very gloomy, he manifested his faithfulness by a firm adherence to the truth.

When wishing to connect himself with the church—there being no session here, he went to Cincinnati, and joined—then more actively he engaged in bearing testimony for Christ, ever having at heart the interest of the little remnant left here. In the re-organization and reviving of the church in this place he was most deeply concerned. At the first communion, and only one for him, he was observed to be overjoyed;—he spoke of it by the way, and to the friends at home, and on his death-bed referred to it as the beginning of days to him. He gave very comforting evidence that to him, that communion was an earnest of the feast of the table above, that is spread never to be withdrawn—a taste of the Eshcol grapes, which were the foretaste of the heavenly Canaan—a supping on earth with his blessed Saviour preparatory to eating bread with Him in the kingdom of heaven.

Of his life we can say, he was an example in the world. To know him was, by Christians, to love him. Had he enemies, they were they who hated the truth, and, in consequence, the defenders of it. In reform measures he took a bold stand, irrespective of reproach.

He left a frail and aged mother, above four-score years of age, to mourn his loss. To her he had been a stay and support, and the comfort of her old age. He left other surviving friends—to all whom it seemed hard to give him up—and the little congregation of his brethren felt it a heavy loss. In his death there was separated from us a loving brother, a faithful son, and a devoted member of Christ's house. In view of a blessed immortality, which we hoped was for him beyond the grave, all endeavoured to say, "The Lord hath given, and the Lord hath taken away; blessed be his name."

Cedarville, March 1, 1859.

[Com.

\* \* \* Reformed Presbyterian please copy.

Died, January 18th, 1857, in Louisa county, Iowa, after an illness of about six weeks, Mrs. AGNES BARR, in the 73d year of her age. She was more than forty years a member of the Reformed Presbyterian Church.

Died, at the residence of her daughter, in Sharpsburgh, Pa., on the 25th of July, Mrs. ELIZABETH WILLIAMS, relict of Rev. Matthew Williams, remembered as one of the early and faithful ministers of the Reformed Presbyterian Church.

In her life we see an instance of the goodness of God in fulfilling his promises. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." The deceased possessed, to a remarkable degree, "the ornament of a meek and quiet spirit." She lived to a good old age, and departed in peace.

[Com.

Died, in Philadelphia, May 17th, ANNIE E. MOFFAT, daughter of James and Clarissa Moffat, aged 2 years and 7 weeks.

Died, October 1, 1857, ISABELLA L., wife of Andrew Matthewson, and daughter of James W. and Mary D. Irving, in her 22d year.

Isabella died in hope of a blessed resurrection to life eternal, through the blood and righteousness of Jesus.

Died, June 28th, 1859, MARY D. IRVING, wife of James W. Irving.

She was a true and faithful wife, a kind and loving mother, and an humble follower of the Lord Jesus.

Dear Mary, thou hast gone and left me,  
What is my loss, is thy great gain;  
But yet in heaven I hope to greet thee,  
Where separations ne'er cause pain.

## COVENANTER.

OCTOBER, 1859.

## SUCCESS IN LIFE.

(Continued from page 10.)

III. *Candour and fidelity; candour in speech, fidelity in action.* These traits I combine, inasmuch as both have their origin in the same mental and moral characteristics. Genuine candour—candour in speech, as distinguished from candour in judging—consists in the full and unaffected utterance of the real sentiments of the mind and heart: fidelity—that to which I now refer—is the practical exemplification, under all circumstances, of the principles and convictions of the judgment. Together they form a manly and honourable character, which attracts esteem, and commands respect. For the want of these, there is no possible compensation. Nor is there any department of human life in which they fail to conduce largely to success. It is true, men may *seem* to succeed without them. The aspirant for occupation, or business, or honours—too prudent to divulge his thoughts, too intent upon one grand object, accumulation or aggrandizement—may gain the prize for which he seeks: may attain the ends he sets before him. But what ends? and at what an expense? Ends that but little concern, after all, man's true mission on earth—means that cannot endure the test of any rule of conscience, or even of honour. An example of this we find in that spirit—now so marked in the walks of business in our great commercial centres—whose merchant princes and merchant paupers alike, with honourable exceptions, offer for sale their principles—if they have any—their sympathies—all the finer feelings of the heart, and sacrifice at the shrine of mammon, righteousness, mercy, and the great law of human rights, in the person of the slave. Their mouths are sealed, their hearts are withered—their characters, as men of frankness and fidelity, are stained and dishonoured by fear of loss and greed of gain. They dare not speak for the dumb, lest they repel the advances and incur the displeasure of his oppressor and spoiler. Streams of wealth may fill their coffers—palaces may rise at their bidding—luxurious indulgences may solace their cares in the intervals of business, but a true judgment writes upon all these, “Wo to him that buildeth his house by unrighteousness, and his chambers by wrong.” I use this but as an illustration;—it holds equally



of any other of the diversified occupations in which men seek for livelihood, riches, honour, influence. Pursued in a selfish spirit, at the expense of the judgment and the heart; the understanding warped; the conscience stifled; the better feelings checked and chilled, they lack the first elements of a true success. To gain the whole world would illy compensate for the loss of the soul. And I cannot refrain from adding that just here we are now—as a people—in no little peril. What with the temptations of gain, the love of popularity, the fear of man, the behests of party, the intolerance of genuine independence of thought and action, the undue estimate put upon a cold and calculating worldly wisdom, there is some reason to apprehend that with all our vast and accumulating resources, our spreading intelligence, our almost superhuman energy, we shall lose sight, and sense, and possession of high moral integrity, and of that frankness which is one of the brightest ornaments of human nature—and which, united, give true dignity to the individual man, and to the social organization. The more to be lamented, inasmuch as this moral cowardice is largely gratuitous. The danger which men thus seek to avoid is, to a great extent, imaginary. Candour and fidelity, if they awaken enmity on the one hand, make friends on the other, and are honoured even by an enemy himself. They work their way at the last; for there is a great truth couched in the trite maxim, “Honesty is the best policy.”

Of all men the Christian minister should exemplify these virtues. His mission is, to speak God’s truth, in God’s name. He is not to inquire whether men will hear or forbear. “He that hath my word, let him speak my word, saith the Lord.” Unless true to his own convictions of the import of the message which he bears, we must write him cowardly and faithless. Who will speak out if the ministry shrink? Whence light, if theirs is put under a bushel? The life of their own souls; the welfare of their fellow-men—present and eternal; the church’s purity; the reformation of society; the national weal; the interests of posterity, are all at stake. How fearful the responsibility! How tremendous are these issues! The truth must be spoken. It must be spoken, or God will proclaim it in the wrath of His providence in His awful judgments. It must not only be spoken. Speech must be sustained and exemplified by corresponding action. It is but a sham and a pretence to utter words with the lips, unless actions follow. Truth is precious only as it is incorporated as a living principle in the life—personal, ecclesiastical, and national.

But to return. Frankness and faithfulness are essential to ministerial success. For—(1.) The truth is the weapon which he employs in his warfare against error and sin. And how can *he* expect to prevail who hides the truth, and imprisons his convictions in some safe and hidden chamber of his heart? As well might the soldier hope to conquer, who leaves his sword in its scabbard—or the physician to heal, who withholds the remedy which his judgment approves. And our inquiry has all the more force and emphasis in view of the fact that this concealment—this choking down of the convictions of the intellect and promptings of the heart—takes place in just such cases where error and sin have a deep hold—where the matters at issue are felt to be of great moment—as when some gigantic organic sin, like slavery—or some monster evil, as intemperance—has infused its

poison deep into the vitals of society—where error and sin have infected, it may be, the church herself, and have enlisted some of the strongest passions of human nature in their defence. (2.) These attributes of character are essential elements of personal influence over men. At this I have hinted already. It is a consideration of the greatest moment—addressing itself to all who have to do with other minds and hearts—who seek to influence men's judgments—to move them to any given course of conduct—to rescue them from error, to win them to the truth. Persuasive power is inseparable from confidence in the sincerity of the utterances of him who seeks to persuade, while this confidence is largely based upon the opinion entertained of his general frankness and fidelity. This is especially true in regard to the Christian minister. The world knows well enough the place he professes to occupy—that he is sent as a teacher—an exhorter—a reprover. What more calculated to weaken his moral influence than a failure here? What credit will attach to what he does say, if there be good reason to suspect that his convictions are but partially uttered? And what will more certainly bring truth into disrepute than a tacit or a practical acknowledgment that it is either unwise or unsafe at any time to obey its behests? (3.) This has ever been an eminent trait in the character of such as have had most to do with stemming the tide of error and sin, and rolling it back. Amid all the obscurity which rests upon the course of history, we can trace out with unusual clearness the line of Christ's heroes and witnesses. They stand as lofty mountain peaks bright with the rays of the morning sun, while the valleys below still lie shadowed in mists and darkness. No lapse of time will ever efface the names of an Athanasius and an Augustine from the records of earlier ages—of a Huss or a Jerome from the dark days of Popish domination—of a Knox, a Melville, or a Renwick, from the pages of Scotland's Reformation. These men—most of them—let it be remembered, were the fanatics of their day, "the unchristian, the impracticable, the uncompromising, the turners of the world upside down"—so held by the great world, and especially by its guides and rulers. In fact, they were too great and too good to be appreciated. Time and distance have revealed their true proportions and greatness, just as we must recede from the mountain's base, and stand afar off, to comprehend its mass and its outlines. Be well assured, young gentlemen, that the minister of Christ is never in the path that leads to success, or even safety, when he turns his face from Nineveh, and seeks to flee to Tarshish.

True, there is ample room here for the exercise of other virtues. Time, and occasion, and circumstance, are not to be entirely disregarded. There is need of that wisdom which is profitable to direct—profitable not in forming apologies for silence and concealment, but to feel well the ground to be occupied, to ascertain the truth with precision and clearness, to direct to the best order and methods; the most favourable seasons, the most becoming and impressive forms of dispensing the message intrusted to Christ's ambassadors.

IV. *A philanthropic and benevolent spirit.* This is in its proper place, in immediate connexion with the preceding. If candour and fidelity command esteem, philanthropy and benevolence awaken an affectionate regard. Such a spirit is an element of power, unequalled,

after all, by any of the more stern and rugged virtues; indeed, for their full efficiency, these must ever be associated with genuine kindness and sympathy for man. We must make it manifest that we seek the true welfare of those whom we wish to influence. Men may repulse the mere rigid and heartless enforcement of the high demands of truth and duty, but in the presence of heartfelt love and tenderness the barriers of the heart melt and disappear. In every walk of life love—love sincere, pure, disinterested—sways a mighty sceptre, as gentle and almost imperceptible as it is mighty. We love the loving; we listen to their voice; we yield to their wishes; we are moulded into their image. And this especially, I might say exclusively, when these loving dispositions and kindly sympathies are not the mere softness of weak and amiable hearts—which is often no more than a compound of love of approbation, fear of giving offence, and general lack of energy of feeling—but the attendants and the embellishments of the hardier attributes of a manly character.

And here we can scarcely take our illustrations from the business world. For while the influence of a kindly and genial nature is far from being unrecognised or unfelt, even here; while the loving and sympathetic gather around them such an interest in their personal welfare, as not rarely contributes to their advantage, pecuniarily and otherwise, it must be admitted that the tone of the shop and the mart is rather adverse to the manifestation of the gentler emotions. Per cent. rules in these realms. (Nor even from the walks of professional life.) But we have no lack of materials for illustration, when we extend our view to other departments of active life, especially home and the circle of friends and social intercourse. Here—where, after all, man's truest life is passed—is the domain in which the sympathies find their proper sphere. Here the loving are ever successful. Love gives weight to teachings and example. It sheds its sweetness throughout the entire range of acquaintance and intercourse. Living, it is welcomed and followed by manifestations of a sincere interest; and, dying, it leaves behind it fragrant and endearing recollections: while the selfish and unloving are left to plod their way unrecognised and unregarded in life, and die unlamented and soon forgotten.

Such a spirit eminently fits and aids the Christian minister; and this, (1.) as it precisely coincides with the nature and design of his calling. The message which he bears to men is a message of love—of love infinite, unparalleled. The Master whom he serves, is unspeakably loving and tender. His studies lead him to the constant contemplation of that scene of wondrous love which was enacted by the Son of God in our nature on earth, and consummated upon Calvary. His own observation and the Word of God ever furnish him with new views of man's miserable, as sinful, condition—careful, anxious, sad, disappointed. This, in his best earthly estate, while upon his lot there often rests the burden of outward evils, and upon his heart fearful apprehensions of the wrath to come. To deal wisely with man, we must appreciate his miseries, and feel for them. (2.) This spirit, which I now urge, is an indispensable element of true earnestness and zeal. These are, in turn, indispensable elements of ministerial success. Believing, with undoubted assurance, the message he bears; loving his fellow-men with a heartfelt love, the soul of

the genuine minister of Christ is animated and enkindled with an ardent desire that they also may know, and believe, and be blessed, here and hereafter. He thus speaks from the heart to the heart. Even when he reproves and rebukes—for this, fidelity and kindness both not rarely require—it is still in love. When he announces the wrath to come upon the impenitent and unbelieving—men or nations—it is in the spirit of Him who wept over Jerusalem as he foresaw and foretold its approaching desolation. Like Paul, he warns and entreats—and warns and entreats successfully; because “with tears.”

V. *Enduring patience and fortitude.* We must never imagine that a successful life is one unmarked by trial: and as little that success comes as the ever speedy return of the best directed and most diligent efforts. To all, this life is a school of personal discipline; to some, of discipline most severe and protracted. The most severe to those who, at the last, accomplish the most. I have already spoken of the conflict of life, for it is a conflict. Its wearing toils, its hopes deferred, its keen disappointments, its often accumulated sufferings, its varied griefs—personal, domestic, professional—the more trying because unforeseen and often unimagined in the outset of life—press with a heavy, and sometimes almost intolerable weight, upon the weary actor in life's great struggle. That some faint and fail in the very first onset, overwhelmed by the fearful contrast between the real shock of battle and the mere parade of the preparation, is scarcely a matter of wonder. The wonder rather is that there remains in man such strength and vigour as bears on the great mass to fresh exertion—that so many emerge from the wreck of disappointed hopes to push their way again into the arena of conflict. It is a grand sight—one of the grandest: a soul thus rising superior to blighted expectation or fruitless effort. Talk of courage that marches to the cannon's mouth, and rushes into the din of mortal strife on the battle-field. Any man may do this, whose blood is up, whose soul is roused by martial sights and sounds. Or of a fortitude which bears with patience some temporary pang, however agonizing. That is fortitude and courage, worth a thousand times more, which patiently endures, and bravely encounters the weight and the power of the ever-recurring evils which mark and mar man's earthly existence.

Whatever the world may think on this matter, none have harder trials, or feel them more acutely, than the thoughtful and earnest labourer in Christ's special work. His message—true, and holy, and beneficent as it is—is a message which the world has little heart to hear. He speaks as one who calls upon the dead to live. Immersed in the pursuit of objects congenial to a soul which has lost sight of God and of immortal life, the world passes on, too intent upon the earth to lift its eyes to the heavens, or to open its ears to the warnings or gracious calls of God. Hence even to the most faithful, and, at last, it may be, most successful ambassador for Christ, the prospect may often appear dark indeed. Few “believe his report.” In the church itself, he finds, often, little interest—little *present* fruit of his labours. His heart sinks. His hands begin to hang down. He may be tempted to ask—how many have done so!—whether he be really sent of God. He can now sympathize with the disconsolate Jeremiah in his seasons of deep and heart-rending disappointment.

Besides all this, the minister of Christ may encounter, like Paul, the hardships of poverty, the tongue of reproach, the clamours of the insolent and the interested—the fears of the timorous, and even the misapprehensions of friends. All these, in addition to the trials common to him with all as men and as Christians, and of these he has his full share.

But he must not falter. To falter is to fail—to fail is loss incalculable. Ask any who have inscribed their names upon the scroll of fame—of any who in a narrower sphere have risen to high station, or to great acquisitions, or to extensive usefulness in any department, and you get a nearly unvarying response: Early obstacles, courageously surmounted; early difficulties, resolutely overcome; early trials, borne with a spirit still patient and hopeful. Such examples—and many will rise before you—have their use to him who would enter the field for Christ and for souls. But he must look elsewhere for better and surer encouragement. And—(1.) His work is the Lord's—the promise is sure: "Ye shall reap, if ye faint not." "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that cometh out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (2.) The Master whom he serves, will never forget any work of faith or labour of love. "Though Israel be not gathered, yet will I be glorified, saith the Lord." (3.) The minister of Christ really knows not the entire issues of his work—possibly but a small portion of them. Other men can see the fruit of their labour in the accumulation of wealth—in the growth of crops—in health restored under their ministering hand—in justice and right vindicated and secured by their eloquence and skill—in the attainment of place, power, and name. So may—so will the faithful minister of Christ, in measure, see fruits, (for no labour done for Christ is absolutely fruitless,) but not always, nor perhaps ever in this life, to their full extent. He is the sower, who, weeping, scatters his precious seed—leaves it long, it may be, in the earth, and only at the last returns rejoicing, bringing his sheaves with him. The light-house on the brink of the ocean may guide many an unknown mariner safely to his desired haven. The light of truth may shine upon the souls of some—it may be not a few—in its vivifying and saving power, whose names will never greet the ear of him who held it up to their sight, until they meet in another world. Still more. The good done by the servant of Christ may live—it will live—after him. His teachings and his example may bring forth their fruits long after he has gone to his reward. Others may reap the harvest which he has sown, but both sower and reaper shall at last rejoice together. And how pure and penetrating the rejoicing over such a work! Whether few or many be the fruit of his labours, each abides for ever as a trophy of redeeming grace—so, also, of ministerial fidelity and toil in realms of everlasting light and glory. (4.) If there are times when none are actually led to Christ through his ministry, he is still doing a great work in putting some restraint upon the workings of sin—in edifying and comforting the souls of such as already believe—in preparing saints for the day of death and judgment.

VI. *Habitual and prayerful reliance upon the help, guidance, protection, and blessing of God.* Whatever the scope and form of human efforts—whatever means are employed—it is a principle as philosophical and fundamental as it is religious, that upon the Messiah as reigning in the kingdom of providence, depends every issue. “The blessing of God”—and this alone—“maketh rich.” “The lot,” even, “is cast into the lap, and the whole disposing thereof is of the Lord.” If plans and purposes prosper or fail, the hand of the Supreme and Almighty must be seen in the issue. True, men seem to enjoy an apparent success who are far from acknowledging their dependence on God. Their success, however, is but apparent; it lacks that permanence which is the last and most trying test of the results of human labours. The rich are sometimes, in the strong language of Scripture, “nourished as in the day of slaughter.” Men are raised up high, like Pharaoh, only to make their fall the more fearful. And, finally, let it ever be remembered, that whatever the prosperity of the godless in this world, their lives, going out in darkness, end in failure most awful and enduring. There is no real success possible, unless God approve and further our efforts. This is true, in the highest sense, in the field of labour to which you look forward. “Paul may plant, Apollos water—God giveth the increase.” In the study—in the pulpit—in the personal address, our only sure stay is the help of God. And when the work is done, it must be commended, as the seed sown in the soil, to the fostering care of the Almighty. It is only when watered with rain from Heaven, and stimulated by the warm beams of the Sun of Righteousness, that it germinates and becomes fruitful.

These, young gentlemen, are some of the elements of character and of conduct which you, and all, would do well to study, and seek to exemplify: undivided attention to your chosen calling; unwearied diligence and assiduity in it; habitual fidelity, in speech and in action, to the convictions of an enlightened understanding and conscience; a spirit philanthropic, kindly, benevolent, affectionate, unselfish; enduring patience and unshrinking fortitude; humble, confiding, prayerful dependence upon God. Their acquisition is not alike easy to all: not even to all of equal sincerity of purpose. There are diversities of innate qualities of understanding and heart; but no inducements are wanting to prompt and encourage you to make them all—in a high degree—your own. Their own intrinsic value—their influence upon the life, as a life honoured and useful—the grace of God, to which nothing is impossible—the promise of God, who will make his grace sufficient. And then, on the other hand, remember that strength dissipated in various and diverging directions: lack of industry in study and in active efforts: faithlessness to truth and to a sacred trust: a heart unfeeling, unsympathizing, and selfish: weakness and faltering in seasons of trial, with undue self-confidence, can have but one issue—an issue, in view of all the responsibilities attaching to such a calling, infinitely sad and fearful.

But let me remind you again of the lofty position of him who acts well his part,—lofty in its superior excellence—in its blessed results, even in this life—in knowledge diffused—in hearts quickened—in souls sanctified—in homes made happy—in the order and peace of the social state advanced—in the acknowledged public glory of Christ, seen and

loved as the only Saviour—in His authority recognised as Lord of men, families, and nations on earth—and, above all, as through its agency the heavens are peopled with blessed inhabitants rejoicing eternally in the light that shines from the person of the glorified Redeemer—in the holy fellowship of others, like themselves, assimilated to His glorious image—in the society of the angelic hosts, creatures of an order even more exalted than they.

Ever look forward to this as the end of your career—and to the end of your career as the day of your reward, and that a reward to the faithful servant of Christ of surpassing worth and excellence, a crown of righteousness and of glory with which the Lord Himself will adorn them in His eternal kingdom.

#### THE SCOTTISH SYNOD.

(Continued from page 25.)

The Commissioners having spoken, the Court took up the question. The Rev. Wm. Anderson, Loanhead, said:

“The first subject before us in the memorial\* was a petition asking us to make inquiry if it were a matter of fact, that in different parts of the church practices were pursued without recourse being had to any measures to prevent them, on the part of sessions—whether persons did vote without being called to account by their sessions. A farther petition was presented in the same memorial, praying that if such practices did exist, then the Synod should take measures to bring into harmony the practice and law of the church, either by altering the law, or by requiring the church courts to take action so as to uphold that law—either the one course or the other, so that anarchy might not arise. That is not the word used, but the idea. Now, the reference made in the resolutions was intended to be an answer to that statement; it was intended to declare, that by the passing of these resolutions we adhered to the principles and Testimony of the church, and that we do not intend to let down the principles to the practice of the church, but to bring the practice into conformity with the law. That was the clear design of the third resolution. . . . I hold in my hand a report of the Synod, signed ‘Wm. MacLachlan, Moderator; A. M. Rogerson, Synod Clerk.’ This was written by our excellent Professor, the late Dr. Symington, and adopted by the Synod, and signed by the Moderator and Clerk. Let me read a few extracts. In that report it is said, ‘The Synod deem it still their duty to maintain the same standing with regard to the Civil Constitution of Britain, and to act consistently with their dissent and protest; and they regard the same thing to be obligatory upon the church in America, according to her circumstances.’ ‘On these accounts, the Synod has abstained from all direct acknowledgment of authority constituted upon immoral principles. They owe this to God to testify to His honour; they owe it to themselves, that they may not be partakers in the guilt; and they owe it to their neighbour, to reclaim society from a state which is offensive to God, and liable to his displeasure. They are thus constrained to make a practical application of their principles.’ Now, I think this is the matter—‘They are constrained to make a practical application of their principles.’ It goes on—‘There are thousands of professing Christians in our land, of estimable character, who assent most cordially to our general principles, who do not see it to be their duty to take the ground of a public testimony and practical separation, which we have assumed. By incorporating with the Civil Constitution, and recognising it as the moral ordinance of God, we would at once lose our distinctive standing, relinquish our Testimony, and condemn and undo the faithful contentings of our fathers, from the time of the first erection of our church.’ (Applause.) These are the sentiments expressed by this Court, and which came from Dr. Symington’s pen; and I think them conclusive. It is not enough for us to say, in so many words, that we hold that principle, if that principle be abandoned in practice. We would not think much of the man who professes to hold sacred the property of

\* Meaning a memorial from Airdrie last year, which gave rise to the resolution objected to by Dr. Cunningham.—Ed. Cov.

others, if we found him guilty of an act of dishonesty. No more can we respect the mere recognition of principles, if they are not carried out; and that is what is here declared. If our practice is not in accordance with our principles, then we relinquish our position, taken up at the first erection of our church. . . . Such as are in ecclesiastical fellowship with us cannot, without a breach of their Testimony, hold fellowship with the Civil Government, by composing part of the legislature, or by taking those oaths for the maintenance and defence of the complex constitution, which are required of members of Parliament and others filling public offices, both in Church and State. And as the members of our church cannot sit in Parliament themselves, neither can they consistently sit there by their representatives; or commission others to do for them what it would be unwarrantable and immoral for them to do in their own persons. . . . I avoid; therefore, the discussion in the way of proving the truth of these statements; and I avoid any particular consideration of things that are occasionally alluded to—that we equally violate our principles if we take a license to sell from Government, or because we pay taxes, act as jurymen,\* defend an action, or become witnesses in a law court. I do not think that any one of these things is to be placed in the same position—the question is that of incorporating with a system which we believe to be immoral and antichristian. There is an incorporating which claims to be noticed—that done in the exercise of the elective franchise, by sending a person to swear the oaths. This is an evil to avoid which we ought to give diligent heed; for there is, in fact, an actual incorporation in it, although not in the other things referred to. But even supposing that some of them were wrong; would that make voting right? Would it not still be incorporating with the British Constitution as against God's Son and Crown, as I believe it to be? Then let us abstain from it; for nothing less wrong will take away that wrong. (Applause.) Let us not be met by saying, that payment of taxes and other things are upon the same grounds. If I am in any wrong, it will not avail me to say that another thing is wrong. Of course, if neither thing be wrong, then all is well; but if any thing else be wrong, point out the evil, and seek the removal of it also. Never, in the case of a moral question, do an admitted crime because we have already gone wrong. I say such a practice would destroy all morality altogether. It appears to me to amount to this: *First*, incorporating with the British Constitution is a practical disowning of the position that Christ occupies as the Governor of the Nations. *Second*, it is a practical disowning of Christ as the Great Head of the Church; and *Third*, it is a practical disowning of our covenant engagements. I am prepared, and I do not know but it would be of advantage to many, to enter into the distinct proof of these three assertions. I think they can be proved unanswerably—that to vote for members of Parliament is to disown practically the Headship of Christ over the nations—and over the church—and to disown practically the covenant engagements that were made by our forefathers, and for which many of them laid down their lives. (Applause.) . . . The church is required, not only to look at the truth of God in profession; but ministers are to endeavour to impress the minds of their people, in their whole profession and teaching, and in an application and exercise of discipline. I think it is quite clear that there is no medium way for the church. Individual members may hold, but we cannot hold these principles as a church, unless the church takes all due care that persons shall not enjoy her privileges, who either in words or in deeds act in opposition to those principles. I do not think it needful to enlarge upon these plain truths. Then what ought we to do with this particular matter before us? I think there was a general feeling with regard to the statements made this forenoon by Dr. Cunningham, and that there was no doubt in this matter that our esteemed friend was in earnest; that his views upon the subject were of immense importance; and that it was right that he should state them to this court, as he had done, with Christian courtesy and love: and, moreover, he enunciated views, that I hold as unanswerable truth in the sight of God; and the conclusion to which he comes—of the necessity of the discipline of the church being exercised on those not practising our principles—is perfectly right.

As you all know, what we are now aiming at is, continuing, not only in theory but in practice, the principles of the church. I hold that, in the resolutions of last year, the Synod declared our determination to stand on the position which the church occupied, and adhere to that position; and to take care that the practice

\* We are sorry to find this speaker and others on the same side making so much of an admission as this.—Ed. Cov.



of the church should be in harmony with her principles; and therefore, as I think, they imply the exercise of discipline. But while that is the case, if any body doubts—if any body has any hesitation in saying that they imply discipline—if there is any thing in them that could be held to be ambiguous;—I do not think myself that there is any need for altering any of the resolutions; I think they should be held to—(hear, hear;) but I think, perhaps, it would be as well that they should be followed out by saying that the resolutions of last year do declare our adherence to the principles and the practice of the church, and pledge the church—so far as the Synod can pledge all its members—to maintain those principles and to carry them fairly out. And inasmuch as, in my view of the matter, that must imply the faithful exercise of the discipline of the church throughout every part of it, I think that should satisfy Dr. Cunningham. I think that is the kind of deliverance that we should come to, and I am ready to propose a motion substantially to that effect. . . . I think, therefore, that it is right to show, as our distinctive principles—that we hold Christ to be the Governor among the nations—that we hold particularly that he is Head of the church—and that we alone of all the churches hold these things. It is admitted on all hands to be right to hold such opinions; and if we hold them we must carry them out; and to this extent, that rather than abandon them we shall remain in a state of separation, so as not to homologate or incorporate with the Government of the country. Therefore, I think it is not merely important, but of transcendent importance—yea, this question is of universal importance; being not less than whether the Redeemer has a right to reign, and that our nation is connected with Antichrist. Our Testimony says so; and that we cannot join in the Government of the nation without disowning the Saviour, and without a breach of covenant engagements, was the language held by the martyrs.” . . .

Rev. Mr. Martin said:

“Moderator, last year we adopted resolutions unanimously, which I hold in my hand. There is nobody has called any of them in question but Dr. Cunningham and his friends in London—they have been only objected to by a single individual, except a few friends in London who are united with him in the memorial before us. His finding fault has been made on hearsay; and from the very first hearsay evidence that Dr. Cunningham received, and without attempting to take the means of verifying it, he tells us he formed the resolution that he would demit his situation as missionary to the Jews of London. (Hear, hear.) Now, I do submit that it ought not to detract from the excellence of resolutions, that a single objection has been brought against them by a minister and an elder, and especially under the circumstances. (Applause.) And I think we would be stultifying ourselves if we proceeded to adjudicate upon it. (Hear, hear.) Until I have evidence other than hearsay, I do not care from what quarter it comes, I will not believe that my brethren have played false—that they have acted treacherously—that they have violated their engagements made at last Synod to bring the practice into harmony with the laws of the church. I will not permit any change to be made upon the resolutions—(applause)—nor any addition to be made to them.” . . .

Rev. Mr. Binnie said:

“I have no particular favour for the resolutions. My opinion is, that greater latitude should be permitted to Sessions in the matter. But these are resolutions, I can honestly say, I purpose honestly to carry out. I think I can do so consistently with my views of the matter—that the church may go forward changing her Testimony, so that expression be given to the evils of the British Constitution, and the importance of testifying against them; and that we are entirely prepared to follow that course. The whole difference lies upon some delicate points of connexion between the electors and the members of Parliament. In regard to the great evils around us, there is a great amount of harmony in the opinion of the absolute necessity of the adoption of any thing that will prove an unfailing condemnation of these evils. Now, as I have already said, I have long thought that considerable latitude should be allowed to Sessions, while at the same time there should be a great amount of domestic government introduced into our discipline. . . . Our plan has been to exercise summary discipline upon the person guilty of actions that a genuine, conscientious adherent of the Covenant Reformation must feel to be inconsistent with that reformation. Just take the case of the liquor traffic. There are members of this court—and I am one of them—that hold strong views with regard to the unworthiness of that traffic; but nevertheless, we have never made it a term of communion; because we were acquainted with a few in our

church whom we knew to be Christian men, although engaged in it. Practically, however, it is a term of communion in many churches. I know that the Session with which I am connected have taken action in the matter, and practically put out persons because of their engaging in that traffic; and while I feel bound to take part with my Session, I would protest strongly against this court saying that the engaging in the liquor traffic was to be made the occasion of the exercise of peremptory discipline over the church, and a term of communion.\* (Hear hear.)

Very much of the edge of what Dr. Cunningham presented to us depended upon the fact that for generations the church to which we belong occupied a certain position towards the civil constitution of the land. Now, I acknowledge that such a course as I think would be the right course, to take, *does involve a change of position towards the civil government.* Now I frankly acknowledge that; and I maintain that this change, so far as I would advocate it, is not merely consistent with a general attachment to our principles, but is necessitated by a general attachment to some of them. (Applause.) The fact is, the civil constitution of this country has undergone various changes, and the great body of the people of the Covenanted Reformation have felt themselves compelled to change accordingly—not that they have been changing in principle, but the mode in which they gave expression to it necessarily had to be changed. . . . Well, we have again changed our position towards the civil government. We are in the position of dissenting still, but of modified dissent. We not only acknowledge, but we are bound to take part in what our fathers would not do, and which I find they covenanted since the Revolution settlement not to do. We have no objection to address the Queen by petition. Our members go in various capacities to the higher courts; and though we all take care not to use forms of prayer, in a direct way, for the governors of the land—(applause,)—yet it is evident that our position is changed. *It is not now so much a position of dissent,* but a careful keeping back from the unscriptural elements which we all feel exists in the constitution. Now we sit upon juries, also. That is an important thing; for I think our brethren of the New Lights in the United States have a good right for stating that when you compel a man to act as a juryman, you lay him under the necessity of executing the laws indiscriminately; and such as that called the Fugitive Slave Law, a Christian man can take no part in administering.† Now, our members don't feel they do wrong in sitting down as jurymen; and in doing so, are they not doing what is right? . . . I can only say that had it not been my strong conviction that this church was not going to return to the attitude it once held towards the civil government, I would not have been a minister in her communion. I did not speak out my mind then; but I can assure the members of this court, that before I felt it my duty to engage in the work of the ministry I had a great conflict in my mind. I believe that my views are stronger in regard to certain points in consequence—(applause)—and I think I would not have been here to-day had I not seen the changes that had taken place in our position towards the civil constitution. Had not the attitude of the church changed, I could not have taken the solemn vows which I did. (Applause.)”

The Rev. Wm. Symington said:

“The members of court now present are well aware that it is not a harmonious feeling that does certainly exist—and there is no need to blink it—between the members of this church in regard to the exercise of the elective franchise. The resolutions passed in Edinburgh last year were a compromise to meet the views of various members of Synod. I think if there were any of the parties—if I may call them parties—that had reason to complain of this third resolution, it is not that party from which this complaint has come; but from those who took another side, and who might have some reason for saying that the views they held were not very perfectly represented by the decision that was come to on that occasion. What do those want who have brought up this subject? Is it expected by Dr. Cunningham, and those who are acting with him, that the Synod shall be driven into a deliverance to the effect, and throughout all the congregations of our church—throughout all our Presbyteries and Sessions—the act of voting, *ipso facto*, in itself

\* So far, very good. We are glad to hear this; but why object to the Synod doing what a Session feels bound to do?—Ed. Cov.

† The members of the Original Reformed Presbyterian Synod of the United States do not sit on juries; but the New Lights, who separated from them, not only sit on juries, but vote for members of Congress.

shall not only be made a matter of discipline, but of the same discipline as of grave offences, and shall be treated in the same way? If it is expected that the court should come to such a conclusion, then I would take it upon me to say that they are doomed to disappointment. . . . The fact is, that some of the ministers, and some of the Sessions, and some of the members of the church, cannot see clearly an identical connexion formed between the constituent and the representative in the act of voting, or that the former takes part in the engagements that have necessarily to be taken by the latter; and they cannot see that it would be the duty of the church, in all cases and under all circumstances, without making any allowances, to exercise discipline in the same sort of way as for other offences, on the voter. There are others who take an extreme view, and think that discipline ought to be exercised in such way, whenever the mere fact of voting for a member of Parliament is substantiated. But while such a diversity of opinion does exist—not in attachment to the great distinctive principles of the Reformed Presbyterian Church, in which we are all heartily at one—(cheers)—I protest against being denounced as having apostatized—as no Covenanters—or as acting in dereliction to our duty, because we cannot see that the use of the elective franchise should lead to the exercise of church discipline by Sessions. I maintain that our attention should principally be given to the great central principles, around which every thing else will gather—to the maintenance of the Headship of the Lord Jesus Christ, as the great Ruler over the nations of the earth. . . . So long as our church upholds these great principles, and does the duties and the work of a church, so long will she stand and flourish; but if ever she becomes a sect, distinguished from others by this one principle of her members being subjected to discipline if they vote, of necessity she will perish and sink, and deserve to sink. (Applause.)”

Rev. Mr. Martin, seemingly much agitated, crossed the floor of Synod, and said:

“I beg to withdraw my motion, and alter my position in regard to this discussion, which has gone on in a very different manner than that in which I took it up. I endeavoured to keep down discussion; but I have got the very reverse of support in that course. Now I am prepared to debate the whole matter from beginning to end; and I will do it—(applause)—whatever be the consequences. I will not submit to hear it said that we are renouncing our Testimony. It is in our Testimony that the members of our church cannot exercise the franchise; and it is the unanimous opinion that the one thing is inconsistent with the other; and yet we are told here to-day that there are men consistent who shall go and give their vote.”

Dr. Symington:

“I have a very strong conviction—and nothing that has occurred to-day has altered it—that we are really and substantially at one with regard to our adherence to the principles of our church. (Applause.) I am perfectly satisfied that no difference of opinion exists amongst us in this respect. The point upon which the whole diversity of opinion lies, is that of voting being identified with taking the oaths. Now, I am perfectly satisfied that the taking of the oath of allegiance is utterly inconsistent with being members of this church—that it is a violation of the principles of this church. I am satisfied, also, that our people should not vote for members of Parliament, and that in doing so they act inconsistently. (Applause.) That is what our Testimony says. I think they act inconsistently, but whether that inconsistency identifies them so as if they had taken them personally, and so shut themselves out from the privileges of the church, is just the question. There is no doubt that in sending a member to Parliament, or in taking part in his election, you do so under the knowledge that an oath must be taken by him; but I think that is an extreme way of putting it when it is said that you send him to take the oath. I have a vote both in Paisley and in Glasgow, but I have never used either, nor will I do so, as I think it would be acting inconsistently with our principles and our Testimony; yet I cannot but see that there is some distinction between the man who votes for one who takes the oath, and taking it himself; and I would have liked had Dr. Cunningham and Mr. Anderson addressed themselves to the task of showing, that in voting we were doing the very same thing as taking the oath, and so incorporating ourselves with the oath taken. I will not say that there is not a certain identification; but I think there is a distinction between the person voting for a member of Parliament and taking the oath himself. . . . There is not the slightest doubt that some of our members vote. There are dif-

ferent classes of them. There are some of them who vote because they believe that it is not inconsistent with their principles—that they are not violating their principles. There are others of them who do so under a pressure from without—the pressure of a landlord or a factor, or of something of that sort—such as a nineteen years' lease is just about out, the man has a large family and dreads being put out of his farm—I say that is absolute tyranny; and which no independent man should submit to; but we know that people are able to coerce individuals in that way; and against their principles. In regard to the exercise of discipline, the question is—whether this court is prepared to shut out from the privileges of the church every layman—indeed every individual in it who is not prepared to say—“I will not vote, and I believe that voting is a sin in the sight of God.” I think no individual in the church would drive matters to that extent. Let us do what we can to enlighten those individuals, to bring forward their information to the point at which we have ourselves arrived; but I think it would be a pity to split the church on such a metaphysical question, as that of the identity of the voter with the person that takes the oath. I think there are two great obstacles in regard to any relaxation of our principles—the act of 1833 and our Testimony. The act is not so strong as the Testimony; but Mr. Anderson took the right view of it. Look at it. I suppose our brethren of that day adhered to their principles: didn't they? Well, voting previous to 1833 did not exist in our church; and that is one of the new things which our friend (Mr. Binnie) might have adduced, had he brought down his sketch to the present day. Voting then did not exist; and therefore we cannot make it appear that voting is a violation of the principles that we then adhered to. . . . I am satisfied that the paying of taxes is a direct recognition of the Government; and if I understand the 13th chapter of Romans, it is a direct acknowledgment of the lawfulness of human governments, and that we are there taught to pay tribute to whom tribute is due. I confess it did not always appear to me so; but in lecturing on it recently that was the view I took of it. Now, the Covenanter refused to pay taxes; but we have changed in that, and thus make a direct recognition of the Government, and, at the same time, claim the protection of our persons and property. It is no test of our loyalty; we look upon the payment of taxes simply as an acknowledgment of certain privileges we receive for our money.\* (Applause.)” . . .

(To be continued.)

### SLAVERY—ITS EFFECTS ON POPULATION.

Odious as the system of slavery is in itself, and its effects upon its subjects, it is but little less so in its consequences as it respects the free population. In despoiling others, slaveholding communities at last become themselves spoiled and ruined. South Carolina has taken a census of her people. The facts thus brought to light are thus instructively summed up by a contemporary:

“The authorities of the Palmetto State have been taking a census of that region, and the results are notable. We have the returns from seventeen parishes, of which six show a decrease of the white inhabitants, amounting, in the aggregate, to over five thousand. One parish, Union, has a loss of 1,474; another, Newberry, 1,801; a third, Laurens, 1,370. What has gone with these people? South Carolina is by no means overcrowded. In one district, Richland, in which the capital city of Columbia is located, we find that the decrease is altogether in the rural districts; for while Columbia has increased 1,121, the country has decreased 747. The explanation of this is, of course, that the planting interest is overriding every thing else, and that the small farmers and landless white population are obliged, by the stern force of necessity, to remove to the free North, or the cities of the South. The question, then, is, Do the Southern cities grow by the depopulation of the rural districts? Such would seem to be the case, from all the lights we have at present. So rapid is the increase of the black population in the country, that the poorer classes of whites stand no chance for work in competition with them. Being the exceptional class, they occupy precisely the same footing there that the free blacks do here at the North. At least this is so in the planting States, where the great staples of the South, cotton, rice, and sugar, are grown.”

\* Dr. S. is not consistent with himself, nor with the truth. If paying taxes is acknowledging a government, then aliens and non-residents do this.—Ed. Cov.

## THE WORLD IN THE CHURCH.

A writer thus treats this subject in the columns of the *Christian Intelligencer*. It is a voice of warning:

"The very spirit of our city churches (with some blessed exceptions) is that of *the world*, in all its influence and bearing. They have the same spirit of ostentatious display and extravagance. The same claptrap method of advertising the ministry and churches into notice. The same effort to rival each other in popularity, at the expense of sound doctrines and morals. The same desire to be esteemed on account of social position and wealth. . . . If a church is organized, and a place of worship to be secured, or if an old-time building is to give place to a new one, immediately a spirit of worldliness, in some form or other, creeps in, to shape the course of things to please the Tempter. . . . The minister wishes to have an imposing edifice to preach in, and the people sympathize in the feeling. A plain, substantial building could, in all cases nearly, be secured within the available means of the congregation. It would serve the purpose of the simple, sincere worship of God, a great deal better than one of our costly, richly adorned, fashionable buildings. The people—high, low, rich, and poor—would then feel at home, on an equality, in God's house. Now, there can be no such communion of feeling and interest secured. The world—Mammon—shuts the church-door in the face of all who have not got on the "rich apparel" of the devout, and money in the pocket to pay their way to a right, with their betters, to church seats and privileges. God frowns upon all such unhallowed practices. There can be no blessing in it. It would be better for *vital* godliness, I verily believe, this day, if every church erected on the above principles, and sustained in these practices, were levelled with the ground.

"Nor is it a whit better in the usual methods of holding Divine service. The organist and singing choir 'do up' the spiritual worship for the people by proxy. A discordant voice in the assembly would shock the sensitive nerves of the entire congregation, and be deemed (even if the desire were manifest in an humble way to join in the praises of God) an unpardonable offence. And the minister, in many cases of this kind, countenances the people in their sin. Oh! how the ways of Zion are made to mourn amidst this mockery of God in his most holy and spiritual worship. And in the alms-giving of the people, what a sounding of trumpets do we have! This church raises so much for missions. It is immediately blazed forth in the secular press as an *item* of news. The thing is made to assume much the same character as one of Barnum's "puffs."

"On public anniversaries we have a repetition of the same course of things. Puff after puff in the secular press, precedes the coming event. This great name and that is paraded, as an officiating person, to gain the attention of the public. A facsimile, in all its "getting-up," of a regular pot-house political movement. . . . Never did Satan gain a greater victory over the church, seemingly, than by bringing Christians into the habit of acting upon these false premises. There is ever danger when stepping into the enemy's country, even if it be with the good intention to steal his thunder. . . . The line of demarkation must be clearly defined, and studiously maintained, as between the church and the world.

"And here I would venture to say, that there is too much concession made by the ministry, as a general thing, to the usages of the world. They too often set the example of living *in*, instead of above the world. Their families grow up and are educated to be like children of the world, instead of being, as they are, children of the kingdom. They set quite as much value upon style of life, fashionable trappings, etc., as the most worldly of their people. Hence the ways of righteousness come to be evil spoken of. The minister allows it; why may not we? The minister lives so and so; why may not we? It is a fixed principle of nature—water cannot rise above the level of the fountain. So in the church, the people cannot rise above the religious life of the minister. Let the watchmen be on their guard, lest blood be found upon their skirts. This day of revival is bringing many, I trust, to see and feel the error of their ways; and the purgation of the temple has been, I am rejoiced to note, in some instances commenced. For example, in your city, in some of the churches, a return to the simplicity of spiritual worship has been made by abolishing choirs, and instituting congregational singing. But there is room for greater improvements still. The church needs to be thoroughly sifted of the Devil's chaff, and to get down very low in the dust of humility, lest the Lord God arise in anger and remove the candlestick out of its place, and the people be

left in gross darkness—yea, victims to Satan's devices in having the world enthroned in the places where Christ alone should reign supreme."

### WEST INDIA EMANCIPATION.

Pro-slavery journals, politicians, and ecclesiastics, have ever loudly asserted that this great act of justice has been a failure. The truth is now forcing its way. It has been a great success. Judged by the lowest standard—sugar—it is far from being a failure. The New York Tribune—replying to some crocodile lamentations on this subject in the President's organ—"The Constitution"—says:

"Consider another fact or two taken almost at random from various official and unofficial, but trustworthy reports, bearing upon the question how far the act which made freemen of slaves was successful as regarded them. In Jamaica, within eight years of that event, nearly two hundred villages had been built by the emancipated negroes; 7,340 of them had become freeholders, and they had purchased among them 100,000 acres of land. The Governor of Dominica says in his report of 1853, that the small proprietors who, a few years before, were chattels, were becoming the lessees of large sugar plantations, of which fact he gives several instances. In Grenada, in 1858, 'a proprietary body of considerable magnitude and importance had already risen from the labouring class'—a class of peasant proprietors and renters of land, making rapid strides in prosperity and independence—and a new class of tradesmen had come into existence. In Guiana, the Governor writes in 1852: "Population is augmenting, education spreading, crime diminishing, and trade increasing." In Montserrat the report of 1853 declares that 'no island in these seas exhibits a more decisive tendency to social and moral regeneration and improvement.' In St. Kitts, in 1856, it is said: 'Attendance in schools is steadily increasing; crime steadily diminishing.' In St. Vincent the condition of the labourer is described in the official returns as almost universally one of comfort; from 1845 to 1858 the amount of land either held in fee, or rented by the emancipated negroes, increased from less than 2,000 to more than 10,000 acres. In 1857, 8,209 persons were living in their own houses built since emancipation, when the labouring people amounted to less than 14,000 persons. Nor were there in 1857, any paupers in the island. In Tobago, 'the labourers are well-behaved and industrious;' small proprietors have greatly multiplied among them, and many of the common labourers live in houses built by themselves since emancipation. Out of its entire population of about 15,000, white and coloured, there were 2,800 of the latter paying direct taxes, and 2,500 freeholders. In Tortola, a grazing island, the blacks are nearly all owners of cattle. In British Guiana, out of a labouring population of 70,000, 50,000 are estimated to be holders of land, for which, since they ceased to be slaves, they have paid a million sterling, or five millions of dollars. In Antigua, says Dr. Davy, a perfectly good authority, three-fourths of the labourers have cottages of their own, with small freeholds, forming altogether about eighty-seven villages, all built since emancipation, near the estates on which they were then chattels."

## REFORMED PRESBYTERIAN SYNOD IN IRELAND.

The annual meeting of this body was held in the Reformed Presbyterian Church, College Street South, Belfast, on Monday, the 27th June, and subsequent days of that week. We notice such of the proceedings as are of public interest.

The proceedings were commenced with a sermon by the Moderator, Rev. Robert Nevin, of Londonderry, founded on Isaiah viii. 16—“Bind up the testimony, seal the law among my disciples.” This able discourse, which contained a very full and pointed testimony against existing sins and evils in social systems, civil and ecclesiastical—a faithful exhibition of the duty of faithful witnesses at the present day—motives and encouragements for its performance, and numerous lucid and striking Scriptural proofs and illustrations, was afterwards unanimously requested to be published.

There was a very general attendance of the ministers and elders; and, besides the ordinary members of Synod, there were present—Rev. James Reid Lawson, of Barnesville, New Brunswick, one of the Church's missionaries to the British North American Colonies; and Rev. Thomas Hannay, a minister of the Reformed Presbyterian Church in the United States, from West Pennsylvania. Both these brethren occupied seats in the Court, and their presence gave additional interest to the proceedings.

The Rev. Alexander Savage, of Ballenon, was unanimously appointed Moderator; and the Rev. Robert Wallace, of Newry, was appointed to act as Clerk, *pro tem.*, in the absence of the Stated Clerk, (Rev. J. W. Graham,) whose state of health did not admit of his attendance.

*Sacred Music.*—Rev. Samuel Simms presented the report of a Committee on Sacred Music, which was adopted; and recommendations contained in it—such as that Sessions and Presbyteries should see that well-qualified persons be appointed to conduct sacred music in each congregation, and that the people be instructed in the principles and practice of music; and that a book containing, among other matters, a selection of tunes which are suitable for public psalmody, be prepared—were approved. At a subsequent period of the proceedings, a Committee of Ministers and Elders submitted a selection of tunes, which received the sanction of the Court; and the Committee on Music were ordered to emit, as soon as convenient, a book containing this selection, for the instruction of congregations.

*History of the Church.*—The Commission was enjoined to appoint a small Committee to co-operate with Rev. J. A. Chancellor in collecting manuscripts, or in any other way that might be deemed expedient, in accomplishing so important an object as the preparation of a History and Historical Vindication of the Reformed Presbyterian Church in Ireland.

*Schemes of the Church.*—The report of the Home Mission and Ministerial Support scheme of the Church, was submitted by Rev. Josias A. Chancellor. This contained evidence of increased liberality in various parts of the Church, and presented several important re-

commendations, with reference to increased ministerial support and efficiency. We give a few sentences from this report:

“In conclusion, we would venture to suggest that the time is now come when the Covenanting Church in this country should set up a still higher standard of ministerial support, and when her members should unitedly brace themselves to the task of at once realizing it. We would not insult the common sense and feeling of the Church, nor appear to break down that dignified reserve and high Christian forbearance which ministers have so long cherished and exhibited, by attempting to prove that what is furnished at present, even by the best of our congregations, is not any thing like a competent or suitable support for one who has been properly qualified and solemnly set apart to the ministry of the gospel. He that preaches the gospel, should live of the gospel. And surely that gospel which brings such fulness of blessing and of comfort to the hearer should not, at the same time, be permitted to bring anxiety and disappointment to the heart, or feebleness and incumbrance to the hands of the preacher. . . . We propose, then, that all congregations having 200 members, should, during the present year, raise their minister’s stipend to £100 per year.”

*Theological Hall.*—The Rev. Robert Wallace, the Secretary, submitted the report of the Theological Hall for the last session. We take a few extracts:

“The introductory lecture was delivered by Professor Dick—subject, ‘The Ministry, *Devout* and *Devoted*,’ and the concluding lecture by Professor Houston, on ‘The Apostle Paul an Example for the Gospel Minister.’ . . . There were only *five* students in connexion with our Church, with one from the General Assembly, in attendance during the last session. Two of these—Messrs. James Brown and Thomas Dick—have since been licensed to preach the everlasting gospel, and have been for the last few months labouring as licentiates, with great acceptance, throughout the Church. . . . We would call the special attention of the Church to the *fewness of the candidates for the ministry*. There are now only *three* theological students in connexion with our Church in this country; and none of these have fulfilled more than two years’ attendance at the Hall; so that, at the very least, it will be two years before the services of any of these can be available to the Church. Nor is there any prospect of much improvement in this state of things for a considerable time to come, as there are very few students entering college, or prosecuting their undergraduate course, with a view to the Christian ministry. . . . On the subject of *funds*, we have still reason for thankfulness. The stream of the Church’s liberality has experienced no diminution during the past year; and still practising a rigid economy, we have been enabled to meet all our demands, leaving a small balance in hand. We cannot but state, as we have done in former reports, that it would be very desirable that a more permanent endowment were provided for our Seminary, so that it might not be dependent on a necessarily fluctuating annual collection; and we are not without hope that some liberal-minded and public-spirited member of the Church may yet establish the foundation of such an endowment.”

*Irish Mission.*—The Rev. William Russell, the Secretary, submitted an interesting report of the missions to Romanists in Dublin and Connaught by this Church. Two matters of special interest were mentioned in connexion with the mission to Connaught. A gentleman, a Scottish landlord, and his son a member of Parliament, had generously proposed that, in case the Synod would send a minister, licentiate, or catechist, to the district where his property is, that he would pay the half of the salary for the first year; and if the results of the labours of the agent proved satisfactory, that he would defray the whole in future. The Synod made arrangements for occupying immediately this new field of missions. The liberal offer of a member of Knockbracken Congregation—a gentleman residing in Belfast—to the Irish mission, was likewise presented to Synod. This was, that



he would bear the whole expenses of ministers in making monthly visits to the mission field in Connaught for one year. The Synod resolved—

“That they cannot but record their gratitude to God for so substantial aid and encouragement in the prosecution of this important work; and they acknowledge the obligation arising out of it, to send as many of our ministers as can be induced to undertake this mission during the year.”

It was further unanimously agreed, that the thanks of the Synod be rendered to the gentleman who had, unsolicited, made so generous a proposal in favour of a mission in which all feel so deeply interested. The different Presbyteries afterwards entered into an arrangement to send ministers in rotation to visit the districts occupied by our missions, and preach as they may have opportunity. In relation to the Dublin mission, the report mentioned the organization of a small congregation of Covenanters in that city, the ordination of elders, and the dispensation of the Lord's Supper among them for the first time. The Rev. Robert Allen afterwards addressed the Court, and gave some interesting details respecting his missionary labours.

*Temperance.*—Rev. Josias A. Chancellor submitted a preamble and resolutions on the subject of the sale of intoxicating drinks by members of the Church, which were unanimously adopted. The preamble referred to the numerous evils resulting from the sale and use of intoxicating liquors, reiterated the testimony of the Church against the traffic, and earnestly entreated members wholly to discontinue it.

The resolutions were the following:

First. That Presbyteries be, and hereby are required, at an early period, to ascertain if the deliverance of Synod in 1849, which says—“Synod unanimously disapprove of the traffic in ardent spirits, and declare that no member of the Church who opens a house for carrying on this trade shall be entitled to Church privileges”—has been strictly carried out in all their congregations.

Second. That they be also required to ascertain how many of their members engaged in this traffic have been in it previous to 1849, and what diligence Sessions have used to carry out the latter part of the above minute, which “instructs Sessions, if there be any members under their inspection engaged in this trade, to deal with them with the view of inducing them to discontinue it.”

Third. That when Sessions have failed in realizing this object, Presbyteries are hereby instructed to use such means as may seem to them most suitable for carrying it into effect, and report progress at next meeting of Synod.

Fourth. The ministers of this Church are hereby enjoined to embrace every fitting opportunity of testifying against the evils of intemperance, and against the practices and customs which contribute thereunto; and, as a practical and effective testimony against this prevailing vice, as well as a safe preservative from its seductive influences, they are recommended to promote the establishment and usefulness of Congregational Total Abstinence Associations.

The adoption of these resolutions was seconded by Mr. Kennedy; and Professor Dick and others spoke strongly of the importance of having them faithfully and promptly carried out.

*Colonial Mission.*—The Rev. Samuel Simms, the Secretary, presented the thirty-first annual report of the Colonial Mission, which was unanimously adopted. This contained interesting details of the state and progress of the mission by this Church to the provinces of Nova Scotia and New Brunswick, and of the mission to Australia. In the latter colony, a congregation, self-supporting, had been organized in Geelong, elders ordained, and the sacrament of the Lord's Supper

dispensed. The labours of the missionary, Rev. A. M. Moore, had been abundant, and attended with gratifying success. A second missionary was eagerly sought for Melbourne, where a number of Covenanters, and others friendly to the principles of the Covenanted Reformation, had associated together in a fellowship meeting, and made liberal offers for the support of a minister. The report stated that the Secretary, by appealing to the youth of the Church, had realized a sum adequate to defray the expenses of sending out a second missionary to Australia. In relation to the mission to the British North American Colonies, the Synod expressed their high appreciation of the self-denying labours, faithfulness, and devotedness of their beloved missionaries, and recommended to the Church here to tender to them a more liberal support.—the Commission being instructed to carry into effect this recommendation, according to the established order, in making supplementary grants to congregations in this country. The Rev. James Smyth made a number of highly interesting and encouraging statements respecting Australia, and urged the importance of the Synod sending a minister to that country immediately, and stated that the sum of £50 had lately been remitted to him by Mr. James Kilpatrick, of West Bargo, for the use of the Synod, in supporting and extending the Australian mission. The Commission was instructed to use diligence to obtain a suitable agent to proceed to Australia as soon as practicable.

*Terms of Communion.*—The Committee on the Terms of Communion reported that they had had the subject under consideration; but requested that they might be allowed till next meeting of Synod to further consider the matter. The Committee was continued, and the request granted.

---

MISSIONARY CORRESPONDENCE.

From a letter from Mr. Beattie, under date of June 24, we make the following extract:

“Having lost all hope of obtaining sufficient protection from the Turkish government to make our return to Zahleh either prudent or safe, and not feeling justified nor warranted to undertake such an adventure on our own responsibility, we had concluded to spend the summer in Safed, patiently awaiting the changes that during that period by Providence might be effected in Zahleh on our behalf. This plan we had fully settled upon and determined to carry out, until, after conferring with veteran missionaries, whose advice, guided by prudence and good judgment, it is usually best to follow, we were counselled and persuaded to choose a place of residence nearer—in some village, though comparatively insignificant, more immediately within the limits of our chosen field of labour, from which Zahleh might be easily and frequently visited, and improved to the best advantage, for impressing the minds of the people with impressions such as these. Mr. Dodds and I set out directly for Bludan, first to see something about our things there, which, a short time before, we had been assured had been made the prey of some mountain spoiler; and then to make such a selection of a place of residence as would best enable us to accomplish our purposes on Zahleh, and at the same time possess a climate that would make it tolerable to the health of our families during the heat of summer. We spent two days in the weary search, determining finally on Baalbec,

though a place not at all times the safest to reside in—not so much for the temperance of its climate, as from the little proof we made of it during the brief period we remained there in the month of April, we found the heat exceedingly oppressive—as for its commerce with Zahleh, which is occasioned by the strong ties of kindred that unite the two places. Indeed, Zahleh may be said, more properly, to be a colony of Baalbec. We did not rent houses at the time; but leaving it in the hands of one we knew there to inform us, as soon as possible, at what rates houses could be had, we returned by Zahleh to Beirut to make arrangements for our speedy removal; when, what was our disappointment and chagrin on reaching the former place, (Zahleh,) to find the children unusually impudent and saucy—many of them ready to stone us, and the whole town just settling down from a state of uproar and excitement, caused by Mr. Benton, a missionary of the American Board stationed at Bhamdun, who proceeded to Zahleh during our short absence, with all his family, and most of his household furniture—hired a house, and took up his residence in the town, which, being brought to the ears of the bishop, a universal mob of men, women, and children was excited, which beset the dwelling, drove out Mr. Benton and family, and expelled them from the place.”

The following is from Mr. Dodds, under date July 6th:

“We have decided to abandon Zahleh, and transfer the scene of our labours to Latakiah. The circumstances which have led us to this decision are already before you, in a letter written a week or two ago by Mr. Beattie. I shall not repeat them in detail, but it may not be inappropriate at this crisis to lay before you a review of the past year.

“About the beginning of May, last year, we were driven out of Zahleh, the place that we had chosen as the centre of our missionary operations, after having resided there seven months. We immediately took the legal steps towards securing our reinstatement; and while awaiting the issue of an appeal to the Turkish authorities, took up our residence in Bhamdun, in Mount Lebanon, half way between Beirut and Zahleh, ready to return to the latter place as soon as our way should be opened, and hoping that all obstacles could be removed before winter; in the mean time applying ourselves to the study of the language, which was destined to be the medium of our missionary instructions. In the beginning of October it was thought expedient, in view of the uncertainty which hung over our prospects in the direction of Zahleh, that I should undertake a tour of exploration in the direction of Latakiah and the Nusariyeh mountains, that in case of the failure of our first project, we might have an alternative. This undertaking I accomplished; and after my return, Mr. Beattie and I went to Zahleh, partly to inspect the condition of his goods which remained there, and partly to sound the feelings of the people toward us. We found the people in such a panic, in prospect of an apprehended attack from the Druses, that the least shadow of support from the government would have enabled us to return with perfect security; but no shadow of support could we get. Still we continued to hope. But the transactions of last summer, or rather the causes which made it impossible for us to transact any thing, as also the result of our explorations northward, are before you in detail, in letters written through the summer and autumn.

“Our hopes of being reinstated in Zahleh before winter were disappointed, through the feebleness or corruption of the Turkish government. We could not spend the winter in Bhamdun, and saw nothing better than to go to Beirut, which we did;—nothing doubting but that the obstacles in the way of our return to our field of labour would be removed in the spring, or at the farthest, in the early summer. In this, also, we were disappointed; and this time certainly not from the weakness, but from the corruption of the Turkish authorities. During the winter, Mr. Ford, pastor of the Arabic congregation in

Beirut, more, I am persuaded, from motives of courtesy, than from any hope that his flock would be much edified by our broken Arabic, kindly invited us to take a turn in the public ministrations of the Sabbath; which we did, according to the measure of our abilities; and however little benefit this was to our hearers, it was, in connexion with our studies, of essential service to ourselves, in the way of preparation for future labours.

"When spring came, it became necessary to form a plan for the summer. We could not go to Zahleh; and yet no crisis had taken place which seemed to us sufficient to justify a final abandonment of our designs in that quarter. We could not yet give it up without compromising the honour of our mission. Indeed, I was for going back without waiting on the action of government. But Mr. Beattie was of the contrary opinion; and subsequent events have shown that he was right, and I was wrong, thus verifying the Bible maxim that 'Two are better than one.' Not knowing what better to do, we agreed to go to Safed, and spend the summer there, or if need be, a longer time, awaiting the action of government on the Zahleh question, and immediately wrote you to that effect; but after further consultation, reflection, and deliberation, we concluded that it would be much more subservient to our purpose, as well as less expensive, to go for the present to some village in the neighbourhood of Zahleh.

"In the beginning of May, Mr. Beattie and I set out on a journey to Bludan and Damascus, proposing to inspect the condition of our goods in the former place, and bring away such as we might need for present use, salute the Damascus brethren, and look out on the way for a suitable place of residence for the summer. Passing through Bhamdun on our way, we found Mr. Benton, missionary of the American Board, making preparations for moving to Zahleh with his family. The truth is, brother Benton has always had very peculiar views about Zahleh. When, about two years ago, we first proposed going thither, he protested against it as an invasion of his missionary district, alleging that he had visited the place two or three times, and occasionally sent colporteurs to it; but when we explained to him that our plans did not include a prohibition of his visits, or those of his colporteurs, he not only receded from his protest, but after we went thither, assumed towards us a very patronising attitude. After our Hejira, he frequently offered to reinstate us without awaiting the interposition of either Pasha or Porte; which, considering the amplitude of the great commission, we esteemed quite a needless formality. Indeed, we found it impossible to impress him with the idea that we had ever any occasion to leave Zahleh, or that having left it, there was any thing to hinder us to return at any time we saw fit; and he lost no opportunity of representing the matter to others in the light in which he saw it himself; by which course he may have inadvertently cast a temporary shadow on our reputation in some quarters, and on that of our mission.

"On this occasion he insisted on our embracing so favourable an opportunity of resuming our residence in Zahleh, kindly offering us his best assistance in recovering the position that we had lost by our inconsiderate flight; but we having more faith in his good intentions than in his ability to put them in execution, declined his offered aid, and left him in charge only of his own fortunes and those of his family. Indeed, we were not without apprehensions that the movement he proposed might be followed by consequences that would compromise our interests there; but we did not oppose it, not knowing but that it might be the means of saving some sinner.

"We went on through Zahleh to Bludan, attended to our business there, went down to Damascus, saw the brethren, asked their counsel in our affairs, went to Baalbec, and made preliminary arrangements for spending the summer there. Then we turned our faces homeward; and when we were come as far as Zahleh—or rather before we reached the town, for the news met us on the road—we were not much surprised to hear that brother Benton had come and gone. Strong in the confidence that he could dwell in Zahleh quite as se-

curely as in Bhamdun, and never dreaming that any body would dare to lay a finger on him, he had brought his whole family with him, the greater part of his household goods, a box of books for distribution, and a teacher; in short, all that was necessary to a permanent residence, the opening of schools, and the permanence of all kinds of missionary work—but only designing, as he told us afterwards, to stay a little while, a few months at the farthest, to smooth the way for our return. But the fruits that we were to have reaped from his generosity, were doomed to be blasted in the bud. Before he was two days in his new home, the Bishop and the Jesuit missionaries sent the children of their schools to assault his house with stones. While the little people were exercising themselves in this display of early piety in a manner worthy of the Holy Mother, and highly creditable to their preceptors, the apostolical missionaries, children of a larger growth repaired to the scene of action, till the mob (as I am told) amounted to three or four thousand; and as the stoning of the house did not prove effectual for the removal of Mr. B.—for neither Protestant nor Papist likes to go out of doors in a shower of stones, and brother B. was sorely disinclined to leave Zahleh in fair weather or in foul—they finally cut the matter short, by taking him up, and carrying him, not only out of his house, but out of the town, and never let him go till they laid him down in Maallaka, an adjoining village. As there is in Maallaka a Turkish governor supported by a staff of soldiers, his first thought was to remain in safeguard till his representations to the government at Beirut, through the Consul, should procure his reinstatement in Zableh; but hearing rumours the next day that the scene through which he had just passed in Zableh was likely to be re-enacted by the same persons in Maallaka if he prolonged his stay, he took counsel of his prudence, and returned to his own field of labour in Bhamdun, where we had the happiness of seeing him on our way home—and where most of his brethren, I believe, thought he ought to have been all the time.

“The occurrences which I have just described, and the results to which they have given occasion, have decided us to abandon all further attempts on Zahleh. Our reasons are—1. Mr. Benton’s failure hitherto to obtain any redress for so gross an outrage—although the American Consul has exerted himself to the utmost, as he also did in our case—shows us better than we saw before, how little we have to expect from the Turkish government. 2. This adventure has so aggravated the fanaticism of the Zahleh people—as we ourselves had occasion to witness when spending a night in the town after the affray—that the measures which would have served before for our reinstatement would be utterly insufficient now. And—3. Even if other circumstances remained as favourable as heretofore, we have no reason to believe that we would ever be permitted to solve the problem of Zahleh ourselves, and in our own way. More than half a year ago we took the precaution to provide for such an emergency as this. It was Mr. Benton that first suggested Latakiyeh to us. When we became acquainted with it by personal observation, it recommended itself to us as a desirable field of labour.

“Since we came to Syria, we have been obliged to change our abode every half year; and never, except when we went from Damascus to Bludan, did we know two weeks beforehand whither we were going. When, in the autumn of '57, we went to Zahleh, and the Beatties to Damascus, neither of us took many things along with us; for we doubted whether we would be permitted to remain long in Zahleh, and they did not intend to remain long in Damascus. From that day to this, our goods have remained scattered in divers places. All last winter we had some of them in Bludan, some in Zahleh, some in Bhamdun, and some in Beirut; and, as yet, we have many things in Bludan, which would contribute greatly to our comfort if we had them here. We have never spared expense, or shrunk from self-denial when it seemed to be required by the interests of the mission. Still we are sure that multitudes of our brethren and compatriots at home, especially in the Far West, where some of us have

many very dear friends, have, during the past two years of trial, been in far more straitened circumstances than we; and have, in this respect, more claims on our sympathy, than we on theirs.

“The past year has been with us a season of most painful suspense, perplexity, and anxiety. When hope has prevailed, we have written to you hopefully; when discouragement has prevailed, our communications have been discouraging. When we have written one thing, and done another—or done nothing in the premises—we have not changed our plans through levity or fickleness, but always for what seemed to us grave and sufficient reasons. Through the past year we have received much wholesome discipline, for which we have reason to be truly thankful to the God and Father of our Lord Jesus Christ; in particular, the maxim of the inspired king, ‘Put not your trust in princes, nor in the son of man, in whom there is no help,’ has been most impressively enforced upon our minds.

“We are spending the hot weather in Abadiyeh, a mountain village about four hours from Beirut. We intend, during the months of the summer which remain, to collect our goods, correspond with an acquaintance in Latakiyeh to prepare our way before us, and in the autumn to remove thither—if we find nothing of a contrary tenor in your next communication, which we are expecting daily. Let our letters be directed as heretofore.

“In Abadiyeh we hold a service in Arabic every Sabbath. I hope it will be none the less beneficial for not being in our own special field of labour.

“We are all well. All the members of our little band join in love to each of you, and to your respective families. The grace of our Lord Jesus Christ be with you all.”

#### AFFAIRS ABROAD.

*The Italian States.*—Since our last, the questions regarding Italy, arising out of the late singular cessation of the war between the allies and Austria, have been very earnestly discussed throughout Europe. They are, at this very time, under consideration, by the Congress of Austrian, French, and Sardinian negotiators at Zurich, in Switzerland. As to Lombardy, it is now definitely Sardinian. The constitution, and liberties, civil and *religious*, enjoyed in the latter kingdom, have been formally and fully extended to Lombardy. There is now no more hinderance to the circulation of the Bible, or to Protestant efforts of any kind, than there has been for the past in Piedmont—and no less. This is itself no inconsiderable result of the war.

The Duchies—Tuscany, Parma, and Modena—have by popular vote decided against the restoration of their former rulers; and in favour of union to Sardinia. The issue is looked for with great interest. The King of Sardinia has declined accepting the Duchies at present; he will negotiate in reference to them with France and Austria. It is certain that Constitutional governments will be established in all of them; but under what supreme rule, is yet to be determined. Napoleon is pledged not to employ force, nor permit any force to be employed, for the restoration of the Grand Dukes.

The Romagna still remains independent of the Pope. As Napoleon promised to maintain the integrity of the Papal States, the disposal of this part of them will be a matter of no little difficulty. The provisional government has decreed *religious liberty*. It will be no easy task to bind on again the chains of Papal despotism.

Cardinal Antonelli—the moving spirit of the Vatican—has resigned his part as President of the Council, but retains his place as Secretary of State, and with it, no doubt, the larger part of his heretofore controlling influence. He is a mortal enemy to all concession. In Naples there has been some change, but not very decided, in the tenor of the administration. The Constitution has not been restored, but there is less severity and cruelty in the execution of the laws.

Upon the whole, there is ample evidence that late events have shaken the power of Popery no little in the Italian States, and that freer scope is given to the working of agencies tending to the entire overthrow of the Papal dominion.

#### BOARD OF DOMESTIC MISSIONS.

The Board of Domestic Missions has distributed supplies for the six months beginning November 1, as follows:

J. Milligan and J. Newell, *Pittsburgh* Presbytery.

R. Shields, *Lakes* Presbytery.

W. Sloane, W. F. George, J. Neill, *Illinois* Presbytery.

R. Z. Willson, November and December, *New York* Presbytery; January and February, *Philadelphia* Presbytery; March and April, *New York* Presbytery.

R. Hutcheson, November, *Lakes* Presbytery; December, January, *Pittsburgh* Presbytery; February, March, April, *Lakes* Presbytery.

J. C. K. Faris, November, *New York* Presbytery; December, January, *Rochester* Presbytery; February, *Lakes* Presbytery; March, April, *Illinois* Presbytery.

W. W. M'Millan, November, December, *Philadelphia* Presbytery; January, February, *Pittsburgh* Presbytery; March and April, *Lakes* Presbytery.

A. Montgomery, November, *New York* Presbytery; December, to end of March, *Lakes* Presbytery; April, *Pittsburgh* Presbytery.

D. M'Kee, November and December, *Illinois* Presbytery; January, February, *Pittsburgh* Presbytery; March and April, *Lakes* Presbytery.

The Board has also arranged as follows, for the supply of the pulpit of the 1st congregation, Philadelphia, during the ensuing sessions of the Theological Seminary:—S. O. Wylie, Nov. 2d Sab., Feb. 1st Sab.; W. W. M'Millan, Nov. 4th Sab.; J. M. Dickson, Dec. 1st Sab.; J. Middleton, Dec. 3d Sab., March 4th Sab.; R. Z. Willson, Jan. 2d and 3d Sabs.; Feb. 3d and 4th Sabs.; A. Stevenson, Jan. 5th Sab.; J. K. Milligan, March, 2d Sab.; S. Carlisle, March, 3d Sab. The Sabbaths not specified, the pastor to occupy the pulpit.

S. O. WYLIE, *Chairman*.

J. M. WILLSON, *Secretary*.

#### NOTICES OF BOOKS.

THE CRUCIFIXION OF CHRIST. By Daniel H. Hill. 16mo., pp. 345. Wm. S. & Alfred Martien, No. 606 Chestnut Street, Philadelphia. 1859.

In this volume we find the results of a very thorough study and careful comparison of the narratives of the crucifixion contained in the "Four Gospels;" each being shown to corroborate—when properly explained—the others. The work abounds in very interesting illustrations, drawn from a wide range of reading. And, while we may not agree fully with every view presented, we do most heartily recommend this work as a sound and able comment upon the history of the crucifixion. It is a worthy companion of the "Sermon on the Mount," by the same author.

## REPORTS OF THE TREASURER OF THE THEOLOGICAL SEMINARY.

[The following Reports should have appeared in the Appendix to the Minutes of Synod, but were omitted under the impression that their publication was not ordered.]

—ED. REF. PRES.

*Theological Seminary Current Expense Fund in Account with D. Euwer.*

1857.

CR.

May 23,	By balance on hand per account rendered to Synod,.....	\$169 85	
June 5,	By Cash from Wm. Brown, per D. Gregg,.....	126 06	
8,	“ “ Conococheague, per S. Thompson, \$27 00		
“	“ “ James Brown, Cincinnati, O.,.....	5 00	
“	“ “ Morgantown Society, Ind.,.....	4 00	
“	“ “ Bloomington cong., Ind.,.....	1 00	
“	“ “ 2d Miami cong., O.,.....	16 00	
“	“ “ Clarinda cong.,.....	9 00	
“	“ “ Old Bethel cong.,.....	23 50	
“	“ “ Topsham cong.,.....	6 67	
“	“ “ Beaver and Jackson cong.,.....	22 00	
“	“ “ Union and Pinecreek,.....	1 00	
			115 17
13,	“ “ J. K. Lawson per William Brown	5 00	
30,	“ “ Matthew Stewart, per Rev. Thos. Sproull,.....	2 00	
July 2,	“ “ Pittsburgh and Allegheny,.....	16 00	
Aug. 31,	By Interest on Atchison donation per W. Brown,	62 50	
	By Cash from Cherry St. cong., per do	12 00	
			97 50
Oct. 2,	“ “ Kortright cong., per Rev. S. M. Willson,.....	17 50	
29,	“ “ Rev. R. Reed,.....	5 75	
Nov. 4,	By Interest from James B. Faris,.....	5 00	
12,	By Cash from Ryegate and Barnet congs., per Rev. J. M. Willson,.....	32 44	
23,	“ “ Topsham cong., Vt., per Rev. S. M. Willson,.....	4 00	
Dec. 5,	By Interest from C. B. French, N. Y.,.....	35 00	
			99 69
11,	By Interest on Atchison donation, per W. Brown,	62 50	
	By Premium on above,.....	2 19	
	By Contribution per Rev. J. Middleton,.....	3 00	
14,	By Interest from James Rafferty, Pittsburgh,...	3 00	
24,	By Interest from sundry persons in Pittsburgh and Allegheny,.....	15 50	
			86 19
1858.			
Jan. 1,	By Interest on D. Euwer's note,.....	12 00	
	By Interest on \$1,006.76, amount of Endowment Fund,.....	26 53	
			38 53
2,	By Interest from sundry persons, per John A. Dodds,.....	10 50	
	By Interest from sundry persons in Pittsburgh and Allegheny,.....	6 00	
5,	By Interest from ditto, by Rev. Jos. Hunter,...	9 30	
8,	By Interest, &c., from sundry persons in Pittsburgh and Allegheny,.....	7 80	
			33 60



	By Interest from sundry persons in N. Y., per C. B. French,.....	38 15	
	By Collection from 1st cong., N. Y., per John Nightingale,.....	60 00	
			98 15
Jan. 11,	By Interest from Catherine Boyd,.....	3 00	
	By Cash from Alexander Wallace,.....	15 00	
15,	By Interest from Mrs. Hannay, and Miss E. Sproull,.....	9 00	
	By Interest from R. C. M'Kee,.....	1 20	
			28 22
18,	By Interest from sundry persons in N. Y.,.....	21 00	
	By Interest from Andrew Bowden, N. Y.,.....	25 00	
	By Collection in 3d cong., N. Y.,.....	61 26	107 26
20,	By Interest, &c., from sundry persons, per Rev. J. Hunter,.....	5 50	
22,	By Interest from R. Adams, South Pittsburgh,	6 00	
	By Interest from R. Adams, collection in society,	2 00	
26,	By Interest from Wm. Hazlet in Allegheny,.....	3 00	
			16 50
29,	By Cash from 1st cong., Newburgh, N. Y., per J. W. M'Cullough,.....	25 22	
	“ “ Jos. Magiffen, Brookville, Pa.,...	3 90	
	By Interest from W. W. M'Millan,.....	60	
30,	By Collection from society in Allegheny, per I. Taylor,.....	3 00	
Feb. 3,	By Interest from D. Gregg, Allegheny, Pa.,.....	16 25	
	By Contribution per R. Caskey, Allegheny, Pa.,	2 00	50 97
11,	By Interest, &c., from sundry persons in Alle- gheny and Pittsburgh,.....	10 90	
	By Interest from Rev. David M'Kee, Philada.,	1 50	
	By Interest from David and Thomas Eckles, Philadelphia,.....	6 00	
15,	By Interest, &c., from sundry persons, per Robt. A. Renfrew, .....	31 50	
	By Interest from Margaret Sproull, per Rev. J. Hunter, .....	30	
19,	By Cash from Rochester cong., N. Y., per Jas. Campbell,.....	11 73	
	By Interest, &c., from York, N. Y., per Rev. S. Bowden, .....	17 25	
22,	By Interest from sundry persons in Newburgh, per James Strachan,.....	16 80	
	By Cash from Bovina cong., N. Y., per W. Brown,	9 50	
	By Interest on Atchison donation, per do	62. 50	
			167 98
25,	By Cash from New Alexandria, per Rev. A. M. Milligan,.....	32 35	
	By Interest from North Washington, per Rev. R. Reed, .....	16 42	
26,	By Cash from Bovina cong., per J. A. Thomp- son, .....	43 20	
	“ “ Henry Stewart, Allegheny, ..	3 00	
Mar. 3,	By Interest from I. Taylor, J. Boggs, and D. Reed, ..	3 10	
	5, By Interest from Rev. S. O. Wylie, Philada., .	7 00	
	13, By Interest from J. K. Faris and Robt. Glasgow,	2 00	

Mar. 17,	By Cash from Bethel cong., Ill., per Rev. D. T. Faris,	80 00	
	By Interest from sundry persons at Union and Pinecreek,	24 25	
	By Interest from sundry persons, per Rev. Jno. Crozier,	42 00	
	By Cash from Rehoboth cong., per G. S. Carlisle,	7 00	
	By Interest from John Hazlet, Allegheny,	12 00	
			272 32
18,	By Cash from Bloomington, Ind., per Thos. Smith,	13 40	
	“ “ Princeton, Ind., per Rev. J. Stott,	8 80	
23,	By Interest from sundry persons in York, per Rev. S. Bowden,	22 20	
	By Cash from Birmingham, Mich., per J. P. Stewart,	35 00	
31,	“ “ D. Taylor and Wm. M'Cune, Allegheny,	2 50	
April 6,	“ “ Rev. J. M. Willson, Philadelphia,	29 69	
21,	“ “ 2d cong., Miami, O., per D. Boyd,	15 00	
	“ “ Saltcreek cong., O., per Rev. H. M'Clurkin,	7 00	
	By Interest from Dodds, Miller, and Copland, per Rev. R. Reed,	3 00	
22,	By Interest, &c., per J. A. Thompson,	9 26	
	By Cash from a friend to the Seminary,	5 00	
28,	“ “ 2d cong., N. Y., per Rev. A. Stevenson,	80 00	
30,	“ “ Clarinda cong., \$6; interest from Robt. M'Kinney, \$1.50; and Wm. Dean, \$1.20,	8 70	
May 11,	“ “ Utica cong., per Wm. Stevenson,	11 00	
18,	“ “ Buffalo cong., N. Y., per Geo. G. Barnum,	25 00	
20,	“ “ Beaver and Jackson, per Rev. S. Sterrett,	13 00	
			288 5
27,	“ “ Rehoboth cong., Ia., per Geo. S. Carlisle,	5 00	
	By Interest on Atchison donation, per W. Brown,	62 50	
June 5,	By Collection, per Dr. Jas. Chrystie, to pay for Cyclopædia,	5 00	
	By Interest from Southfield, Mich., per J. P. Stewart,	2 58	
15,	By Cash from Jno. Cathcart, Morgantown, Ind., per Rev. T. Sproull,	2 00	
	“ “ Hugh Patterson, Zanesville, Ohio, per Rev. T. Sproull,	5 00	
			82 08
22,	“ “ “ St. Louis cong., per Henry Dean,	39 20	
	“ “ “ “ Old Bethel, per do	17 25	
July 2,	“ Six months' interest due, 15th ult., from S. M. Wickersham,	60 00	
7,	“ Interest from J. A. M'Kee, Allegheny,	3 00	
	“ Cash from Cincinnati cong., per Alex. Bovard,	5 00	
13,	“ Interest from W. Walker, Philadelphia, per Rev. S. O. Wylie,	1 25	
30,	“ Interest from Robert Sterrett, Philadelphia,	2 00	

Aug. 2,	By Interest from Robert Patton, per Rev. J. B. Johnston,.....	8 00	
"	do from Patton & Trumbull, per do,....	28 00	
"	do from Rev. J. B. Johnston,.....	3 00	
		<hr/>	166 70
6,	" do on note of Samuel Thomson, dec'd.,	2 40	
"	do from Cherry Street cong., Philadel- phia, per Wm. Crawford,.....	12 00	
10,	" Cash from Rehoboth cong., per George S. Car- lisle,.....	4 00	
14,	" three months' interest on Atchison bequest, per William Brown,.....	62 50	
Sept. 14,	" Cash from Beaver and Jackson, per Rev. T. Sproull,.....	3 00	
"	" Cash from John Cathcart, Morgantown, Ia., per do,.....	1 00	
24,	" Cash from Robert Cairns, N. Y., per do,.....	10 00	
"	" Cash from Miss P. Thompson,.....	2 00	
Oct. 6,	" Cash per J. L. M'Cartney, for A. and W. Ste- venson, &c.,.....	3 50	
"	" Cash from an anonymous contributor, per Rev. T. Sproull,.....	5 00	
9,	" Interest from John Houston, per Rev. Josiah Dodds,.....	1 00	
Nov. 4,	" Interest on Atchison donation, per William Brown,.....	62 50	
"	" T. Nelson 50c., J. Jameson \$1, R. Galbreath \$1,	2 50	
"	" Cash from Rev. J. Middleton, Philadelphia,	3 00	
"	" " Slippery Rock cong.,.....	14 00	
"	" " David Wallace \$3, D. Stormont \$1,	4 00	
"	" " John Barber, Brownsville, O., per Rev. T. Sproull,.....	5 00	
"	" " Robert Speer, New Concord, Ohio,.. per do,.....	1 00	
		<hr/>	198 40
20,	" " Hannah M. George, per Mr. Baylis,	1 00	
Dec. 6,	" " Clarinda cong., per Rev. T. Sproull,	5 00	
14,	" Interest from James Rafferty,.....	3 00	
20,	" Interest from Mrs. E. F. Roney,.....	3 00	
"	" Interest from Andrew Bowden, N. Y.,.....	25 00	
"	" Cash from Kortright cong., per Rev. T. Sproull,	4 00	
29	" Interest from R. C. and J. B. M'Kee, and Rev. A. A. Armstrong,.....	3 90	
31,	" Cash from Craftsbury cong., per Rev. J. M. Armour, . . . . .	7 25	
1859.			
Jan. 6,	" Interest from Rev. S. Bowden, \$3 50; T. Copeland, \$1 75,	5 25	
"	" Interest from James Gay, \$1.75; Wm. W. M'Mullin, 60c., . . . . .	2 35	
12,	" Interest from Rev. Jos. Hunter, \$6; John Hunter, \$1.20, . . . . .	7 20	
15,	" Interest from Dr. S. A. Sterrett, . . . . .	6 00	
19,	" do. Samuel Hening and wife, . . . . .	3 00	
"	" do. Miss Eliza Sproull, . . . . .	3 00	
20,	" do. John Hazlet, . . . . .	12 00	
		<hr/>	90 95

Jan. 25,	By Interest from Rev. D. M'Kee, Philadelphia,	1 50	
Feb. 4,	" Collection in Allegheny and Pittsburgh con. on fast day,	14 59	
7,	" Cash from Sharon cong., Iowa, per Rev. J. M. M'Donald,	10 50	
	" Interest from A. Stewart, Allegheny, \$3; S. Hall, \$1.20,	4 20	
15,	" Interest from William Hazlet, \$3; Rev. T. Sproull, \$6,	9 00	
17,	" Interest from sundry persons, per Rev. S. Bowden,	18 00	
21,	" Interest from Wm. M'Gee, Allegheny, \$12; A. W. Thompson, \$1.20,	13 20	
	" Three months' interest on Atchison donation, per W. Brown,	62 50	
	" Interest, &c., from sundry persons, per Rev. J. Galbreath,	40 40	
		<hr/>	173 89
24,	" Interest from sundry persons, per R. A. Ren- frew,	11 10	
26,	" Interest from Andrew C. Bowden, N. Y.	9 00	
Mar. 1,	" Collection from Utica cong., O., per Wm. Stevenson,	10 00	
8,	" Cash from Wm. Ramsey, \$4; J. Cathcart, \$2,	6 00	
18,	" " Xenia cong. per Rev. H. H. George,	10 00	
	" Interest from J. O. Baylis, \$1.20; J. A. M'- Kee, \$3,	4 20	
22,	" Cash from first cong., Phila., per Rev. J. M. Willson,	30 54	
28,	" Cash from Cannon's Society, N. Alexandria, per J. M. Elder,	6 00	
April 1,	" Cash from Rehoboth, per Geo. S. Carlisle,	4 00	
12,	" " " St. Louis, Mo., per Rev. Jos. M'- Cracken,	40 50	
14,	" Interest from James Boggs, Allegheny,	3 00	
19,	" do. do. Monongahela cong., per Rev. J. Crozier,	42 00	
	" Cash from Springfield, Mercer Co., per R. Allen, \$5; R. E., 60c.,	5 60	
21,	" Interest, &c., from Brookland, &c., per Rev. R. Reed,	15 60	
	" Interest from Jas. Campbell, \$3; Jno. Hazlet, \$5; R. Rowan, 75c.,	8 75	
25,	" Cash from Ryegate and Barnet, per Rev. J. M. Beattie,	11 98	
May 9,	" Interest from James Best, Allegheny,	1 50	
		<hr/>	219 77
21,	" Cash from Topsham cong., per Daniel Mills,	4 50	
	" do. Garrison cong., per do.	3 00	
	" do. Cincinnati cong., per A. Bovard,	10 00	
3,	" Interest from J. S. Cannon, Southfield, Mich.,	1 50	
	" Cash from Bethel cong., Ill., per Rev. Faris,	21 00	
	" do. J. B. Faris, \$2; T. M. Faris, \$1; S. R. Faris, \$1; J. M. Irwin, 50c.,	4 50	
	" do. Sharon cong., Iowa, per Rev. M'- Donald,	6 00	

May 3d,	By	Cash from Old Bethel cong., Ill., per James Mathews,	28 40	
	"	Interest from Francis Wilson, Newburgh, N. Y.,	7 00	
	"	Collection from Rehoboth cong., Iowa, per George S. Carlisle,	3 00	
25,	"	Interest from J. W. Bowden, N. Y.	5 25	
				94 15
	"	do. on Atchison donation, per Wm. Brown,	62 50	
	"	do. from Wm. Dean, Union cong., per Rev. J. G.	1 20	
	"	do. do. James Kennedy, Conococheague,	2 40	
	"	do. do. Catharine Boyd, do.	3 00	
	"	do. do. Isaac M'Kennery, (now Iowa,)	3 00	
	"	do. do. Rev. J. M. Dickson,	1 20	
26,	"	do. do. Rev. H. H. George,	3 00	
	"	do. do. Jas. Hughes, Brooklyn, N. Y.,	4 18	
				80 48
				<u>\$2,948 51</u>
1857.				Dr.
July 13,	To	Cash to W. S. Haven, for printing Catalogues.....	\$10 50	
30,	"	to Rev. T. Sproull.....	50 00	
Aug. 10,	"	to Dr. James Chrystie.....	250 00	
Sept. 5,	"	to Rev. T. Sproull.....	125 00	
Oct. 2,	"	to Dr. J. Chrystie.....	17 50	
Nov. 23,	"	to do. ....	100 00	
Dec. 5,	"	to do. ....	35 00	
17,	"	to water tax, \$4; acknowledgment of B. & M., 25..	4 25	
30,	"	to Rev. T. Sproull.....	100 00	
1858.				
Jan. 1,	"	to interest on funds advanced to purchase bond and mortgage on 15th December, 1857.....	4 50	
8,	"	to Dr. James Chrystie, per C. B. French.....	38 15	
11,	"	to Rev. T. Sproull, in full for year ending Nov. 1, 1857.....	25 00	
	"	to Dr. James Chrystie, in full for quarter ending Nov. 1, 1857.....	59 35	
12,	"	to S. Henderson for glazing, cleaning hall, &c..	4 03	
29,	"	to Rev. T. Sproull, for rebinding books,.....	1 25	
Feb. 3,	"	to D. Gregg, for recording bond and mortgage,..	2 00	
8,	"	to Dr. James Chrystie,.....	100 00	
9,	"	to Rev. T. Sproull,.....	75 00	
13,	"	to Dr. James Chrystie,.....	50 00	
Mar. 16,	"	to do. do. for qr. ending Feb. 1, '58,	100 00	
17,	"	to Rev. John Scott, travelling expenses,.....	34 00	
	"	to Rev. Mr. Sloan, do. do. ....	26 00	
April 3,	"	to S. Henderson, bill for attendance in hall,.....	47 25	
20,	"	from W. A. Grier on 23d ult., now placed to credit of endowment account,.....	3 00	
27,	"	paid Dr. James Chrystie,.....	80 00	
May 1,	"	paid Rev. T. Sproull,.....	75 00	
3,	"	Draft to Dr. James Chrystie, in full for quarter salary due 1st inst.,.....	170 00	
June 5,	"	paid Dr. J. Chrystie on qr. commencing 1st May,	50 00	
	"	from J. P. Stewart on 23d March, amount of Wm. Woodburn's note, then credited to this account,.....	5 00	

June 23,	To Cash paid	Hunt & Miner for vols. 1 and 2 of Cyclo- pædia,.....	7 00
July 13,	"	Dr. J. Chrystie, for quarter salary ending 1st August next,.....	200 00
31,	"	Hunt & Miner for vol. 3 of Cyclopædia,.....	3 50
Aug. 3,	"	Rev. T. Sproull, qr. salary due 1st inst,.....	75 00
Sept. 17,	"	D. Johnston for painting hall,.....	3 00
Nov. 8,	"	Rev. T. Sproull, quarter ending 1st inst,....	75 00
Dec. 11,	"	Hunt & Miner for vol. 4 of Cyclopædia,.....	3 50
15,	"	S. Henderson, bill for cleaning, brooms, glazing, &c.,.....	3 84
1859.			
Feb. 15,	"	Rev. T. Sproull, qr. salary due 1st inst,.....	75 00
21,	"	William Magee, coal bill to date,.....	11 58
	"	Rev. T. Sproull, Confession of Faith for Li- brary, .....	90
Mar. 15	"	for curtains for Library, per Rev. T. Sproull,	1 60
	"	Hunt & Miner for vol. 5 of Cyclopædia,.....	3 50
22,	"	Rev. J. M. Willson, travelling expenses,.....	11 50
25,	"	S. Henderson, for attendance in hall eighteen weeks, &c., &c.,.....	53 82
April 21,	"	Rev. T. Sproull, quarter due 1st May next,	75 00
May 24,	"	Henderson, water tax,.....	4 00
			<hr/>
			\$2,249 52

Balance in treasury.....\$698 99

*Theological Seminary Endowment Fund in account with Daniel Euwer.*

			CR.
1857.			
June 6,	By amount on hands, per acc't. rendered Synod,	113 00	
	" Cash per hands D. Gregg,	287 76	
		<hr/>	\$400 76
8,	" " from Jas. Faris, Ind., per Rev. Thomas Sproull,	200 00	
	" " " Mr. Lynn, Ill., per do.	29 00	
	" " " Sundry persons, per Rev. J. B. Johnston,	25 00	
		<hr/>	254 00
27,	" " " Mrs. Erdman, N. Y., per do	2 00	
30,	" " " Thos. Blair, Centreville, per Rev. T. Sproull,	20 00	
Aug. 22,	" " " Wm. Brown, Jr., Philadelphia,	10 00	
Oct. 23,	" " " do do	200 00	
29,	" " " John Armstrong, \$10; Saml. Bole, \$5, per Rev. Reed,	15 00	
Nov. 4,	" " " John Ross, per Thos. Dunn, N. Y.	5 00	
	" Bequest of Jas. Faris, dec'd, per Jas. B. Faris,	100 00	
Dec. 1,	" Cash from Robt. Smith, New York city,	5 00	
1858.			
Jan. 1,	" " " Danl. Euwer, am't of note to end,	200 00	
5,	" " " Sarah Hunter do do	10 00	
18,	" " " Wm. Reynolds, N. Y. do	5 00	
	" " " Hugh Carlisle, N. Y. do	25 00	
Feb. 3,	" " " David Gregg, Allegheny do,	250 00	
		<hr/>	847 00

Feb. 13,	By Cash from C. B. French, N. Y., amount of note to order,	500 00	
	Robt. Marshall, Fayetteville, Pa. do.	10 00	
	" " " Margaret Sproull, per Rev. Joseph Hunter,	5 00	
25,	" " " Hugh M'Elroy, Brooklin, Pa.	10 00	
Mar. 3,	" " " Isaac Taylor, amount of his note,	100 00	
5,	" " " Rev. S. O. Wylie, Phila. do.	100 00	
23,	" " " Jas. Millroy, York, N. Y., do.	25 00	
	" " " Ruth M'Laughlin, Birmingham, Mich.	5 00	
	" " " Wm. A. Grier per J. P. Stewart, Birmingham, Mich.	3 00	
Apr. 22,	" " " Rev. J. A. Thompson, amount of his note,	10 00	
	" " " Thomas Blair, per Rev. T. Hannay,	20 00	
June 18,	" " " John Robinson, Morgantown, Ind.	24 75	
July 30,	" " " Robert Sterret, Philadelphia,	20 00	
			332 75
Oct. 9,	" " " John Huston, per Rev. J. Dodds,	10 00	
Dec. 20,	" " " Mrs. E. F. Roney, Philadelphia,	25 00	
1859.			
Jan. 6,	" " " Rev. S. Bowden, York, N. Y.	50 00	
22,	" Bequest of Mrs. Agnes Barr, dec'd, Iowa,	50 00	
Feb. 17,	" Cash from Mrs. E. Stewart, per Rev. S. Bowden,	2 50	
26,	" " " A. C. Bowden, N. Y. amount of his note,	100 00	
Apr. 25,	" " " David Glenn, Conococheague, per Wm. Brown,	100 00	
			337 50
May 17,	" " " W. Woodburn's note received 23d March, 1858, then credited to expense account,	5 00	
25,	" " " Isaac M'Kennery, on note,	8 00	
26,	" " " James Hughes, Brooklyn, N. Y.	25 00	
	" " " Ex'rs of Dan. M'Caughan, per Rev. D. J. Shaw, Bloomington, Ind.	100 00	
			138 00
26,	" Amount brought forward.		\$2,810 01
1857.			DR.
Dec. 15,	To cash paid S. M. Wickersham for bonds and mortgage, \$2,000, in favour of D. Gregg, in trust for Theo. Sem.	\$1,800 00	
1858.			
Apr. 24,	" David Graham for bond, \$616, in favour D. Gregg, in trust, &c.	550 00	
	" D. Gregg for recording above bond	1 62	
1859.			
Apr. 5,	" Wm. Shaw for note of \$220, at 12 months,	200 00	2,551 62
			\$258 39
	Amount of Endowment notes and bonds on hand,	\$10,337.	

DANIEL EUWER, *Treasurer.**Pittsburgh, May 26, 1859.*

THE  
COVENANTER.

---

NOVEMBER, 1859.

---

(For the Covenanter.)

THE SUPREMACY OF GOD'S LAW.

In theory, no Christian will deny that God's revealed will is the supreme rule, and yet, in practice, it is constantly disregarded by many professing to be followers of Christ. In reference to one class of duties, God's law is very generally overlooked. I refer to the establishing and administering of civil governments. Indeed, I once met with a good man—"as I suppose"—who stoutly argued that the law of God revealed in the Bible, was no part of the rule by which civil magistrates should be governed in the duties of their offices. This extreme view is, I trust, very rarely entertained in principle, although in the conducting of public affairs Bible principle and Bible law are quite commonly ignored. My design, at present, is to enforce the supremacy of the Divine law in all the relations of life, and in performing all duties; having at the same time particular reference to that aspect of the subject just now noticed. I take this course the rather, because it is only in relation to civil things that there is any serious difference of opinion or diversity of practice in the application of the law of God.

That God's law is supreme, appears—1. *From the supremacy of its Author.* The binding obligation of law depends upon the authority of the lawgiver—upon his right to enact laws, and to execute them. All the laws of the Parliament of the British empire are binding throughout the realm, because it is the supreme legislative power; but they are of no force in France. The laws of Massachusetts are only obligatory within the limits of the State; but the laws of the United States are binding throughout the Union. God's right to rule has no limit, either of space or time. "For God is the King of all the earth." Ps. xlvi. 7. He is "an everlasting King." Jer. x. 10. We do not suppose that these passages refer to the power of God as exercised in regulating all things; but to his authority as the Moral Governor of men. Nor is this power or authority simply that of the Godhead, but rather of the Lord Jesus Christ, who is "the Governor among the nations," (Ps. xxii. 28;) and "KING OF KINGS, AND LORD OF LORDS." Rev. xix. 16. The eternal Son of God, in our nature, and as Mediator, occupies this place, because "all power is given unto him in heaven and in earth," and "the Father judgeth no man, but hath committed all judgment unto the Son." "And hath given him authority



to execute judgment also, because he is the Son of man." Matt. xxviii. 18; John v. 28, 29. "God alone is Lord of the conscience;" hence the only rule of right and wrong must emanate from him. But it is vain to speak of the supremacy of the ruler if his laws are not obeyed. The Bible is the statute book of the Creator and Redeemer. None can neglect to observe or refuse to obey its precepts, without impugning the wisdom, or rejecting the authority of the Great Lawgiver. This argument for the paramount authority of Bible law should appeal with greater force to the hearts of men, because of the character of him who is "our Lawgiver." He is a God of infinite wisdom, of infinite justice, and of infinite love. We may well presume that obedience—full and cheerful—to his laws, will in the highest degree promote the welfare and happiness of men. In this aspect we may observe the wisdom and love of that covenant arrangement by which, as we have noticed, Christ is constituted "Head over all things." We are to obey him, "who, though he was rich, yet . . . became poor, that we through his poverty might be rich." Did we not know the native enmity of the human heart against God, we could not understand how men could reject his law; but that any of God's children should in any relation seek to escape the binding obligation of his law in any relation of life, passes comprehension.

2. The *character and claims* of God's law show its supremacy. Whatever importance is to be attached to the authority of the ruler, yet we must not omit to notice the character of his enactments. Among men, the wisest and justest rulers may pass or enforce very imperfect, or even injurious statutes. Hence the necessity of carefully inquiring into the character and operation of human legislation, and of rejecting what is wrong. If the ancient Bereans were not only justified in, but praised for their searching the Scriptures whether those things spoken by Paul were true, surely we ought to bring the legislation of our day to the same test. The law of God will bear the most searching examination. It is "holy" in its origin, it is entirely free from every thing that is polluting. But more: its entire influence is to remove evil and promote purity in the heart, in the family, in social life, in the church, and in the state. Examine the statutes in their letter, and this will appear; but if we observe the influence of Bible law upon men, so far as it has ever been applied, we will see that it promotes holiness. It is also "just." It forbids all injustice, it commands all in every station, and in all relations, to "do justice." An epitome of the whole book of God in this respect, is found in its command to masters: "Give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. iv. 1. An emphatic practical comment upon this is the fact, that slaveholders keep the slaves in ignorance of the Bible, and Popish priests forbid or discountenance the free use of the Bible by the laity. This they do, although they profess that the Bible sanctions their injustice and cruelties. But the law of God is also "good." Not only "good" in the modes already noticed, but it is promotive of kindness, benevolence, pity, and beneficence. Its whole tenor, as well as its numerous express precepts, show that if we have not charity—love—we are nothing. Besides all this, the law of God is infallible. "The law of the Lord is perfect;" in this respect, as in all others, it

bears the impress of its Author. It is also universally applicable. Though given in ages long since, to men in a far different state of society, yet its principles, and very many of its express precepts, are not only as necessary, but as plainly applicable now as ever they were. Its precepts, as well as its promises, are found applicable to all races of men, and in all states of society, in all quarters of the globe. In this we see its character as the universal and supreme law of Him who "sitteth upon the throne of his holiness."

In this connexion we must also consider the *claims* of God's law. Does it claim the regulation of all the relations of life? We answer, it does. It gives explicit directions to parents and children, to husbands and wives, to masters and servants. We have also the decalogue, in which all classes find general directions applicable to all relations, and covering all duties. What are the claims of the Bible on rulers and subjects, whether in church or state? In regard to ecclesiastical affairs, the word of God claims to be not only the sole rule, but the specific director of all matters. Every thing must be regulated as the "Head of the body, the church," even Christ himself, has ordered. No "commandment of men," whether in government, doctrine, worship, or discipline, can have a lawful place. The same is substantially true in civil matters. We might readily judge that in the administration of an ordinance of God of such importance as civil magistracy, it would not be left without direction in the Divine law. "The institution of magistracy is second only to that of the church, in its bearing upon the glory of God and the interests of men; and we would judge it inconsistent with the wisdom and goodness of God, if we were, in the management of the affairs of state, left to the law of nature. But in a matter of so great moment we are not left to inference. We find God's law speaking in tones so loud that they cannot be disregarded, and so clear that they cannot be misunderstood. Early in the canon of revelation we are taught that, "Able men, such as fear God, men of truth, hating covetousness," should be placed over the people; that "He that ruleth over men must be just, ruling in the fear of God;" and, in order to this, the chief ruler was directed "to write him a copy of this law in a book out of that which is before the priests the Levites, and it shall be with him, and he shall read them all the days of his life; that he may learn to fear the Lord his God." (Ex. xviii. 21; 2 Sam. xxiii. 3; Dan. xvii. 18, 19.) By observing carefully the reason assigned for this last-quoted injunction, it will be seen that the reasons are just as applicable to rulers now, and just as necessary, as they would have been when first revealed. So it is said to magistrates: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss ye the Son." God also denounces his judgments upon the nation that disregards or neglects him or his church. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." God also says to the church, "And kings shall be thy nursing fathers, and their queens thy nursing mothers." Ps. ii. 10—12; Isa. lx. 12. xlix. 23. Whatever may be said with reference to the precise meaning and application of the last passage just quoted, there can be no doubt that the figures used clearly intimate that rulers are to employ their

power and influence for the comfort, safety, and advancement of the church. Nor is there any thing Jewish pertaining to it, for it refers to New Testament times, when the "fulness of the Gentiles shall come in." In the New Testament we are not left without clear indications that civil rulers and subjects are bound by the law of God. To be convinced of this we need only turn to Rom. xiii. 1—7, and 1 Pet. ii. 13—17. We have in these passages a comprehensive description of the nature of civil government, when rightly set up, of the duties of rulers, and of their subjects. From these, and the whole of Divine revelation as it bears upon this matter, we are to judge of the character of civil government where men have the Bible. We see that when civil rulers are a terror to the evil, and a praise to the good, when they use their office for the glory of God, and the good of men, then we are to yield them submission for "conscience' sake." Let no one suppose that we design that all shall be reduced to a dead level, whatever their interests, pursuits, or objects, or that all shall be compressed into one train, and move as upon a moral railway. By no means. What we design is, that, however varied the pursuits of men; however divergent their courses in life; however different their interests; and however diverse the ends they have in view, they shall all use the same great chart; all be guided by the same unerring compass which God has given to man, and this is his holy Word.

3. We reason from man's *dependence upon God*. Infinity infers dependence, and dependence requires subordination. Upon this article we quote from Blackstone's Commentaries, a standard English work upon law: "Law is that rule of action, which is prescribed by some superior, and which the inferior is bound to obey." He also says: "Man considered as a creature, must necessarily be subject to the laws of his Creator, for he is entirely a dependent being. . . . A state of dependence will inevitably oblige the inferior to take the will of him, on whom he depends, as the rule of his conduct: not, indeed, in every particular, but in all those points wherein his dependence consists. . . . As man depends absolutely upon his Maker for every thing, it is necessary that he should in all points conform to his Maker's will." If we do not conform to the laws of nature, we cannot avoid suffering. But it is not only true that we depend upon God as to the constitution and operations of our bodies and minds, in their natural movements, but also in a moral and spiritual sense are we most emphatically dependent. But this dependence infers our obligation to obey the revealed will of God. Although breaches of this law are not so constantly and speedily punished, we are not from this to conclude that no guilt accrues. "In God we live, and move, and have our being;" with him are the "issues of life and death." In all the relations of life we are, in the fullest sense, entirely dependent upon God for all our powers; and every principle of Scripture and reason calls upon us to submit to God, to conform to his will, which can be learned only from his Word. Is not the civil ruler dependent upon God for ability to perform every duty of his office? Are not the people dependent upon God, in the use of the elective franchise, and in all matters pertaining to civil affairs? Surely all are. Many seem to have been, and seem still to be inclined, in the performance of official duty, to do as did Pharaoh and Nebuchadnezzar,

deny or doubt their dependence upon God, and their duty to submit to his commands. If they experienced the might of God's power in the infliction of the heaviest judgments, although they had little knowledge of God and of his will, what may we expect shall be the doom of those rulers, who, in the full blaze of the light of God's word, pay no regard to his will? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

4. *Man's accountability to God*, shows that his law should be regarded as supreme. Every thing we possess is bestowed upon us by God, and it would seem to be a dictate of right reason that we should account to him for the improvement or misimprovement of the blessings we enjoy. But Scripture clearly shows that we must render an account to God at the last day. To this we are to refer Matt. xii. 36, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." This is taught in 2 Cor. v. 10: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The judgment is also pronounced upon each person immediately after death. "And it is appointed unto men once to die, but after this the judgment." The rendering an account, and the pronouncing judgment, show that there is a law by which men shall be judged. This is plainly taught in Rom. ii. 12—16. Here we have two classes—the one "sinned without law," the other "sinned in the law;" that is, those who have the revealed law of God, and those who have not. The apostle shows (verses 15, 16) that the latter class are not guiltless, but that they have, or may have, so much knowledge from the light of nature, as will render them without excuse. But what bears upon the subject of this essay is the statement that those who have "sinned in the law, shall be judged by the law." The whole tenor of this chapter shows that this means, as was just now mentioned, that those who have access to the Bible must render an account according to the law therein revealed, and that the penalty of that law shall be inflicted upon the disobedient. This proves that they were bound in this life to comply with its precepts; that no plea of custom, of constitutional provisions, or of statute law with which they complied, will avail as an excuse for neglecting or disobeying the law of God. Each one of us must give an account for himself; hence we must be careful to judge of our duty by what God enjoins, and not by the precepts of men. We must remember that "we ought to obey God, rather than men." As Blackstone says: "Nay, if any human law should allow or enjoin us to commit it," (namely, murder,) "we are bound to transgress that human law, or else we must offend both the natural and the divine." Let us apply this plain legal, as well as Scriptural truth, to the Fugitive Slave Law, and we will easily see that compliance with its iniquitous provisions will involve us in direct breaches of many divine commands; so our duty as good citizens, as well as our Christian obligations, require its *transgression*.

5. *The absurdities that would result from the opposite course*, show still more clearly that God's law is, and of right ought to be, supreme. Unless all men, in every relation, and in all circumstances and con-

ditions, are bound to take God's law as the supreme rule, then—(1.) The sovereignty of God is not absolute, and unlimited, for there are cases then in which God is not to be obeyed. We may say that God himself cannot give the creature a right to resist or disobey his commands. Were there no other principle involved than this, it would clearly show that God does not (in Rom. xiii. and 1 Pet. ii.) enjoin unconditional submission to all civil rulers.

(2.) If man is not to take God's law in all cases as his supreme rule, then he will be independent of God; for if he may in one case, he may in all. But as man cannot be independent, so he must obey.

(3.) If man ought not, in any case, to obey God, then he may practically set aside or annul the law of God. For if I do not take a command of God as my rule, then that law is to me, for the time, as though it were not—it is null and void; and if I may do this of right, then I may repeal God's law! Hence—

(4.) Man will thus by his own iniquity free himself from the law of God. For as God is infinitely good and just, so when man does not wish to do what God enjoins, the evil is on man's part. The more wicked, then, we make ourselves, the less obligation, on our part, will there be to obey the law of God! Every refusal or neglect to obey God's law is a practical endorsement of these impious absurdities. Let us beware of setting ourselves against God's law; and with more earnest zeal and truer hearts than the Israelites at Sinai had, let us say—"All that the Lord hath spoken, will we do." R.

#### QUERIES AND ANSWERS.

We have received from different quarters the following queries. It is probable that these have their origin in some concrete case or cases; but it is not in any instance so stated. They are all important enough to warrant an attempt to answer them. Of course, our replies are not *ex cathedra*.

1. "Have sessions in our church the right to bind our members to attend society as an ordinance of divine appointment?"

We were not aware that this was a question among us. Other denominations require, we believe, no explicit engagement of this kind in the case of entrants to their communion, but content themselves with a general recognition by the whole body, and by each congregation, of the duty of keeping up "prayer meetings," in some form. We have, as a church, always made their obligation and engagement definite. Regarding the "fellowship meeting" as an "ordinance of Christ," we require the same recognition for it, as of family worship. It would be a step in defection to allow the claims of this ordinance to enter any lower, or less distinct place among us.

2. "Have sessions power or authority to loose members from their obligations?"

This question—which is followed by others growing out of it—we answer in the negative, of course. Church officers are not law-makers: they cannot be law-repealers. They are set for the defence, and the application of the laws of the house, (Rev. xi. 1:) these laws are derived from the one only Legislative Head—Jesus Christ. There is no power in the church to grant "indulgences." However, it should

be carefully remarked, that no little wisdom and tenderness are to be exercised on the part of church rulers: *all* ordinances are for the good of the body. While law is maintained, it must be remembered that it is a law of love. And hence, on the one hand, the duty of making a faithful application of the laws of the house, lest any be allowed to deprive themselves of their privileges, or teach others to neglect or slight them; and, on the other, the importance of going about this work with a "spirit of meekness," and humility, and patience, and prayer, "doing all in the name of the Lord Jesus." Those who neglect social worship lose much, break vows, disobey Christ, provoke his displeasure, harm their own souls, and the souls of their families—if they have families—and undermine the church's stability and integrity. Rulers who tolerate them, are chargeable with a share of their guilt.

3. "By what authority does a session in our communion name candidates for the office of ruling elder, and direct the people to elect them?"

We know of no authority in a session to "direct people to elect" its "candidates" for office. Sessions *may*, if they see fit, nominate persons as candidates for office. This right is given them by the express law of the church, found in all the books. But this nomination is not understood to bind any voter; it is not accompanied by any "direction." In earlier days, it was so practically. The people had little more than a *veto* power. The matter is now better understood. The nomination by session is nothing more than the expression of its judgment as to the fitness of the persons designated by them for the office. No elector is under any obligation arising out of the nomination, to vote for any of the candidates: nor, so far as we know, has the contrary ever been held in this country.

On the whole subject we may say that the tendency has been very decided, for many years, to waive the right of nomination. The exercise of it, perhaps, defeats its own object more frequently than it advances it. And while there may be cases where—as in very scattered congregations—a nomination by session might be useful in directing the inquiries of the people, the *right*, as a general thing, is not unfrequently disputed; and, for our own part, if this subject were an open question under discussion, we should feel much safer in taking the negative than the affirmative.

4. "May a congregation, in choosing elders, pass by elders who have settled within its bounds? Can such elders discharge the functions of that office without re-election?"

As to the first of these queries, certainly it may: otherwise the election, in their case, would be a mere name—a form: in fact, none would be necessary: an election and installation in one congregation would be equivalent to an election and installation in every congregation in the body. The consequences of such a principle and rule would be found intolerable. As to the second query, we answer in the negative. An elder in the situation referred to may be invited to take part in serving *at*, and *about*, the Lord's table; or he *may* be invited to a seat as a consultative member of session. These are, however, but *may* be's. As a general rule, there will be no occasion for calling in any help in this way, and it is, in itself, wholly optional. In short, when an elder removes from one congregation to another,

he loses his place as an elder in the active exercise of his office: he does not "get" another congregation to rule in by moving into new bounds, any more than a minister "gets" another congregation by the same act. The elder leaves the old place without asking leave of the people; he cannot enter, officially, a new one without the leave—the vote of the people.

5. "Should ministers be ordained by one mode, and elders and deacons by another?"

We think not. We know of no two Scripture forms of ordination. The deacons (Acts vi. 1) were ordained by laying on of hands; so, we judge, the elders, (Acts xiv. 23.) Ministers are so ordained. We have never heard even a respectable argument for the distinction of ordinations.

6. "Are there reasons calling for an amended version of the Psalms? or rather, Should our version be amended?"

Our version is not perfect. It could be improved. In some instances, slight amendments have been made without any difficulty. A few more: the omission of some paraphrastic clauses—the adjusting of the rhythm—the change of a few words which are now obsolete, or have altered in meaning—would make our version all that could be desired. As it is, it occupies the same place with the prose, substantially, as a rendering of the original Hebrew; and, in many cases, the allegations of controversialists against it might be brought, with equal truth and force, against our English Bible: with little force against either.

---

(For the Covenanter.)

#### OCCASIONAL COMMUNION.

MR. EDITOR:—In the minutes of the last Synod, as published in the Covenanter, we have the following, (page 347:)—"W. Bradford proposed certain queries on the subject of *occasional communion*, which were laid on the table."

Now, Mr. Editor, would it not have been better to have inserted those queries themselves in the minutes? They would not have occupied much space; and the readers of the Covenanter, as well as the members of the church generally, would not then have been left in the dark as to what they were, and what they asked for.

For their sakes, then, I now insert those queries, as taken from the published report of Mr. N. R. Johnston, which, I presume, he copied correctly from the original, as I kept no copy myself when I presented them to Synod. They are as follows:

"How are we to understand that part in the 22d chapter of our Testimony, which testifies 'against all who maintain' that '*occasional communion* may be extended to persons who should not be received to constant fellowship?' Does that mean, that we are to unite, in *public worship*, with those who object to our Testimony?"

Had they been thus published at the first, all would have seen at a glance that they referred to "*occasional hearing*." But then, it may be asked, why were they laid on the table? Could not Synod have answered those queries at once? Undoubtedly they could; but why

it did not, that must be left with the Synod itself to answer. Probably the *mover* for laying the queries on the table knew something about it, for he assigned as *his reason* for so doing, that they would *occasion discussion*. You, Mr. Editor, heard that reason assigned as well as I; but why it was assigned at all, I cannot tell. Could not such plain questions, on so important a part of our Testimony, have been answered by Synod without much discussion, if any at all. Could it not have said *yes* or *no* without discussion? Certainly.

But, suppose there had been discussion,—what then? Are we to propose no queries—ask no questions, that may lead to, or cause *discussion*? Surely we are not, *as a church*, come to that pass *yet*, whatever individuals among us may think or believe. Surely we are *not yet* afraid to state how we understand any part of our Testimony, lest it should occasion discussion. Is it possible that we have some among us, who do not believe all that is contained in our Testimony, and who would be very glad to see it die out a natural death, by just letting it alone? I hope not. If we have, however, the sooner they are known the better, both for their own sakes and that of the church. This way of letting evils alone, and they will cure themselves by-and-by, is a base principle,—one that never did, and never will do good. Just let it be acted upon by the pulpit, by the press, and by the church courts, and you will soon have no Testimony at all, or as good as none, for it will be a dead letter. The New Lights asked for no more before the division in 1833. They only said, Just make the subject of acknowledging the government of the United States, and voting for its officers, a matter of forbearance—say nothing about it—and all will be well, and we can still live together in peace and harmony. And is not this the apparent course that some among us are pursuing at present in regard to occasional hearing? Indeed, some have gone a little farther, and have argued that we have no law against it, and that it is tyranny, and depriving a Christian of his rights, to attempt to prevent it. But, even here, they are still but following the course of the New Lights. For, is it not a very well known fact that *they* said—and said frequently, too—and published it to the world, that there was no law in the church against our people incorporating with the U. S. government, and voting for its officers. But, when it came to the test, they found themselves sadly mistaken; and so will all who are in favour of occasional hearing, if the church performs her duty. If she does not, the consequences may be truly disastrous. Just look at the state into which the church in Scotland has brought herself by her *let-alone* policy; and such we may expect to be the state of every church that acts on such an unscriptural principle. Witness the Old School General Assembly on the subject of slavery.

However, the object of this communication is not to discuss the subject of *occasional hearing*, but to bring the matter more prominently to the notice of your readers and the members of the church, with the hope that you, Mr. Editor, or some of your able correspondents, will take up the subject, and discuss it candidly and fully, and thereby vindicate that part of our Testimony before the church and before the world. This will be doing a good work—performing an important duty. This will be acting like our time-honoured and persecuted forefathers. They were neither ashamed nor afraid to let all the



world know what they believed;—and why should we? This is not the time for keeping back truth, for the days in which we live are truly ominous. That period is fast approaching—so long foretold in the Scriptures—when the *witnesses* are to be slain, and to lie dead in the sight of their enemies. Let us take care that we be not found among those enemies. Let us adhere faithfully *to*, and contend earnestly *for* the whole truth, as committed to our trust—should it be even unto death; so that when those witnesses shall rise again at the last day, we may rise with them, and enter with them into the joys of our Lord.

W. B.

September 7th, 1859.

#### REVIVAL OF RELIGION.

The following remarks concerning excitement and human instrumentality in the awakening of sinners, are extracted from the Preface to a volume of "*Lectures on Revival of Religion*," by ministers of the Church of Scotland, published some nineteen years ago, we regard as supplying some useful hints and cautions at the present time. When in many places persons are awakened to a sense of sin, and to the necessity of a personal interest in salvation, it is especially needful to guard against loose and extravagant views, while labouring with all prayerful earnestness to promote a true revival of the Spirit.—*Editor (Belfast) Covenanter.*

Admitting, then, conversion and revival to be essentially the same as regards the Divine Agent, the effect intended, and the final result, the first and the chief distinction between them consists in a revival being the manifestation, to an unusual degree of power and extent, of the converting energy of the Holy Spirit. When this takes place in any district, it is not strange that men should feel their souls overawed, as in the more than usually manifested presence of the Lord God Almighty—not strange that the conscience-stricken sinner should crouch in trembling terror, as in the near view of his omniscient Judge—not strange if the cold and worldly formalist, who had been permitting the deadening lethargy of sin to lull him into a fatal repose, should start appalled, as if he heard a voice saying to him, "Awake, O sleeper, and call upon thy God"—not strange if, in each and all of these cases, the minds of men should be shaken by a sudden and a strange excitement, impelling them to much which could not have been caused by a single unobstructed conversion. A considerable degree of excitement in such circumstances is perfectly inevitable; and yet it must be evident, that it is not essential either to the conversion of a sinner, or to the re-awakening of a dormant believer, but has its source chiefly, if not entirely, in the sympathetic principle of human nature, which is so powerful in producing, increasing, and extending emotions of every kind. The existence of excitement, therefore, is no proof whatever of the genuineness of conversion, or of a revival; and it remains fairly within the province of human reason to inquire into its cause, to ascertain its nature, and to guide, modify, or check its progress, without, in the very slightest degree, presuming to intermeddle with the sacred and mysterious work of the Holy Spirit.

At the same time, the existence of excitement furnishes no just ground of distrusting the reality of conversion; for it is scarcely possible to imagine so great a change effected within the soul as that termed in Scripture being "born anew," "called from death to life," "from darkness into marvellous light," without producing in the person by whom it is experienced a thrill of new, strange, and rapturous emotion throughout his entire frame, such as no words can ever adequately describe. The only thing, therefore, to be determined is, whether the emotion, or excitement, be that arising from so great a change, or that produced by witnessing the emotion of others—whether it be the excitement of conversion, or of mere sympathy; and when that has been as accurately ascertained as possible, it is our duty either reverently to own the Spirit's work, or prudently to guide and control what is, as yet, merely human in its origin and operations.

We said, what is, *as yet*, merely human; because we have no wish to conceal or undervalue the influence of sympathy, not only in deepening a good impression, but, even in tending to produce it. It is well known, that to assume the attitude, the gestures, and the general aspect of any passion or emotion merely in semblance, has a great tendency to produce, and often does produce, the reality. And, as God influences and moves the mind of man, according to its nature, it is at least possible that He may employ the sympathetic principle to awaken, mollify, and prepare the mind for the great and real change of conversion. This we would regard as the use of sympathy, and the excitement which it causes. But the utmost effect of sympathy, and the highest degree of excitement which it could produce, is not conversion, and could never of itself effect or even approach conversion. That is a divine work, which the Holy Spirit can alone accomplish. It is, therefore, erroneous and dangerous in the extreme to mistake mere sympathetic excitement, assuming the semblance, and even giving rise to some of the results of conversion, for conversion itself. That is the *abuse* of religious sympathy. And as religious sympathy, and the excitement which it produces, necessarily accompany a revival, and yet are adventitious adjuncts, belonging essentially to human nature, and explicable by its laws, we regard them as entirely within the province of human reason, to be approved or disapproved, regulated or checked, according to the dictates of a sound judgment, guided by the word of God and the light of experience.

In this point all men, and peculiarly young men, are prone to err. Because a genuine revival generally produces, and almost necessarily must produce, some, or even considerable excitement, they rashly conclude that it is essential to a revival, and therefore they too often attempt to produce the revival, by taking every possible means likely to produce excitement. Into this error they would not be so liable to fall, if they would more closely investigate the matter, both in its own nature, to ascertain what is truly essential and what merely adventitious, and according to what is recorded of it in the Bible, where they will find no warrant for making mechanical arrangements calculated to awaken sympathetic excitement in the mind, with the view of producing conversion. Undoubtedly it is possible to awaken a very high degree of excitement, which sympathy will speedily heighten and extend incalculably, by a well-concerted arrangement, and by the use

of fervid declamation, on topics of a peculiarly arousing character; and it is *possible* that religious impressions may be made, then, which it may please God to ripen into genuine conversion; but it is only what ought to be expected, if an attempt founded upon a principle so defective, and conducted on a scheme so erroneous, should be productive of many glaring abuses, calculated to grieve the Christian and delight the scoffer, and should rarely be honoured as instrumental in promoting the interests of pure and undefiled religion. Yet all such abuses prove nothing, except that those by whom they were planned and executed were grievously ignorant of the true nature and essential principles of a genuine revival. It ought to be distinctly understood and constantly held in remembrance, that excitement is not the essence of conversion, and therefore not of the essence of a revival, these being essentially identical; that excitement may be the consequence of conversion, but cannot be the cause; that it cannot with propriety be considered as even predisposing to conversion in any higher sense than as instruments in removing that callous indifference of heart and mind, which is one of the main preventives of any serious and beneficial impression being made by the ordinary means of religious instruction; that the closest relation it can hold is that of a concomitant, in which it may naturally but not necessarily appear; that, in short, excitement is of a secondary and non-essential character, when viewed in connexion either with the conversion of an individual, or with that more unusual and large manifestation of saving grace called a revival, and cannot be regarded, received, encouraged, and acted upon as primary and essential, without giving rise to errors and disorders of multitudinous form and character.

If a physician were so little acquainted with the true nature of the human frame, and the diseases to which it is liable, as constantly to mistake secondary symptoms for primary maladies, and regulate his treatment of patients accordingly, every intelligent person would certainly regard him as an ignorant empiric, and would place no confidence in his opinions and directions. In like manner, the man who so far mistakes the nature of conversion, or of revival, its more extended and simultaneously developed form, as to imagine excitement to be of its very essence, and should accordingly in his sincere desire to promote the best interests of mankind, and the extension of the Redeemer's kingdom, direct his whole efforts to the production of an intense religious excitement, he also might justly be regarded as one who, however zealous, was still deplorably ignorant of the true nature of conversion. And though God might, by His sovereign power, overrule, and in His great mercy, and for His own name's sake, forgive all that was erroneous, and bless whatever was sound and right, in the honest, though ill-informed and erring zeal of such a man, yet, as the wheat thus sown would bear but a small proportion to the tares, so the result would inevitably be a gleaning only of what was truly good, with a large proportion of what was absolutely pernicious. It is because our American brethren have so frequently mistaken what is at most only concomitant, or merely adjunct or consequent, for what is essential to conversion, that they have fallen into such multifarious errors and abuses, in their zealous attempts to "get up" and "conduct" revivals.

There is something offensive to the mind of a sincere and humble Christian in the language commonly used respecting revivals. When we hear of, or read directions "how to produce or promote a revival," or "how to conduct a revival," we are apt to feel as if there was of necessity something profane, if not positively impious, in such language. It seems as if man were presuming to attempt, by his own devices and arrangements, to originate and guide the operations of the Holy Spirit, or entirely to supersede them. And, indeed, the rash expressions employed by ardent, but injudicious friends of revivals, give too much room for an idea so revolting. Yet there is no real ground for such an idea, if the matter were viewed in the light in which we have been endeavouring to present it. If those who talk of the best methods of "promoting or conducting a revival," were to be asked to explain their meaning in the simplest and most direct terms, and were to do so, it would be found, either that they were totally ignorant of its true and essential nature, regarding it as nothing more than excitement deepened and diffused by sympathy, which, of course, they might succeed in producing and conducting; or, that while they held conversion to be the exclusive prerogative of the Holy Spirit, and totally beyond the reach of man to originate or direct, they were anxious to make the wisest and most energetic use of all the means of grace within their reach, hoping and most earnestly praying that the Holy Spirit would bless such instrumentality, and render it effectual in His own hand, in promoting the salvation of perishing sinners. In this latter view, there is nothing necessarily objectionable. No sane and intelligent Christian will deny, that, even in the economy of grace, the result is not to be expected without the employment of the means. But the question arises, "What means are to be employed?" and perhaps, also, "How much value is to be ascribed to the use of means?"

To the question, "What means are to be employed?" the direct answer is:—Those means which God himself has enjoined, and the sincere and faithful use of which he has promised to bless and render effectual. In every point of essential importance, the only safe directory is the Word of God. Never can it be very safe to adopt any method not expressly commanded, or at least indirectly and by fair inference sanctioned, in the Holy Scriptures; while to follow any measures opposed to, or condemned by that standard, can be productive of nothing but the most baleful consequences. Were this rule adopted, and rigidly adhered to, it would at once put an end to very many of the extravagant and offensive proceedings which have tended to cast an injurious shade of suspicion over the very name of revivals.

To the question, "How much value is to be ascribed to the use of means?" the answer is equally direct; means are in themselves of no absolute value whatever. "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." Not the less, on that account, however, is it the bounden duty of every man to make the most strenuous use of every means placed within his power, and commanded or sanctioned by the Word of God. The employment of the means which God has commanded, and has promised to bless, appears at least to indicate an obedient will and a trusting heart. Now, the very essence of the fall consists in the rebellious-

ness of the will, and in the evil heart of unbelief. To whatsoever extent, therefore, men employ the means appointed by God, with sincere obedience of the will, and simple and honest integrity of heart, they are to that extent either already on the path that leads to Zion, or at least with their faces thitherward—they are, so far as we can judge, faithfully using the appointed means, and humbly waiting for “the promise of the Father.” Such an attitude, even human reason may see, is one naturally suitable for the reception of the promised blessing—not as an efficient cause, tending of itself to produce that blessing, but as an indispensable condition, required by God, becoming in man, to which the blessing has been graciously promised, and which the Holy Spirit condescends to produce in the soul of man, with or without his consciousness, and to employ in his conversion. The means have in themselves no positive virtue, no absolute value, no efficient power; but the use of them is commanded by God, and has therefore the appearance, may have the reality of an act of obedience, if rendered with genuine integrity of will and heart, and not in the deceitful spirit of self-righteousness; but the mighty working of God’s Holy Spirit is alone the efficient cause of conversion. This view, rightly understood and constantly felt, would tend to rescue men from the folly and the danger of attaching too much value to the use of means, and even to the instrumentality of able, earnest, and devoted men, whose efforts we are prone to over-estimate, sometimes even to idolize, till God even, in mercy, breaks or casts aside the instrument, that he may rescue us from such a dangerous delusion, and compel us to feel and own, that all our well-springs are in him—that no created thing possesses or can possess any inherent value—and that all virtue, all power, and all glory, belong to him alone and for ever.

Keeping these explanatory observations in view, and acting in their spirit, it would be comparatively easy and harmless to discuss such questions as, “What is the best method of promoting or of conducting a revival?” For thus understood, those questions mean nothing more than “What is the best method of commencing or of continuing the use of the religious ordinances appointed by God?” Such a question, it is obvious, would involve nothing of a profane or impious nature, and not only might be, but ought to be both asked and answered by every man who wishes to be obedient to the laws of his Creator, and to aid in promoting the kingdom of the Redeemer. But it would have lost that aspect of mystery which renders it so attractive in the eyes of many; and which, also, is the main cause of those abuses into which men are so prone to fall, when attempting to promote, they know not well what, by the use of any means which may, they know not how, have that tendency. Instead of rashly devising all manner of “new measures,” however extravagant, and vainly indulging all the phantasies of a heated imagination, men ought steadily to direct their attention “to the law and the testimony,” and make these, in all respects, their standard and their guide.

So far as we have been able to explain our views, and communicate them to our readers, we would fondly hope that the subject of revivals has been presented in an aspect in which it is little exposed to the assaults of its antagonists, and rescued from the injudicious defences of erring friends. Viewed aright, it is seen to be in its essence wholly

beyond the reach of man. All that human beings can do, either in attempting to promote or retard it, can exercise no influence upon any thing except what is merely of secondary importance, and of concomitant or sequent position and adventitious character. Yet, in such matters, there is ample scope for the most earnest and strenuous exertions on our part, and ground enough for us to entertain feelings of very deep responsibility, regarding the manner in which we discharge the obligations resting upon us. Although our strenuous use of the appointed means of grace would never of itself produce conversion, yet if men neglect and despise those means, they are manifesting a spirit of determined rebellion against God, and can have no reason to expect His mercy and blessing so long as they retain that spirit. Still more, if they endeavour to cast obstacles in the way of those who are attempting to comply with the injunctions of the Scriptures, though God may, in mercy, arrest and convert them, thereby rendering them the more signal monuments of Almighty grace, they have no right to look for any such forth-putting of His mercy, but rather that he should cut them off in His wrath, and make them terrible examples of His judgments.

There is, also, most urgent necessity for the exercise of the most sound religious prudence on the part of those who are friendly to the cause of revivals. It is deeply incumbent on all such to give their nights and days to the study of the Word of God, in the spirit of humility, and teachableness, and prayer; that they may be enabled to discriminate between what is essential, and what is secondary and adventitious—between what is real, and what is counterfeit—between what belongs to conversion, and what to sympathetic excitement—between what is God's, and what is man's. Great and irreparable injury may be done by those who intermeddle with matters so sacred, without due preparation. Sudden and terrible was the doom of those who ministered strange fire at God's holy altar; and their doom should be a warning to all men, not to introduce human schemes into divine institutions.

Great faithfulness, as well as great tenderness, should be exercised towards those who are, or appear to be, converted in such times of unusual manifestation of divine grace, lest false hopes should be encouraged, spiritual pride awakened, or despair confirmed. Here, again, the standard is still the Word of God, by which to try every spirit. Much assistance may also be obtained by comparing the cases that come before religious instructors, with the recorded experience of matured Christians, who have themselves been versant in similar scenes. And here, again, we cannot help earnestly directing the attention of our readers to the works already specified, as beyond all comparison the most valuable of such writings.

---

MISSIONARY CORRESPONDENCE.

A TOUR IN PALESTINE.

Beirut, March 29th, 1859.

MY DEAR BRETHERN:—I left you in my last on the eve of departing for Jaffa. We had accomplished our trip to Hebron, or El-Khulil, ("*The Friend*," as the Arabs term it,) as well as our other excursions,

to which allusion has already been made; leaving us only a single afternoon to finish what little business we had to attend to, do our packing, and secure, if possible, a few hours' extra rest, before taking our final leave of that wonderful city, whose mysterious history, during our brief stay, had awakened reminiscences so sad and painful in our minds; and setting out on our travels anew. The time was short, but well improved. At an early hour on the following morning, we were both refreshed and ready to start, but not without deep emotion. We had seen the down-trodden city, in all her wretchedness and desolation, with the few traces that survive to testify to her former splendour and power; we had gazed on the desecrated spot, where once stood her magnificent temple, the pride of the Jewish people, and the admiration of the great and wise—visited her ancient foundations, dilapidated pools, and perennial fountains—traversed the cultivated sides and summit of Mount Zion, and stood in melancholy astonishment at the tombs and sepulchres of her illustrious dead; and if joy had filled our hearts at the first glimpses of the Holy City, at the prospect of our feet quickly standing within her gates, we felt proportionably saddened, on the morning of our departure, at the remembrance of the repeated judgments that had laid Jerusalem in heaps. The changes of her eventful history had passed in solemn review before us, as we contrasted in imagination her present condition with the past; and singularly appropriate, however sad, seemed the lamentation of the mourning prophet, "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strongholds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom, and the princes thereof," &c. Lam. ii. 1, 2.

Leaving the convent between eight and nine A. M., we were soon outside the walls, when our attention was suddenly arrested by the entreaties of a number of that most abhorred and detested of all classes, so common in Eastern cities—a company of lepers—sitting by the wayside, begging a buksheesh from all who passed. Nothing can be more pitiable than the condition of these poor, forsaken outcasts. Excluded from the society of their fellows—shunned by every body, and hideous oftentimes to behold by their disfigured and loathsome appearance, they pass their wretched existence, miserable and degraded, entailing by occasional intermarriages the horrors of this terrible disease on succeeding generations. Fit emblem of the unfortunate city that now is, and has for so many ages been covered with the curse of God as with a leprosy, that makes her, at present, the scorn and loathing of all who visit her. The term "holy," as applied to the modern Jerusalem, is entirely a misnomer; instead of being the *holiest*, it is probably, with the exception of *Rome*, one of the *unholiest* cities in existence on the globe.

Turning our faces Jaffa-ward, our way continued tedious, for a time, through a rough and rocky region, until leaving the ancient Mizpeh, the dwelling-place of Samuël, clearly visible to our right, we began a steep descent, causing the walls and minarets of the once glorious Zion

to fade quickly from our view. The descent being made, we crossed a narrow valley, somewhat picturesque in appearance—down which flows, in the rainy season, evidently a large and rapid stream. The valley is said to be Elah, where David contended with the giant; and the stream, the identical “brook,” from which the five smooth stones were chosen, by which the stripling smote the uncircumcised and haughty Philistine that had defied the armies of the living God. The vale is both fertile and beautiful, and in connexion with its historic importance, becomes interesting to the traveller: indeed, apart from the places and scenes thus rendered memorable by antiquity, the first portion of the journey to Jaffa—confined as it chiefly is to lonely wadys, or places desolate and stony, equally monotonous and fatiguing—is quite destitute of local interest; so that, excepting the thoughts of being in Canaan, and of travelling the probable road formerly trodden by the great and pious—perhaps by Christ himself—we found but little to attract attention until we reached the village Kuryet el-Enab. This miserable-looking place, scarcely deserving the name of a town, is pleasantly situated amid groves of olives, and is doubtless the site of the ancient Kirjath-Jearim, or city of Forests, mentioned in Joshua ix. 17, as being one of the cities of the wily Gibeonites, which afterwards fell to the tribe of Judah, and served to define the outgoings of the inheritance of Benjamin on the west; but more especially distinguished for the twenty years’ sojourn of the ark of God in the house of Abinadab in the hill. 1 Sam. viii. 1. It is difficult now at this distant period, after all the changes that have taken place, to believe that the symbol of Jehovah’s presence could ever have found a friendly lodgement in such a place, yet the fact is not less true; and from the ruins of an ancient church we saw there, it is evident that not only the type, but also the Antitype, the New Testament Ark of the covenant, must have formerly found here a resting-place, when the Jewish ark of the covenant had long since been captured or destroyed.

The scene from here began to change. Occasional groves of olives, in one of which we lunched, adorned on either side the otherwise cheerless way, until emerging from the mountains—conspicuous to the right, and mostly surrounded by hills—appeared the humble village of Amwâs, regarded by antiquarians as the ancient Emmaus of Scripture—distinguished for the very interesting conversation between the Saviour and two of his disciples on the evening of the resurrection, mentioned in Luke xxiv. 13—29, where it is said that “two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs,” &c. Though there are many reasons for supposing this to be the *true* Emmaus, its identity, however, has been chiefly objected to on the ground that its distance from Jerusalem does not accord with the account of Luke. The place of which the evangelist speaks was threescore furlongs from the Holy City; while *this*, on good authority, is one hundred more than this amount—a difference by far too great to identify the places, unless the explanation be adopted, that the *sixty* furlongs mentioned in Luke, should be written one *hundred* and sixty, on the authority of several manuscripts, and the most reliable historical testimony. But whether the true site or not, we felt it pleasant to be in the *neighbourhood*, even, of a spot



consecrated by a scene and incident still so capable of inflaming with love and zeal the hearts of the disciples of Christ.

The prospect from here became more extensive. Mountains, hitherto rugged and bold, were now reduced to gradually receding undulations; until beyond, in the dingy distance, like a sea of surprising vastness, the lovely plain of Sharon seemed to mingle itself with the western horizon. With such a soul-inspiring view, the tediousness of the past was soon forgotten in the hope of reaching, ere long, the confines of that spacious tract, so frequently and beautifully alluded to in the writings of sacred song; but what was our astonishment and disappointment on a nearer approach, in finding the view to which distance had lent such peculiar enchantment, so bereft of the marks of its ancient fertility and loveliness, as that the language of the prophet is fully verified: "Sharon is like a wilderness!" Not that it is an entirely neglected waste; but, like other fair and much-travelled portions of the land of promise, so little cultivated in proportion to its excessive richness, as that it may be justly styled a comparative waste. The exorbitant exactions of the government, and the predatory incursions of the Bedaween, tend not only to discourage habits of industry among its oppressed and scattered inhabitants, but to prevent them from tilling, also, more than is absolutely necessary for their support. Living in such a state of insecurity, and at all times liable to the greatest injustice and wrong, truly may they be reckoned of the number of those "whose harvest the hungry eateth up, and taketh it out of the thorns, and the robber swalloweth up their substance." Job v. 5. A state of things far different from that which will exist when the prediction of the prophet shall be fulfilled: "And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Isa. lxx. 10. But in addition to the natural excellency and magnitude of the vale of Sharon—extending as it does from Jaffa to Cesarea on the coast, and stretching far out into the interior—it is distinguished for the antiquity of some of its towns, to which, as evening draws on, the anxious traveller hastens his weary step, as earnestly desirous to find a refuge as to gratify his feelings of curiosity. The most prominent of these are Ramleh and Ludd, distinctly discernible by their lofty towers at no inconsiderable distance—corresponding to Arimathea and Lydda of the New Testament—the former remarkable for being the place to which Joseph belonged, who begged the body of Jesus, Luke xxiii. 51; and the latter for the miraculous cure of Eneas by the apostle Peter. Acts ix. 32—35. We directed our course to Ramleh, where we tented for the night. Ramleh, or the *sandy*, as the name signifies in Arabic, is a walled town, situated in the midst of the plain, containing a population of some thousands, chiefly Moslems—characterized by an indolence and dishonesty peculiar to the dwellers on Palestina's plains; the last of which traits, during our stay there, was illustrated to the detriment of our muleteers,—some of whom lost a donkey during the night, which they were never able to recover. We started as early as convenient on the following morning; and leaving Lydda prominent to the right, continued our way across the plain, unmarked by any incident worth relating until we arrived at Jaffa, the ancient Joppa; and where, with the exception of parting with our Alexandrian friends, a thing which

had been anticipated, every thing tended to enhance the interest and pleasure of our previous travels. Mr. Monod, the American Consular Agent—since deceased—to whose politeness and generosity we are largely indebted, allowed us the free use of his summer residence, pleasantly situated amid luxuriant orange groves, a short distance from the city; which, together with his personal attentions, enabled us to pass the two days and a half we spent there much to our profit and satisfaction.

The town is built on the side of a hill overlooking the sea, and surrounded by the fragments of a *double*, if not a *triple* wall, containing a small and feeble population, who find their chief support in the sale of their oranges, which attain to greater perfection here than any place in Syria; and is visited, when admissible, by the steamers of the Orient, that ply weekly or semi-weekly along the north-eastern shores of the Mediterranean; but, owing to the rocky and exposed character of its harbour, the most dangerous, perhaps, on all the Syrian coast, possesses but little commercial importance, and owes all the circumstances of its celebrity as the principal port of Judea, to its situation with regard to Jerusalem. But though a seaport of trifling importance, Jaffa is a place of unquestionable antiquity. It is mentioned in Joshua xix. 46, by the name Japho, as one of the many cities that fell into the possession of the triumphant Israelites on their conquest of the promised land; and to Joppa the timber of Lebanon was “conveyed by sea in floats,” by the direction of Solomon, for the building of the temple. It was from here, also, the prophet Jonah took his departure in a ship for Tarshish, when, disobedient to the Divine commission, he thought to fly from the presence of the Lord; and, finally, it was at Joppa that Peter restored to life the lamented Dorcas, and beheld, about the sixth hour of the day, the wondrous vision that determined him to accompany the messengers of Cornelius.

Horsemen being procured, and all necessary arrangements for the journey being made, we set out afresh on Monday morning, May 3d, as has previously been mentioned, for Beirüt; designing to follow leisurely the coast, for the sake of visiting the sites of its ruined and demolished cities, that, beholding with our *own eyes* the desolations wrought by God on the proud and mighty, we might feel ourselves admonished, and our faith be still more strengthened and confirmed in the truths of his precious Word. The morning was delightful; and refreshing, indeed, was the western breeze of “the Great Sea,” as we rode along the beach. Our animals, re-invigorated by the rest, and unaccustomed to the ocean’s roar, hurried sportively over the sands—starting aside from time to time, as an occasional wave broke near them, spreading far and wide its snowy crest on the sea-beaten shore. About fifteen or twenty minutes north of Jaffa, we beheld the wreck of some propeller that had been destroyed a few weeks before, with several of the unfortunate crew. The coast in this vicinity is evidently very much exposed; from the large quantities of sea-shells we saw thrown up and bleaching here on the sands, there is good reason to suppose that the north and south-west winds—the gales which prove so destructive to the shipping on the seaboard, and sweep with such devastating fury over Lebanon—lash with more than usual violence, at times, this section of the Syrian shore. We

made such a selection of shells, in passing along, as time and opportunity would allow; in the course of which, by the frequent exertion of mounting and dismounting, an exercise so essential in gathering curiosities by the way, Dr. Hattie lost both his pistols; an incident which, if we had been suspiciously disposed, we might have regarded as an unfavourable omen,—especially as the one we failed to find, a shooter of six barrels, we had pretty good grounds for believing fell into the possession of our treacherous horsemen. Despairing, after much diligent search, of finding again the useful weapon, we continued our way for several hours over the shell-covered beach, crossing numerous little rivers, all shallow and easily forded except one, which, from its unusual depth, being on discovery from three to four feet deep, seemed formidable indeed, but it being the only alternative, without a considerable loss of time, and perhaps of a suitable encampment for the night, we passively submitted ourselves to the judgment of our attendants and muleteers, who took the lead in this watery adventure, contributing by their grotesque appearance not a little to our amusement, as well as assistance in making the exciting passage. Traversing still the trackless sands awhile, we turned off from the sea, near the ruins of some building, ascending to the right a hill, from which we entered once more upon the plain of Sharon, presenting, however, a less pleasing and inviting aspect than other parts we had seen before. Instead of a smooth and level surface, rich and garden-like, as the traveller is ever beholding on his way to Ramleh and Jaffa, the country is considerably broken, abounding in hills and valleys, comparatively desolate, and unfrequented but by robbers and watchful herdmen, who come hither with the flocks and herds of the neighbouring villages for grazing; to which it would be finely adapted, if it had a supply of water in proportion to its other advantages; but dependent as it is for its supply from the winter rains, which either soon evaporate, or become filthy and stagnant pools, the period must be limited in which it can be occupied, with profit, for pasturage, after which time the storks take possession, and traverse it at pleasure. Near one of these natural watering places, exposed to the burning sun, having ridden much longer than was our custom, in the hope of finding a fountain, we lunched very unsatisfactorily. Our way from here was easier, and soon after appeared the long-looked-for village, where we encamped for the night. Mahalet, though insignificant in itself, is situated on a slight eminence, commanding a most beautiful prospect.

Between Mahalet and the sea, in the direction of Cesarea, the country affords no variety, more than what I have heretofore described. We reached this ancient seaport about the hour of two, P. M.—a place henceforth to remain associated in our memory with a scene, too familiar to be repeated, and too startling to be reverted to, without a feeling of the deepest gratitude to our covenant-keeping God. I may remark, in this connexion, that the property was never recovered, and that twenty-three of the robbers, by whom our party was attacked, have since been killed, according to rumour, in a skirmish with the Arabs. Poor creatures! though they failed to receive from men the punishment they deserved, God, in his providence, would not suffer them to escape his righteous judgment.

Of course, of the ruins of this ancient metropolis I can only speak

from recollection. Amid the prevailing excitement and confusion, there was neither time nor disposition to look around; but apart from all that I can vaguely and imperfectly recall of its silent desolation, I think of it with an interest that I attach to but few other places. Here Cornelius and his kinsmen received the Holy Ghost, at the preaching of Peter, and were baptized; here dwelt Philip the evangelist; and here Paul so triumphantly defended himself against the Jews, and their orator Tertullus. Being prohibited from lurching here, as we had so cravingly desired, we pursued our solitary way, hungering and thirsting, our souls fainting within us, and finding no place in which to rest, until reaching the ancient Dor; where gladly would we have halted and rested our aching limbs, but wrought upon by the exciting scene, through which we had so recently passed, we were disposed to regard all with like suspicion, and so preferred to travel on, at the risk of repeated perils by the way, than to think of spending the night in such close proximity to Cesarea; which we did as rapidly as our jaded animals would allow—being additionally urged on by the fast declining rays of the setting sun, and reached, after two hours' tedious riding, the memorable Atleet; I say *memorable*,—for, never since coming to Syria, or elsewhere, have we experienced a night like *that*. We had firmly resolved to tent; but being advised to enter the town by several who loudly assured us of the dangers of tenting out, and of the superior accommodations within, we consented, and took up our lodging for the night in the room of an old fortress, which, from the innumerable little assailants that beset us on every side, had at no distant day been occupied, we discovered, by other than human inmates. All this, though extremely repulsive, would have been partially overlooked, by the heart-cheering effects of our usual evening meal; but for the crowning misfortune and disappointment of having our box of provisions—containing our stores, *also* taken by the Arabs,—thus obliging us to content ourselves with such things as the village afforded. After a good deal of fasting and impatience on our part, and no little exertion on the part of the servant, the long-looked-for came at last, consisting of boiled eggs, a limited supply of goat's milk, boiled, and water, with a quantity of the poorest kind of Arab bread—the latter disclosing, even by the dim light of the flickering taper, enough to diminish suddenly and sensibly the most craving appetite, of one at all acquainted with Eastern life—especially with the ordinary process of bread-making among the poorer classes. Happy, however, and contented would we have been, could our frugal meal, poor as it was, have been followed by refreshing sleep; but the familiarity and numbers of our little tormentors by this time being largely increased, and we by repeated provocations rendered more sensitive to their invidious attacks, not only banished sleep from our eyes and slumber from our eyelids, but wrought us up to such a pitch of vexatious desperation, as almost to prefer the inhumanity of *robbers*, to the intolerance of voracious *fleas*. Like Job, we were “full of tossings to and fro, unto the dawning of the day.” Atleet is an ancient place, situated on an elevated point extending a little into the sea, with the remains of its dilapidated walls still surrounding its borders, and having a miserable population of a few hundreds, who pride themselves on the traditionary antiquity of the place; and from the character of the

ruins facing a small harbour to the south, which we visited on the following morning, there is reason for believing the tradition is not a groundless one, but that *Atleet* is more probably the *Dor* of Scripture, than the insignificant village thus designated above.

Dor is mentioned in Joshua xii. 23, as the seat of a petty monarchy, whose king perished with the one and thirty overthrown by the victorious Israelites; and from the appearance of the towns "in the coast of Dor," we saw none so deserving as *Atleet* of the royal honour it is said once to have possessed.

Leaving early on the following morning, we proceeded hastily to Haifa, where, after acquainting the English and American Consular Agents there, Messrs. E. T. Rogers and G. A. Nassralla, with what had befallen us at Cesarea, and being kindly and hospitably entertained by the latter, we rode to the top of Carmel, and took up our residence in the convent of St. Elias, as hitherto described.

As ever, yours in the gospel,

JOSEPH BEATTIE.

Abadiyeh, August 17, 1859.

REV. AND DEAR BROTHER:—I write a few lines for the *Covenanter*.

We have been in Abadiyeh two months. We have held an Arabic service in my house every Sabbath since we came here; attendance variable—from five to ten.

We received in due time intelligence of the proceedings of Synod; and they gave us, upon the whole, great satisfaction.

Not long after my last letter to the Reformed Presbyterian, the Pasha of Beirut, in compliance with an order from the Porte, set about organizing a government in Zahleh. I believe there has gone thither a Mutesellim, or governor. We do not know when the measures thus commenced will be consummated in the complete restoration of order there and submission to the authorities. We were just on the point of notifying the Consul of our abandonment of all further attempts in that quarter when we heard this intelligence; but news so unexpected induced us to leave our affair still in the Consul's hands, as we know not what a month or two might bring forth.

Mt. Lebanon is now all in a ferment. Nearly a week ago some petty dispute took place on the road between two muleteers—one a Druse, and the other a Christian. The quarrel grew from less to more, till the Christians and Druses of Beit Miri, a town about three hours from us, took up arms against one another; and three days ago—Sabbath—they fought a battle, in which the Christians lost nine, and the Druses thirty-five in killed and wounded; a large number, considering the number of combatants. There were many present on both sides from neighbouring villages. The Druses of this village all repaired to the scene of action; and the Christians of the village all fled for their lives, (they being in the minority here,) and have not since dared to return to their homes. The night before last the Druses burned two or three Christian villages not far from us. All kinds of labour and business throughout this whole region are entirely suspended. Both parties are arming all over the mountains. It is commonly thought that it will issue in a general Druse and Christian war; and a very barbarous war it will be, for the Druses in war are more like fiends than men. But the Christians are likely to have the best

of it, for they are three or four to one of the others, and not worse soldiers.

Ever since Sabbath morning we have been much annoyed by the confusion around us. There came to this place a few soldiers on the part of the government yesterday, and since then the village has been rather quieter. Still communications between this and Beirut are almost entirely cut off,—for no one will dare to go on any errand for us, which is some inconvenience to us. The Consul kindly sent up a special messenger to-day to inquire after our situation, and I avail myself of his services to send you this hasty scrawl. We intend at present to send to Beirut for a guard, that we may be in some sort provided for emergencies. We may soon be obliged to retire from the mountains, either on account of our supplies being cut off, or for some other reason. The fortunes of war are very changeful. God reigns. Yours in the gospel,  
R. J. DONDS.

## SCOTTISH SYNOD.

[Continued from page 45.]

Mr. M'Lachlan:

“I apprehend that a great many people are under a mistake in regard to this matter. They take it into their heads that certain members of our church are chargeable with a recognition of the British Government, and that in all other respects we are free. Of course, these hold as sinful such a recognition. But I hold it to be impossible to live in this country without recognising the British Government; and I hold that every member of this church is, from year to year, and from week to week, recognising the British Government. Suppose a man is called as a witness in a case, who is it that administers the law, and from whom did the judge receive his power? In our case there are two links in the chain, and in others there are half-a-dozen. I remember it used to be considered a sinful act on the part of members of this church to sit as jurymen; but I don't know that a man who sits on a jury has sinfully recognised the British Government; and I don't know whether any brother here, injured in his person or character, would refuse the reparation of such injuries—so that it is out of the question for any individual, or number of individuals, wholly to avoid all recognition of the British Government. The only difference between this individual case and other cases, as I have already stated, is, that there are two links between the voter and his representative, and in others four or five; but the machine is the same, the Constitution is the same as is in force in the administration of justice. I think it is very hard to have the view which I hold myself of this matter denounced, as we have heard it, as an abandonment of the principles of this church. I did think I held these principles sincerely, to some extent intelligently and conscientiously; and I do think so still. I cannot approve of the style in which this matter has been treated, by either Dr. Cunningham or Mr. Anderson. I do think it was unnecessary; and if it had any effect, it would be that of weakening what they uphold. I did hope to have been allowed to die in the church of which I have been some time a minister, without any unhappy discussion of this kind. I deeply deplore the whole thing; and I have no hesitation in saying, that if these discussions are to be carried on from time to time, it may not destroy the church, but it will divide her; and if she be divided, let the fault lie upon those who have pushed us into it.” . . .

Mr. M'Dermid:

“I take leave to say, that so far as I understand the whole question, I concur in the view laid down by Dr. Symington. I think that it would be well, instead of going out to general aspects of the subject, and giving utterance to strong statements—it would be well to confine ourselves to that view. I have looked upon this as the precise point in the matter, and before Dr. Symington noticed it:—Does voting for a member of Parliament incorporate us with the British Constitution? I need not say to this court, that there are other things which have been regarded as

incorporating us with the British Constitution, before the elective franchise became a topic of discussion at all. I need not say that it has been considered that paying taxes, sitting on juries, sitting in Parliament, and other things, involves us in the evils of the British Constitution, or the responsibility of these evils. These views have passed away, and we continue to hold our principles, even in the opinion of those who entertained these views. Does the exercise of the elective franchise incorporate us with the British Constitution? I am not going to say that it does not, nor in any sense to give any encouragement to exercise the franchise; but I am going to propose the question so as to make it be felt to be tender ground—although I cannot say that he would be guilty of denying the Headship of Christ over the church and over the nations, and subverting the designs of our Covenants, who did not or could not see identically with some of our brethren. (Applause.) I have already stated that I do not mean to speak upon this subject in a way to encourage people to use the franchise. I would do what that third resolution requires—I would do all I could to prevent voting. That is what I have done, and what I will do; and therefore I agree with the motion made by Mr. Martin, on that general ground. . . . I quite agree with the general sentiments expressed by Mr. Binnie. I have for a considerable time, felt sympathy with these sentiments; and if people will say that in possessing these sentiments and cherishing them, that they are connected with the abandonment, theoretically or practically, of the sovereignty of the Redeemer over the world, I cannot help it; but this I will say, they do me an injustice—they are not saying what is true, so far as I can look at the matter. I do not feel myself failing in attachment to that truth, nor in my dislike to the evils of the British Constitution; but yet I feel the nature of the enormities they are drawing upon me; and the breaking out of this war has made these considerations lie more solemnly upon me. I am not, therefore; growing in love with the evils of the British Constitution, nor do I look upon them with feelings of satisfaction; but I believe the very reverse in the case; and yet, as I grow older, I grow in my suspicions of the soundness of the theory of the identity between the representative and those who send him to Parliament.” . . .

Mr. Martin, said:

“It has been said by Mr. M'Lachlan that the responsibility of all this, and the consequences of this movement, will fall upon those individuals who introduced it. Well, I wish you to understand this—that in the Testimony of our church, and in one of these resolutions, Mr. M'Lachlan and I have said, and all have said—that it is a recognised principle, and formally embodied in her Testimony, that the church cannot hold fellowship with the Civil Government, by composing a part of the Legislature, or by taking those oaths for the maintenance and defence of the complex constitution, which are required of Members of Parliament, and others filling public offices, in church and state. And, as members of our church cannot sit in Parliament themselves, neither can they, consistently, sit there by their representatives, or commission others to do for them what it would be unwarrantable and immoral for them to do in their own persons. That is in the Testimony, and I believe we are holding to it. . . . I hold that every minister and elder here, and every human being, is as much bound to adopt that principle as I am. It is required that they acknowledge the Testimony adopted by the Reformed Presbyterian Church. Now, so long as it is the Testimony of our church, we should act up to it. I do not say that it is not possible to modify things; but I would rather see it deliberately changed, and orderly changed, than pretending to hold it, and yet in practice ignoring it. (Applause.) I said last year that if any man, any mercantile gentleman, were to act in that way in business pursuits, he would be soon hunted out of all society. I deplore that any member of this church should have said, that this is a matter that ought to be left to every one to act as he likes. It has been said that other matters are of equal importance to this; but are the other matters referred to placed in the Testimony as it is? Is petitioning placed in the same position in our Testimony? Is paying of taxes, or any of these things, placed in our Testimony in the same distinct manner, as lying at the very foundation of our principles? If so, we are acting a very wrong part in doing any of them. I may be mistaken, but I think that in the writs issued for summoning the New Parliament, electors are called upon to elect a knight of the shire in a county, or a burgess in a burgh, to take counsel with the Queen's Ministers about the general welfare and stability of the Church of England. Now, is one of our principles not to extirpate Prelacy; and how, then, can any of our members send up a man to take counsel for the welfare and stability of the Episcopal Church? Then when

the writ is filled up and returned, the Returning Officer says he has convened the burgesses of Glasgow together, and they have elected Messrs. Buchanan and Dalglisch to take into consideration the welfare and stability of the Church of England. (Hear, hear.) That is what they are sent for. Are our members prepared to do that? . . . If any of our brethren think it ought to be changed, let them deliberately say so, and ask the Synod to review the Testimony and change it; but I hold that, as honest men, we are bound honestly to carry out the Testimony while it is the Testimony of the church. But it is said that Christ's Governorship over the nations is held by us, but that His Headship over the church is not held by us alone:—it is held by the Free Church, by the United Presbyterian Church, by the Church of Scotland, by the Church of England, and even by the Church of Rome. (Hear, hear.) Yes, they acknowledge it, but say that He has delegated it to men—the Papists, in the Pope; the Episcopalian, in the Queen; the Presbyterian, in the assembled Elders, both teaching and ruling; and the Independent, in the body of the people: but still they say Christ is the Head of the church, and they will say, so far as I know, that He is the Head of the nations. The difference is all in the practical application of it. My opinion is this—and I know you will all sympathize with me in it—that while we hold our distinctive position, we should not exercise the elective franchise: it should not be done, and it should not be apologized for nor tolerated in the way of taking no notice of it." . . .

#### Mr. Neilson:

"I hold that to take the oaths of the Government involves a violation of our principles. So far as I know, that matter is not before us. In the second place, let it be understood whether we do not hold, as strongly as ever we did, our objections to the evils of the British Constitution, and whether we are not prepared to maintain in its integrity, our Testimony against these evils. That is another important point that does not come up before us at this time. I think there has been a great deal of extraneous matter introduced to-day into this discussion. So far as I know it, the question before us lies in the smallest compass, namely, the identity of the voter with the representative, and the extent to which you are to visit the act of voting with the censures of the church. Am I right or not? (Cries of 'right, right,') Now, if I am right, I hope I may not be considered unsound in this matter. I have stated my opinion about the taking of oaths already, and I may now say, that I think there does exist an identity of a certain kind between the voter and the representative. That is my firm persuasion; but when I look, on the one hand and on the other, I find very different opinions regarding the exercise of the elective franchise. One says it is an immoral act, and others that it is an inconsistency—that no one can consistently vote for a member of Parliament. Now, I am prepared to admit that there is an inconsistency in the one sending him to take these oaths. But here comes in my objection. I find many members of the church—men equally conscientious with myself—and men who, I am afraid, are more intelligent than myself, though I am unwilling to make that admission—(laughter)—who would at once condemn any change of doctrine, but they cannot see the identity between the voter and representative as it is seen by some members of this Court. Now, are we to peril our Testimony and standing upon this metaphysical question of identity between representative and voter? I hold the Headship of Christ over the church and over the nations; but I would exceedingly deplore that if any man does not admit this question of identity, he is to be summarily put out of the communion of the church." . . .

#### Mr. Martin:

"If I could believe that, after this, there would be an honest endeavour made to bring up the practice to the principles of the church, I would be glad; but I have heard sentiments to-night which lead me to think that very little is thought against voting." . . .

#### Dr. Cunningham:

"From what I have heard this evening, it seems that some entertain the idea that our members might vote, and that some of them do exercise the elective franchise, corroborating all that we have heard and stated about persons voting and yet remaining unquestioned in the fellowship of the church. . . . And I find that it is the conviction of some members in this court, and a conviction that has extended widely through the community, that those words in the Testimony—that they cannot commission others to do for them what it would be immoral for them



to do in their own persons—do not mean exactly what they say. Then, I consider that the person who votes for a member of Parliament, as was brought forward so didactically by Mr. Martin—that the person who is sent up represents the individual that sent him. The voter, then, who is guilty of this inconsistency is guilty of conduct which should subject him to censure. . . . The individual who votes for a member of Parliament, or the person who swears the oath of allegiance, I consider and hold guilty of a direct trespass on the ground of his allegiance to the King of kings and Lord of lords. Ministers of the gospel, the church of Christ is set for the defence of the gospel. If it be found that some of our members have lapsed into evil practices by reason of contact with the world, it is for the ministers of religion to deal with those persons in kind, wise, but effectual ways—to bring them to the determination to renounce and abandon those practices. I do think that something can yet be done to restore the consistency of the church's members in this practice of voting. That is one of the things that has separated us from other churches; but if there is a growing conformity to the fashions of other churches, then we say we will have no more reason to remain in the church. For the benefit of the brethren we leave, we shall stand alone; there is no necessity for us to join another body. We are a small band in London, who seek to reduce the Word into practice. We shall maintain our Testimony, not casting any malignant aspersions at others. I have now done; and I will leave the consequences to God. I have just one other remark to make. Some people may say that those who hold the sentiments of the Memorial are perhaps a worthless set of persons—men of no principle, men of no property, and men of the world. I believe them to be quite the opposite—they are men witnessing for the truth. If our church wishes to witness for the truth, let her remain steadfast in practice according to her Testimony.” . . .

Mr. Alexander Symington:

“I cannot help expressing what has been apparent to my own mind during this discussion. First, that all in the Reformed Presbyterian Church, who use the elective franchise, act inconsistently with their profession. Second, that not a single minister who has become bound by that third resolution, but was bound by the Testimony to use all means to bring his people's conduct into consistency with the third resolution; and that the third resolution makes all the provision which it does seem necessary to make to bring the practice into agreement with the principles of the church. . . . The thing is, that there is a desire of some members, at least, to let down our Testimony. There is no ground in any document or in any decision of this Synod for such a thing. That third resolution is to the very opposite effect. Now, why should it not be received as sufficient for the purpose?” . . .

Rev. James Gould:

“I confess I do not fall in with the resolution proposed by Mr. Anderson. In common with other brethren, I entertain the highest opinion of Dr. Cunningham, whom we must take into account, along with other interests in regard to our Congregation, in settling this matter; and looking at what I know of the church, and of the general feeling of the church, the resolution proposed by Mr. Anderson, if passed, would have the very opposite effect of that intended. I believe that Mr. Martin's motion, of simple recognition, is all that is requisite. I base my opinion on what I conceive is for the prosperity of the Reformed Presbyterian Church in Scotland, whose ministers were never more actively engaged in doing the work of their Divine Lord and Master than at the present moment; and were never engaged in more useful work, and more successfully engaged in promoting the cause of truth and Christ, at home and abroad, than now. I think that Mr. Anderson's motion would only tend to disturb the minds of our people; and therefore I think the court should not pass it quietly.” . . .

Rev. M. G. Easton:

“I can scarcely discover that there is any substantial difference of opinion between us, and I think we are about unanimous on the great matter before us. The three resolutions passed last year were adopted unanimously; we are of opinion that they should stand there, and we are all agreed and have sincere desires to carry them out. The third resolution is the one that has been animadverted upon. We are all sincere in carrying out the objects of that resolution; and I hope, therefore, Mr. Martin will support his motion. There are several objectionable words in Mr. Anderson's motion; such as the words ‘censure’ and ‘discipline.’ . . . I hold firmly by the Reformed Presbyterian Church, but I think the real way to

deal with this subject of voting is in the way of Mr. Martin's motion. You cannot lay down laws for every thing; you must allow some latitude to Sessions to deal with such things."

## IRISH SYNOD.

(Continued from page 50.)

Professor Dick seconded the adoption of these resolutions, and the formal establishment by Synod of a Jewish mission; and the Court was afterwards addressed by Messrs. Smyth, Toland, and others on the subject. The proposal was hailed with general interest by the Synod, which unanimously agreed to sanction the proceedings of the Commission in this matter. Dr. Houston was appointed Secretary of the Jewish mission, and the details for carrying forward the mission were left to be arranged by the Commission.

*Addresses of Brethren from America.*—Rev. James R. Lawson addressed the Court, in reference to the state of religion, and the prospects of a Covenanted Testimony, in the North American British Colonies. The details given, especially respecting New Brunswick and Mr. Lawson's own field of labour, were deeply interesting.

The following motion, proposed by Rev. J. A. Chancellor, and seconded by Dr. Houston, was carried unanimously:

"Mr. Lawson having addressed the Court, giving a particular account of the mission district in which his labours are expended, the position and prospects of the Reformed Presbyterian Church in the Colonies of North America, and the evangelical operations he is carrying on among the people under his own immediate charge—Synod expresses cordial satisfaction with the statements made, the unabated interest and affection which they cherish toward their young brother and his co-presbyters, and their earnest desire and hope that the pleasure of the Lord may still more abundantly prosper in their hands."

The Rev. Thomas Hannay, of the United States, then addressed the Court, in interesting terms, in regard to the signs of the times and the present duty of the witnesses for Christ's prerogatives, especially in the United States of America. It was moved by the Rev. R. Nevin, seconded by Rev. J. Smyth, and resolved unanimously—

"That Synod is much gratified by the presence of Mr. Hannay with them on this occasion, as the representative of a section of the Church with which their fraternal sympathies are of the closest kind—has heard with interest Mr. Hannay's statements, and beg, through him, to send once more their affectionate greetings to the brethren in the United States of America."

*Religious Awakening and Revival.*—At 7 o'clock, the Rev. James Kennedy preached to a large and deeply interested audience, a very full discourse on the important subject of "Religious Awakening and Revival," founded on Isaiah xxxii. 15, in which he discussed, in lucid and forcible terms, the necessity of revival, the great agency by which a true revival is effected, and its important, observable results. The discourse contained full Scriptural illustrations, many historical details, and various statements of cases of awakening which had come under Mr. Kennedy's observation; and in the close a number of the dangers of the present excitement were referred to, and warning was given respecting them. The discourse was, throughout, an argument in favour of special awakening and revival.

Subsequently Dr. Houston, according to previous arrangement, ad-

dressed the Synod on the position and present duty of the ministers and members of the Covenanting Church in relation to promoting the revival of religion. The address, which abounded in solemn counsels, was listened to with marked attention. At its close, the Rev. R. Nevin submitted the following resolutions on the subject, which were seconded by Mr. Chancellor, and unanimously adopted:

"The subject of revivals being before Synod in various forms, it was considered that the Court could not separate without some deliverance in regard to a matter of so much practical importance. It was, therefore, resolved—

"1. That, without expressing any opinion with respect to the circumstances originating this movement, or the manner in which it may have been conducted in some quarters, Synod cannot but regard it as a reason for the most devout gratitude to the God of all grace, that there are so many and indubitable indications of increased earnestness in spiritual things, and delight in religious exercises, on the part of multitudes of professing Christians; and that there are also indications of many persons, hitherto utterly careless, or ungodly and wicked, having been awakened to a concern for their souls and the necessity of reformation—many, it is to be hoped, having undergone a saving change.

"2. That it is not surprising there should be marks of human imperfection on any work in which man is engaged, as an instrument, to any extent, in this world. Where there are errors, irregularities, and extravagances in any district, there is the greater reason why gospel ministers should interfere, so far as may be consistent with right principle, so as to endeavour to give a proper tone and direction to this movement.

"3. That it should be ever remembered that even strong convictions of sin do not amount in themselves to conversion, and may never issue therein; and it is desirable that ministers should set the whole truth on these and kindred subjects before their several congregations, especially at the present juncture—not forgetting how it is written—'Not by might, nor by power, but by my Spirit, saith the Lord.'

"4. That there can be no impropriety in uniting with Evangelical Christians of any denomination in exercises of praise, prayer, and reading the Bible; and every encouragement should be given to all who manifest a desire for such exercises, so long as Scriptural order and purity in such acts of worship is strictly adhered to.

"Synod recommend to ministers and elders to set more distinctly before them, as the great end of all their labours, the conversion of immortal souls; and recommend, furthermore, to ministers, congregations, societies, families, and individuals, increased earnestness, fervency, and perseverance in pleading the great promise of the gospel dispensation, wrestling with our covenant God, that the Spirit may be poured out from on high on the churches, and also on every barren field on earth, so that all may be made speedily fruitful, and every desert made to rejoice and blossom as the rose."

*Rev. Dr. Cunningham, and Congregation of Reformed Presbyterians in London.*—A communication from Dr. Cunningham, of London, and his Session, had been considered by the Synod in private. The following resolution on the subject, proposed by Professor Dick, seconded by Mr. Russell, was unanimously adopted:

"That Synod highly appreciate the character of Dr. Cunningham as a Reformed Presbyterian minister—regard with interest the congregation to which he ministers, and are satisfied, so far as we can now judge, that they are of the same mind with us on the important practical question in which they have recently borne so honourable a part: but we are not prepared, in present circumstances, to admit that so decided a procedure as separating at once from the body with which they were connected was necessary or seasonable."

Synod appoint the following Committee to correspond with Dr. Cunningham and his Session, viz., the Moderator, Professor Dick, and Messrs. J. A. Chancellor, Toland, and Russell; Mr. Chancellor, Convener. The same Committee were also appointed to take into consideration the relation subsisting between us and the Reformed Presbyterian Synod of Scotland.

*Fasting and Thanksgiving.*—The last Thursday of November was appointed by Synod as a time of public thanksgiving for the congregations under their care; and the last Thursday of January, 1860, as a season of public fasting. The Rev. William Russell, on the part of a Committee, submitted a draft of causes of fasting and thanksgiving to be used on the occasion, which were unanimously adopted by Synod. Rev. Messrs. Simms and Ferguson were appointed to prepare a similar draft for next year.

*Historical Testimony.*—The Committee on the Historical Testimony was continued, and it was intimated that it was expected that a draft would be in readiness to be presented by the next meeting of Synod. Dr. Houston and Mr. Toland were appointed a Committee on the "Signs of the Times," to report at next Synod.

At three o'clock, the sessions of this meeting of Synod were concluded with prayer by the Moderator, having been distinguished throughout by singular harmony and cordial unanimity.

---

#### AFFAIRS ABROAD.

*Russia and Circassia.*—Amid events of nearer and more pressing interest we had almost lost sight of the war, now of some forty years' duration, between Russia and the mountaineers of the Caucasus. It still goes on, but is, probably, near its termination, as Schamyl, the great leader of the mountain tribes, has been taken captive, and removed to St. Petersburg. He was betrayed, it is said, for six million roubles.

*Italy and Italian Affairs.*—There has been little change in these during the last month. The Duchies are still firm in opposition to the acknowledgment of their former rulers, although the King of Sardinia has not accepted their offer of annexation to his kingdom; he has referred the matter to a Congress of the Great Powers. The Pope is gathering troops—Swiss and Austrians—for an attack upon Romagna, which still maintains its independence, and is making preparations for war if it comes. If there should be no foreign interference—and Louis Napoleon is pledged to this—the prospect of the restoration of the Papal power in this part of the Papal territories is not very bright. Romagna and her allies—the Duchies—can muster some forty thousand troops, and these under such a leader as Garibaldi will be hard to overcome. It is evident that the days of the Pope's temporal power are nearly numbered. The French troops are to be withdrawn from Rome early in the coming year; their place to be supplied—so report says—by a Spanish army. Naples is in a critical state. Should the Romagna succeed in repelling the Papal arms, we may look for a revolutionary effort there against the weak and vacillating government of the young King. Amidst all these "rumours of wars"—while the moral world is so unsettled, it may be worth while to notice that St. Peter's and the Vatican were slightly shaken by the earthquake which a short time since destroyed a large town not far distant from Rome.

The following is, also, of some interest. It requires confirmation; but we give it a place. It is from the correspondent of a French paper published in this country—the *Courier des Etats Unis*:

"Pius IX. has abandoned the project of interfering by force of arms in the affairs of the Legation, but in revenge, he has manifested afresh and more energetically than ever, the intention of abandoning Rome, and accepting the asylum offered to him in the Balearic Isles by Spain. This voluntary exile of the Chief of Christendom will be a fact of which it is easy to appreciate the gravity; and France is exerting her utmost influence to prevent it. Our Ambassador to the Holy See, M.

de Grammont, has just arrived in Paris, for the second time in less than a month, to make the Emperor thoroughly acquainted with the real state of things, and to receive instructions how to act in this imminent crisis. It is mainly owing to his efforts that blood has not flowed in the Romagna, and that the Pope is still at the Vatican; but we are informed that he is the bearer, on behalf of the Holy Father, of a sort of ultimatum from which there is no hope that Pius IX. will recede. If the astuteness of Napoleon III. should be insufficient to get rid of this last and most decisive complication, we are on the eve of the most solemn crisis in the history of Europe."

On this—which may be but the "shadow" of "coming events"—an intelligent paper thus comments:

"This is not the first time that the idea of the Pope's retiring to Minorca has been broached. A formal offer of an asylum in Spain was made to his Holiness so far back as 1848, by the queen of that country, and it has recurred in every subsequent phase of Roman troubles. The timid Mastai Ferretti has ever looked to foreign bayonets for protection from his own loving subjects, and it would not surprise us to hear that he had at last and forever quitted the soil of revolutionary Italy. The atmosphere of that classical land is becoming too hot for antiquated institutions; and recent events, like that of Perugia, have destroyed what little respect was left for them. But with the voluntary exile of the Pope much of the *prestige* of his authority would disappear. It was as Bishops of Rome, the first city in the world, that the early successors of St. Peter acquired the vast temporal as well as spiritual authority which ultimately subjected the Christian world to their sway.

"Rome is the centre, the incarnation, of one idea of ecclesiastical sovereignty, with which the faith and the traditions of Catholic Christianity have for ages been inseparably linked. Pilgrimages to that city were, in the middle ages, a favourite expiation for sins, as, in the Mohammedan world, those to Mecca are now. And even during the melancholy times when the Christian world was demoralized by the spectacle of two Popes, one at Rome and one at Avignon, excommunicating each other, the semblance of central authority was preserved to the Holy See. But now, if Pius IX. really meditates taking up his abode in Minorca, Rome will be shorn of its influence. It will become a thing of the past, as regards the venerable fabric of the church; the keystone will have been struck out of the arch, and the structure will fall. The destruction of the temple at Jerusalem did more towards the dispersion of the Jews, than all the captivities they were subjected to. Their central rallying point, their sacred place, having been desecrated and laid desolate, "the world was all before them, where to choose" their resting-place. Since the day when the abomination of the Gentiles was planted in the Holy of Holies, they have been a scattered people. Rome is to Papal authority what the temple at Jerusalem was to the Jewish theocracy: an exile from it will have the same effect on the Holy See as the destruction of the temple had on the Jewish Church. Well may the Parisian correspondent exclaim, "We are on the eve of the most solemn crisis in the history of Europe."

*The "Revival" in Ireland.*—The papers teem with statements, many of them very remarkable, regarding the religious movement in Ireland—now extending, partially, to Scotland. There are still some physical manifestations, and the work is spreading. It has reached all the counties of Ulster. So far as we can learn, the fallings, the sickness, &c., which attend this movement are identical with those which attended the religious awakening in the Western States of this country in the early part of this century. What the result will be—whether salutary or otherwise—we do not undertake to say. In the mean time, we give a short extract of a letter from a veteran minister of our church in regard to the position of our brethren in regard to this movement:

"I see from a correspondent in the United Presbyterian, that we are represented as being led into the movement, (the religious movement in North of Ireland.) This is far from being a just account. These overcharged statements—such as, I suppose, were put forward about the awakening with you—are injurious. The fact is, that our ministers and people generally—though taking an interest in the awakened attention to Divine things which is pretty generally manifested—stand aloof from the movement. They see so much extravagance and error mixed up with it—and the tendency—and in many cases the avowed design—is to break down all distinctions in the church, and to do away a testimony for truth and against

corruption in worship, &c., that they feel that, if our covenanted vows are to be held fast, we cannot take part in such exciting movements. Some of the brethren in the West, who had gone into the Union meetings, and in whose congregations cases of bodily prostration had occurred—it is said—are now, to some extent cured. They have seen near them such extravagances, as persons declaring visions and dreams, and women—prophesying converts, as they are called, setting up for public teachers, and uttering gross error—that they are led now to stand aloof from the revival meetings. At the same time, I trust, there is much good doing in various quarters, and that the Spirit is, to a large extent, awakening men to a deep interest in the great things of religion.”

---

#### NOTICES OF BOOKS.

LETTERS ON PSALMODY: a Review of the Leading Arguments for the Exclusive Use of the Book of Psalms. 18mo., pp. 216. By William Annan. Wm. S. & Alfred Martien, 606 Chestnut Street, Philadelphia. 1859.

We would have preferred to see in a work of this kind, a closer attention to the *principles* involved in the question regarding psalmody. It contributes nothing to the settlement of principles to show—even could it be done—that the advocates of the “exclusive use” violate, in measure, their own doctrine, in using the version they do. Nor is it worth while to occupy so much space in vindicating Dr. Watts, unless it is also kept in mind that he is not alone in disparaging the Bible Psalms. The whole case should be taken into the account. Nor will it be regarded as a satisfactory reply to the charge, that the hymn books contain the effusions of “corrupt minds”—and particularly that they contain a song, “Come, ye disconsolate,” &c., written by Tom Moore, when he had been unsuccessful in a love affair—to say that the Bible contains the utterances of the wicked—that Balaam prophesied, &c., &c. Better acknowledge the evil, and expunge, than insinuate that bad men helped to give us a Bible, as bad men have helped the churches in their beginning. We are glad this controversy is re-awakened. The truth gains by being ventilated.

THE CHILD A HUNDRED YEARS OLD. By the Author of “Scenes in the Indian Country,” &c., &c. 24mo., pp. 120. Presbyterian Board of Publication, 821 Chestnut Street, Philadelphia.

This contains—(1.) A judicious comment upon Isa. lxxv. 20, illustrated by interesting narratives—among them one of a youth early removed. (2.) “SOWING IN YOUTH, TO REAP IN OLD AGE”—illustrated by narratives also. And—(3.) “WAITING TWENTY-THREE YEARS TO BE CALLED HOME.”

JESUS ONLY. By J. Oswald Jackson. 18mo., pp. 72. Wm. S. & Alfred Martien. Philadelphia. 1859.

A very earnest book, upon the greatest of all subjects: abounding with appeals and arguments, “compelling them to come in.” Such works can hardly fail, if read, to be of great use.

---

#### OBITUARIES.

Died, of scarlet fever, in the city of Detroit, May 12th, 1859, MARY, daughter of Andrew L. and Elizabeth M'Curdy, (formerly of 1st Reformed Presbyterian Congregation, Philadelphia,) aged thirteen years, nine months, and fourteen days.

It has pleased our heavenly Father thus to leave us childless, but not hopeless. The stroke has been heavy, but it was a Father's rod. A choice treasure has been taken from us here; we hope it is laid up for us in heaven. The temporal has become, we trust, an eternal inheritance. It may not be improper to record some of the things that are left to encourage and comfort us. For some time previous to

our communion she spoke of, and expressed a desire to unite with us in celebrating the Saviour's dying love, and to be enrolled with the followers of the Lamb in the Covenanting Church. Thus, although but a child in years, she manifested maturity in wisdom and knowledge. She sought the things belonging to her peace. Christ was her early and only choice for a Beloved. She manifested that charity which is greater than either faith or hope, by genuine and oft-expressed sympathy for poor children—the slave—the besotted drunkard, and the deluded Papist. She esteemed the Sabbath a delight, and loved dearly all the ordinances. She was so sensitive about the Sabbath's sanctification, that she asked her mother the Sabbath before she died, (having then been sick fourteen or fifteen days,) if she required too much attention and assistance: fearing she might sin in being the cause of so much labour being performed *on the Sabbath*. Her hearing being somewhat impaired by her disease, so that she could not distinctly hear her father's prayers for her, he asked her if she prayed for herself. She answered readily and distinctly—“Yes, I do, father—ejaculatory.” After receiving a drink of water from her mother, she exclaimed, “Oh that water—and my mother—and my Bible—and my God—and my father!” Thus she designated the treasures of her heart. She desired the Scriptures much read to her.

So well acquainted was she with the Scriptures, that her mother could scarcely find a passage at her own request with which she was not *familiar*. She desired to have the 26th Psalm read to her. She was confident that God would be kind to her, and take her to himself. Thus we are encouraged, that our loss is her unspeakable gain—that the companion, so much loved here, has entered the circle of the blessed—that the voice now lost to earth, mingles with the choir that praises God in heaven. “Blessed are the dead who die in the Lord,” &c. [Com.

\* \* Reformed Presbyterian please copy.

Died, in Allegheny city, July 23d, 1859, in the thirty-eighth year of her age, Mrs. S. A. TAYLOR, wife of Isaac Taylor.

The deceased was born and educated in the Reformed Presbyterian Church, (Ireland,) her parents being members of the same church. They dedicated her early in life to God in baptism. In her youth she recognised her baptismal obligations by enrolling her name among the members of Christ's visible body. It can be said of her in truth, that she loved the house and people of God, and the ordinances of his grace. She devoted a considerable proportion of her time to the reading of the Scriptures of truth and other religious books, and evinced great pleasure in private, social, and public-worship. Her piety was sincere and devoted; unaffected humility, meekness; and patience, were prominent features in her character. On the last sacramental occasion in the congregation of which she was a member, she entertained some doubts regarding her preparation for the communion; but after conversing with her husband on the subject, and looking to God in prayer for direction, her doubts were removed; but, at the same time, she remarked to her husband, it might be the last sacramental communion they would enjoy together this side of time. We think we have good grounds to believe that on that occasion she enjoyed foretastes of the heavenly blessedness that she now enjoys. She was endowed with a remarkably gentle, kind, and amiable disposition of mind, which endeared her to all her acquaintance. “None knew her but to love her;” and those who knew her best loved her most. But, owing to her retired and diffident disposition, her excellence of character was only known to those intimately acquainted with her. As a daughter, she was kind, obedient, and truthful; as a wife and mother, she was loving, gentle, devoted, and most confiding, ever ready to minister help and comfort to those in need. She enjoyed uniformly good health up to the day of her confinement; but in the prime of life, and in the midst of health, her Lord and Master has seen meet to call her home to celebrate the praises of him who redeemed her by his blood. Previous to her dissolution she tendered a most appropriate and affectionate advice to her children, and on behalf of her husband addressed the throne of grace in a most solemn and pathetic manner. By this providence the tenderest of human ties have been severed; and the bereaved cannot withhold the bitter pang of grief as they daily see the absence of a mother's care and a mother's love; but we can say we have joy in sorrow, when we reflect that what is our loss is her unspeakable gain. We rejoice in the evidence she has left behind, that death to her was great gain. She is absent from us in the body, but we believe she is present with the Lord. Oh, to live the life of the righteous, that our latter end may be peace!

Died, August 31st, in Topsham, Vt., MRS. MARGARET KEENAN, aged seventy years.

Died, on the 17th of May last, DAVID, third son of David and Flora Wallace, of inflammation of the lungs.

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

---

DECEMBER, 1859.

---

(From the Belfast Covenanter.)

STEADFASTNESS IN THE TESTIMONY FOR TRUTH.

The duty of maintaining faithfully a Scriptural testimony is enjoined with such frequency and solemnity in the Word as to show its paramount importance. It is ever represented as one of the chief functions of the church of Christ on earth; a principal object of its organization, and a duty, the performance of which is intimately connected with the Divine approval and blessing. "Bind up the testimony; seal the law among my disciples." "Buy the truth, and sell it not." "Contend earnestly for the faith that was once delivered to the saints." "Whereto we have already attained, let us walk by the same rule, let us mind the same things." "Hold fast that which thou hast, that no man take thy crown." Such are the clear and explicit directions addressed by the authority of Zion's exalted King to all His servants, whom He honours to be witnesses for His truth, warning them against all defection and compromise of principle, and urging them, at whatever hazard or sacrifice, to continue steadfast to the end. This, too, is represented as the sure way of safety, and of ultimate victory—by *holding fast* what the church has, no man takes her crown. "And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death." Instead of pointing out the various articles of a testimony for truth, which appear at the present time to have chief claims to be carefully studied, faithfully displayed, and held fast; we shall only notice briefly some of the reasons which should strongly operate to lead all who are concerned for the honour of Christ, the peace and prosperity of the church, and the diffusion and final triumph of the truth as it is in Jesus, to labour earnestly for the maintenance of a Scriptural testimony in behalf of all revealed truth, and against all error and corruption. Our high privilege in these lands is, that we have not now to determine what are the articles of such a testimony. Through the special favour of the exalted Mediator, shown to our illustrious forefathers—the reformers and martyrs of former times—this has been already done. The solemn and sacred vows of the nation, and the covenanted attainments of the second reformation, show the grand fundamental principles of a testimony for truth with greater clearness and fulness than they are exhibited in the history of any other Protestant Church or State throughout Christendom. And in subsequent times, the Scriptural ordinances and usages of the church, adhering



to these principles, and faithfully applying them, to oppose various forms of error and corruption, as they appear in civil and ecclesiastical society, exhibit the honest exposition of the doctrines of a time-honoured testimony. We are not now called to settle new articles of union or order, but to lift up and unfurl a standard for truth. We are neither to stand still, as if we were in doubt respecting the safe course to advance, or to go back, or turn aside; but resolutely to hold fast all precious Scriptural attainments, and "whereto we have already attained, to walk by the same rule, and mind the same things." While this has ever been the course followed by faithful and approved witnesses, and the observance of which has been productive of unspeakable benefit to the church, it is one which it is specially necessary and incumbent to be pursued at the present time. This duty is required:—

1. From *numerous dangers that at present threaten the church*, and a profession of the truth. "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him." The attempts of the Great Enemy against the church are active, diversified, and unceasing. In the last stage of the war in heaven, the dragon is represented as spuing a flood out of his mouth, to destroy the woman and her seed. This he does by the dissemination of noxious error; by the spread of corruption of various kinds; and, by the employment of seduction, slander, and violence against the witnesses for truth. There is danger in our day from the power and prevalence of those systems against which the church's testimony is particularly directed. Popery, with its countless gross errors, idolatries, and immoralities, instead of being weakened and brought down, is every where showing signs of increase, strength, and vigour; and receives all support from men in power and authority. Prelacy, in these last days, has exhibited anew some of its worst features. Sectarianism still divides the church, and weakens its strength; and its spirit is, amidst abundant professions of charity and desire for union, every where prevalent. Latitudinarian sentiments are extensively avowed, by which truths of the highest importance are contemned, and truth and error are placed on the same level. There are dangers to the profession and testimony of the church, from the movements and spirit of the times; a restless desire for change and novelties is strongly opposed to steadfastness in a profession. Laxity in practice, and the claim very generally advanced to increase the membership of the church, by easy admission, and by the neglect of faithful oversight and discipline, are further sources of danger. And the odium attached to the maintenance of doctrines and order that are unpopular, will always render it difficult to hold fast without wavering the standard of truth. Such dangers have been encountered by faithful men in past ages; and, while there are some peculiar to our times, which have a threatening aspect, it behooves us to meet them in the spirit of firm resolution and true devotedness. Our confidence is, that God's eyes are ever on the truth; and that despite of all opposition and enemies, it and its friends shall one day achieve a glorious victory.

2. *Professed friends undervaluing articles of a Scriptural testimony* should be an inducement to maintain it with all steadfastness. In our day, there are some painful indications of this spirit in various quarters. Some who feel uneasy at wearing "the sackcloth" of Christ's

witnesses—who love worldly conformity, or who wish to have connexion with corrupt civil systems, speak disparagingly of a testimony against unscriptural constitutions and rulers: Others, excited by awakenings and revival movements around them, are impatient of all restraint, and show disrelish for a testimony in behalf of evangelical truth, or Scriptural order and purity of worship. Liable to be led away by prevailing excitement, and to be tossed about by every wind of doctrine, some such persons have been known to declare that there is no call, at such times, to insist upon the doctrine of election, or of a definite atonement, or efficacious grace, or of the perseverance of the saints. The cardinal articles of the church's testimony—the Headship of Christ, the supreme authority of His word, and the Scriptural character of civil government—are with persons of this kind disrelished and undervalued. To hold these forth as matters of the highest intrinsic and relative importance, and to claim their legitimate and universal application, would, in their view, be unseasonable and unsuitable, as it would mar schemes of union and compromise, which are popular and fashionable in our day. Those who act thus, while they profess adherence to the church's testimony, are embarked in a perilous course. Instead of advancing the cause they profess to hold, they take the direct way to obstruct and destroy it. Instead of bringing others up to embrace the truth, they countenance them in their ignorance and opposition; and, in their rage for new plans and measures, they may find in a short time to their cost, that all that was distinctive and valuable in their profession has disappeared, and that posterity can only discern as the prominent features of their conduct, apostacy, and treachery to solemn engagements.

3. *Proposals for union throughout the churches*, that are popular in our day, are fraught with danger to a faithful testimony. These are generally framed on the principle of compromise. Truths, however valuable, must be overlooked or rejected, if their assertion would mar the favourite project. The basis of agreement is framed so as to embrace the largest number of individuals or churches, and so there is allowed to those who embrace it, a wide latitude in the interpretation of doctrines, in relation to ordinances of religion and to practice. At present, the rage for union throughout the churches is powerful and wide-spread. In prosecuting schemes for union, it is not the unerring rule of the Word, but the maxims of a carnal policy that are consulted. Visible union, and not uniformity in the faith and profession of the truth are eagerly sought, and, of course, all that would stand in the way of such a fellowship is vehemently decried and opposed. With those who embark in such a movement, it need not be wondered at, that a faithful testimony is undervalued and impugned. The first step is generally to lay it aside and remove it out of sight, and then to misrepresent it, and vilify and reproach those who plead for maintaining it. At such a period, when schemes of unscriptural union, which only serve to divide the church still farther, instead of healing its manifold divisions, are rife, it eminently concerns the witnesses for truth to hold fast and display aloft a full and faithful testimony. Thus the eyes of those who are wandering in error and uncertainty may be attracted as to a beacon light, whereby they may escape dangers. A rallying point will be held up, around which the

scattered hosts of the faith may be collected, and prepared for the conflict with the powers of darkness; and while men are rescued from dangerous delusion, the future victories of Christ's cause will be secured.

4. *The actual conduct of some who once held a testimony for truth* in making defection should admonish us to steadfastness and vigorous self-denied exertion. The apostacy of others, holds out to us solemn monition and warning. It teaches impressively to search and try our ways, our aims, and motives, while we make a strict profession, and to ponder attentively the consequences of defection. "Demas has forsaken me, having loved this present world." "They went out from us because they were not of us; but if they had been of us, they would, no doubt, have continued with us; but they went out, that it might be manifest that they were not of us." Such is the brief but comprehensive history of apostacy in all ages—as applicable to our own times as to any that have preceded. The cases of abandonment of the testimony of our fathers, that have occurred in these countries and in America, among Seceders, professed Covenanters, and others, present lessons of the gravest import, and are full of solemn warning. Because of internal defection from received principle and practice, that was entertained and spread unobserved for a time, through the decay of love to the truth and practical religion, and from worldly policy, important points of a testimony have been given up, and unions with larger and more corrupt bodies have been proposed or consummated. The consequences have generally been, that those who, on these grounds, gave up some parts of a Scriptural profession, have speedily abandoned all. Their return to right principles has become all but hopeless. They have corrupted, instead of improved those with whom they fraternized; or, if they stood apart for a season, under a false profession, it was only to be broken into miserable fragments, or expire under the doom of schism, by the process of a wasting consumption. The examples of these, who have forsaken the way of truth, should supply a powerful motive to lead us to hold fast a faithful profession. Our Lord's precious assurance presents ample encouragement to steadfastness. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that is coming upon the whole world, to try them that dwell upon the earth."

Finally. *The future prospects of the church* powerfully admonish to hold fast a Scriptural testimony. Dangers, conflicts, and trials, of no ordinary character, are approaching for Christ's witnesses. Amidst these the truth will advance, and the gospel of the kingdom must be preached to all nations. The advancement of the truth is the dissemination and progress of the principles of a faithful testimony. Thus error is exposed and refuted; systems of oppression and ungodliness are subverted; Antichrist is destroyed; and the people of the saints of the Most High take the kingdom and possess it. The principles of a faithful testimony, like seeds lodged in the earth, though for a time they are buried out of sight and appear to perish, shall germinate, spring up, and bear plentiful fruit; not one grain of precious truth can ever perish; though scorned, rejected, and down-trodden, it shall afterwards bud and blossom, and fill the face of the world with fruit: "A handful of corn on the top of the mountains shall shake with prosperous fruit, as the trees of Lebanon."

As we approach the period of the predicted downfall of mystical Babylon, the steadfast maintenance of a testimony for truth, instead of being less important than at former times, becomes greatly more needful and important. Errors and iniquities may be expected the more to abound, and the love of many to wax cold. The witnesses of Christ are required to "finish their testimony," not merely in coming to the close of their labours and trials, but by displaying it firmly and faithfully, to confront and condemn new forms of error, oppression, and corruption, and by emulating the spirit of former confessors and martyrs. We should anticipate the future—realize our Lord's claims to hearty allegiance, and to devoted adherence to His truth—and continually aim to obey His special charge to transmit unimpaired, "His testimony and law," left in Israel to succeeding generations. Thus only will the race that is to come learn and well know God's statutes, and sons unborn will teach them to their children.

*How* the testimony for truth is to be held fast, and we are to walk by that whereto we have attained, is an inquiry of great practical importance. While there is room for a wise and skilful adaptation of great principles to the changes and existing circumstances of society—the duty and spirit of faithful witnesses are the same, unchanged, amidst every vicissitude. The testimony of Christ should be diligently studied, that there may be a large and intelligent acquaintance with it. Means should be ever employed to cultivate and diffuse the knowledge of its fundamental principles, and the rising youth of the church should be carefully instructed in relation to their proper application. The testimony for truth is to be held in fervent love, and heartfelt attachment. It should always be accounted the highest honour to be called to witness for the royal prerogatives of Messiah the Prince, and for any of the principles of His law and government. In the spirit of earnest and persevering prayer, in entire reliance upon the grace and strength of the Redeemer, and in true devotedness to His service, we are required to hold fast all Scriptural attainments. The crown of the church's honour, enlargement, and blessing, and of the believer's individual glorious reward kept constantly in view, will encourage and animate him in adhering steadfastly to despised truths, and in contending earnestly for the faith once delivered to the saints. The reward of fidelity is precious and abundant—"BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE."

---

#### THE CHURCH AND HER FUNCTIONS.

At the last meeting of the General Assembly, (O. S.) Dr. Thornwell, of South Carolina, opposed successfully a resolution commending the Colonization Society on such grounds as the following:—"The church of God," said he, "is exclusively a *spiritual power*. It was her mission to promote the glory of God and the salvation of men from the curse of the law. She had nothing to do with the voluntary associations of men for various civil and social purposes that were outside of her pale. Ever since he had been a member of the church, he had believed this, and contended for this, and had steadily resisted associating this church with outside organizations. The Lord Jesus Christ

had never given his church a commission to be identified with them. It was the church's great aim to deliver men from sin, and death, and hell. She had no mission to care for the things, and to become entangled with the kingdoms and the policy of this world." This was a sagacious move of the Southern element: for, if the church has nothing to do with man and society beyond the lines thus drawn, the resolutions against slaveholding of 1818, with all other deliverances on the same subject, were unconstitutional, and so null and void. The Biblical Repertory, in an article upon the doings of the Assembly, understood to be from the pen of Dr. Hodge, the editor, criticises this view with no little ability and force. We quote some paragraphs—leaving, for the sake of the connexion, an occasional expression with which we may not entirely agree. [ED. COV.

"The world is governed by ideas. The triteness of this remark is only a proof of its importance. It is wonderful, also, how ideas percolate; how they silently diffuse themselves, as heat, or electricity, until they animate the mass of society, and manifest themselves in the most unexpected quarters. They often lie dormant, as it were, in the public mind, until some practical measure, some foregone conclusion or purpose as to a definite mode of action, calls them into notice. If they suit the occasion, if they answer a cherished purpose, and give to the intellect a satisfactory reason for what the will has determined upon, they are adopted with avidity. The history of every community will suggest abundant illustrations to every reader of the truth of this remark.

"Great evils were long experienced in England from Erastianism. The intimate union of the church and state, and the consequent subjection of the former to the latter, led to all manner of corruptions and oppressions. To escape these evils, one class of the Puritans went to the opposite extreme. They represented the visible church as a purely spiritual body, consisting of the regenerated, united by special covenant for the worship of God, and mutual watch and care. This is Owen's idea. He says, believers are the matter of the church, and the covenant is the form. No one, therefore, is a member of the church but one, who, giving satisfactory evidence of regeneration, voluntarily and personally professes his faith, and enters into a church covenant with a number of fellow-believers. All else are of the world, in no way amenable to the church or subject to its control. The sole object of church organization is the worship of God and the exercise of discipline; and, consequently, its sole prerogative is to provide for divine worship, and to receive and exclude members. This leads to the distinction between the church and the parish. The former is the covenanted body of believers; the latter, the whole body of the community united in the maintenance of the ordinances of religion. There are two principles involved in this theory,—the one, that each body of believers united by covenant for worship and discipline is a complete church, and independent of all others; and the other, that the church is a purely spiritual body, having for its sole object the worship of God, and the fellowship and purity of believers. The effects of this theory we see in the progress of development in New England. The church, there, is what Napoleon's army would be were

it disbanded into independent companies, each acting by, and for itself; this is the effect of Independency; or what these countries would be, if every village were a separate sovereignty. The effect of the other principle, relating to the nature and design of the church, is utter inefficiency. Who ever heard of *the* church saying or doing any thing in New England? It is muzzled, manacled, and fettered. It exists there in spite of the theory, in the spiritual union and fellowship of the people of God; but they have no means of organic action, and according to the prevalent notion, no right to act as an organic whole, nor to act even in its disjoint members, except for the purposes indicated above. If they have even to ordain a man to the ministry, found a seminary, send out missionaries, or do any thing however intimately connected with Christ's kingdom, they must go out of the church organization to do it. The most desperate evils may prevail in the form of heresies or immoralities, the church, as such, can do nothing, and does nothing. We give full credit to the devotion of individual Christians in New England, and to the energy of their combined action in their voluntary associations of different kinds. But these are very poor substitutes for the natural and divinely appointed organs of church action. Experience is teaching a sad lesson on this subject.

“Of the two principles involved in this form of Puritanism, the Independent element has had no access to our church. There is no susceptibility in our system of impression from that source. The two systems are antagonistic and repellent. They are incapable of combination. With regard to the other element, however, relating to the nature and prerogatives of the church, the case is far different. That element has long been silently diffusing itself through our whole body. It affects our modes of thought, our expressions, and our ecclesiastical action. With us, in common parlance, the church is the body of those who profess to be regenerated; to join the church, is to come to the Lord's table. Our Book declares that all baptized persons are members of the church, and yet we constantly talk of such persons joining the church when they come to the Lord's Supper. Personal and voluntary profession of saving faith, is regarded as the condition of church membership. The church has no right of discipline, except over such professors. And now the doctrine is advanced by one of the very foremost men of our whole communion, that the church is in such sense a spiritual body that she has no right even to recommend a benevolent society. She must confine herself to a purely spiritual vocation. She cannot denounce evil, or patronise good out of her pale. It is not her business to attend ‘to the colonization of races, or to the arrest of the slave trade,’ or to any thing else but the immediate spiritual affairs of men.

“There is always a half truth in every error. It is true that the church is not of this world; that it is not, as such, concerned in the affairs of the world; that it has nothing to do with politics, commerce, or agriculture, or any secular enterprise, as such. All this follows from our theory of the church, as logically and freely as from the Puritan doctrine. There is no necessity to manacle the church to keep her hands off of politics.

“In strong contrast with this whole Puritan doctrine is that idea

of the church which is the life of our system, which has revealed itself in act in every period of our history. It is, that while the true church, or body of Christ, the *Ἰσραὴλ κατὰ πνεῦμα*, consists of the true people of God, yet by divine ordinance the children of believers are to be regarded and treated as within its pale, and consecrated to God in baptism, and therefore, in the sight of men, all baptized persons, in the language of our Book, are members of the church, and under its watch and care.

“ This, of course, as remarked above, does not imply that they are all to be admitted to the Lord’s table, any more than that they are all to be admitted to the ministry or eldership. God has prescribed the qualifications which the church is to require of those whom she receives to full communion or to office. Still, baptized persons are members of the visible church, until they renounce their birthright or are excommunicated, and consequently subject to its government or discipline. This body constitutes one whole, so that one part is subject to a larger, and the larger to the whole. To the church, in this sense is committed not merely the work of public worship and exercising discipline, not simply or exclusively to exhort men to repentance and faith, but to assert, maintain, and propagate the truth. And by the truth, is to be understood the word of God, and all it contains, as the rule of faith and practice. This is the great prerogative and duty of the church. Her divine commission is, ‘Go, teach all nations.’ From this it follows:—1. That she has the right to preach the gospel. This is the first, most important, and pressing of her duties; and in the discharge of this duty, she ordains ministers and sends forth missionaries. Hence your Boards of Foreign and Domestic Missions, and of Church Extension. 2. She has the right to administer discipline, which is one of the divinely appointed means of preserving the truth. 3. The right to educate. If she is to teach all nations, she must train up teachers; she must prepare the minds of men to receive the truth, and she must communicate that truth by all the means at her command. Hence your schools, colleges, and theological seminaries; hence, also, your educational institutions among the heathen, and your establishments for printing and distributing Bibles, tracts, and religious books. On this foundation rest your Boards of Education and Publication. 4. It follows from the great commission of the church, that it is her prerogative and duty to testify for the truth and law of God, wherever she can make her voice heard; not only to her own people, but to kings and rulers, to Jews and Gentiles. It is her duty not only to announce the truth, but to apply it to particular cases and persons; that is, she is bound to instruct, rebuke, and exhort, with all long-suffering. She is called of God to set forth and enjoin upon the consciences of men the relative duties of parents and children, of magistrates and people, of masters and slaves.\* If parents neglect their duties, she is called upon by her divine commission to instruct and exhort them. If magistrates transcend the limits of their authority, and trespass on the divine law, she is bound to raise her voice in remonstrance and warning. She has nothing to do with the state, in the exercise of its discretion within its own sphere; and,

\* We would say, the duty of abolishing slavery, not of regulating it.—ED. COV.

therefore, has no right to meddle with questions of policy, foreign or domestic. She has nothing to do with tariffs, or banks, or internal improvements. We say, with Dr. Thornwell, 'Let the dead bury their dead.' Let Cæsar attend to his own affairs. But if Cæsar undertakes to meddle with the affairs of God; if the state pass any laws contrary to the law of God, then it is the duty of the church, to whom God has committed the great work of asserting and maintaining his truth and will, to protest and remonstrate. If the state not only violates the Sabbath, but makes it a condition to holding office, that others should violate it; or if it legalizes piracy, or concubinage, or polygamy; if it prohibits the worship of God, or the free use of the means of salvation; if, in short, it does any thing directly contrary to the law of God, the church is bound to make that law known, and set it home upon the conscience of all concerned.

"In many of our states, there are in force laws relating to marriage and divorce, in open conflict with the Word of God. We hold that it is the duty of every denomination, in those states, to tell their legislators, that while they have the right to legislate about matters of property and civil rights at their discretion, under the constitution, they have no right to separate those whom God has joined together, or make that lawful which God has declared to be unlawful. . . .

"There is a great temptation to adopt theories which free us from painful responsibilities; but we are satisfied that the brethren must, on reflection, be convinced that the duty to testify to the truth, to make it known, and to press it upon the hearts and consciences of men, is as much obligatory on the church, in her aggregate capacity, as on her individual pastors. Her Confession and Catechisms are an admirable summary of that testimony; but she is no more to be satisfied with them, than the ministry is to be satisfied with reading the Confession of Faith, Sabbath after Sabbath, to the people.

"The principle which defines and limits the prerogative of the church in all such cases, seems to us perfectly plain. She has nothing to do as a church with secular affairs, with questions of politics or state policy. Her duty is to announce and enforce by moral means the law of God. If at any time, as may well happen, a given question assumes both a moral and political bearing, as for example, the slave-trade,\* then the duty of the church is limited to setting forth the law of God on the subject. It is not her office to argue the question in its bearing on the civil or secular interests of the community, but simply to declare in her official capacity what God has said on the subject. To adopt any theory which would stop the mouth of the church, and prevent her bearing her testimony to kings and rulers, magistrates and people, in behalf of the truth and law of God, is like administering chloroform to a man to prevent his doing mischief. We pray God that this poison may be dashed away, before it has reduced the church to a state of inanition, and delivered her bound hand and foot into the power of the world. It is obvious that the same principle is applicable to ministers. They profane the pulpit when they preach politics, or turn the sacred desk into a rostrum for lectures on secular affairs. But they are only faithful to their vows when they proclaim

\* And slaveholding.—Ed. Cov.



the truth of God, and apply his law to all matters, whether of private manners or laws of the state. The whole history of the Presbyterian Church in Europe and America is instinct with this spirit. The Presbyterians of Scotland told the government that it had no right to establish Popery or Prelacy, and that they would not submit to it. Our fathers of the Revolution took sides with the country in the struggle for independence, and protested against the acts of the British Government tending to the introduction of Episcopacy. Before the Revolution the old Synod remonstrated with the authorities in Virginia, for their persecuting laws. In 1830 the General Assembly raised its voice against the persecution of Christians in Switzerland. It has, over and over, remonstrated with the Government of this country on the laws enjoining the carrying and distribution of the mails on Sunday. . . .

It is only on the assumption that Presbyterians, neither in this country nor in Europe, have ever understood their own system, that the principle advocated by Dr. Thornwell can be admitted. Presbyterians have always held that the church is bound to hold forth in the face of all men the truth and law of God, to testify against all infractions of that law by rulers or people, to lend her countenance and support to all means, within and without her jurisdiction, which she believes to be designed and wisely adapted to promote the glory and kingdom of the Lord Jesus Christ. This our church has always done,\* and we pray God, she may continue to do even to the end.

---

#### POPERY AND MOHAMMEDANISM.

1. The first point of analogy between them is, their cotemporaneous birth. The seventh century stands as the common era for the commencement of the Papal and Mohammedan tyrannies.

Though Mohammed was born towards the close of the sixth century, A. D. 571, yet it was not until the beginning of the following century that he began to promulgate his tenets, and assert his claims to be an apostle of God; and so, although in 533 Justinian acknowledged the supremacy of the Roman bishop, yet it was not until 606 that this power, which was rejected by many for a long time, was confirmed by the Emperor Phocas, and established by decree over the western church. This is about the same period that Mohammed retired to the cave of Hera to fabricate his imposture and compose the Koran, which he pretended to have received from God, and to assert his claim to be obeyed by all men as the apostle of God. Thus the two little horns, Romanism and Mohammedanism, sprang up about the same time.

2. Popery, which commenced first as a spiritual authority, soon aimed at temporal sovereignty, and finally became the most powerful despotism in Europe. So Mohammedanism, which first commenced as a mere religious reformation to abolish idolatry, arose gradually to a military power of the fiercest class, and ruled Asia, and parts of Europe and Africa for centuries with unmitigated tyranny. This

---

\* We have not formed so favourable a judgment of the Presbyterian body to which reference is made here.—ED. COV.

double character of both systems is undoubtedly alluded to by the prophet in our text, when he says of the first horn, "It had eyes like a man, and a mouth speaking great things," that is, spiritual authority, yet not the humility which belongs to it, but ambitious pretensions; and of the second horn, "Shall understand dark sentences, and magnify himself in his heart."

The Koran, so celebrated in the Mohammedan religion as the book containing their spiritual mysteries, exactly answers this description; and it is not a little remarkable that the author of the Koran should have been unconsciously led to appropriate the language of this prediction to himself, in such expressions as these in the Koran, "O Lord, thou hast given me a part of the kingdom, and hast taught me the interpretation of *dark* sayings. This is a secret which we reveal unto thee, O Mohammed." His pretence to the knowledge of hidden mysteries was about as well founded as that of the bishop of Rome to universal supremacy.

3. These two powers are both called *little* horns rising from among *great* horns. The Papacy rises among the ten horns, which were the ten kingdoms of western Rome, and Mohammedanism from out of four notable horns or kingdoms, in which the Greek or Macedonian empire was divided. The four generals of Alexander were men of distinction before they divided his vast empire between themselves, and the ten kings were probably of noble birth before they wore the crown; but Mohammed was an obscure individual, and the bishops of Rome private citizens before their elevation to power. There was nothing in the circumstances of either to warrant the celebrity or exalted position they finally attained. Hence both are called *little* horns.

4. They both reached their elevated position by violence and fraud. The little horn of the Papacy, by plucking up three horns, or, as the angel explains it, subduing three kings. The Mohammedan horn, by causing craft to prosper in his hand, and by destroying "wonderfully," as the prophet declares. The military exploits of Popery and Mohammedanism form one of the darkest pages in the history of the world.

5. They both made the rod of their oppression to fall heavily on the Jewish people. The prophet Daniel says of the first little horn, (vii. 25,) "He shall wear out the saints of the Most High," that is, the ancient covenant people, which has been fully verified in the cruel oppressions which the children of Israel have received in almost all Papal lands; and of the second little horn, (viii. 24,) "He shall destroy the mighty and the holy people," which has been equally fulfilled in the contempt and persecution which Mohammedans have always shown to the seed of Jacob.

6. The Roman pontiffs claimed to derive their authority by regular succession from St. Peter, the first of the apostles. The caliphs, who are invested with supreme religious and civil power in the Mohammedan religion, claim to derive authority, by regular succession, from Mohammed, who is, according to their creed, the last and greatest of the apostles.

7. The Papal and Mohammedan tyrannies alike advanced the claim

to universal sovereignty, and they alike enforced their pretensions by persecution and the sword. In the language of the prophet, (vii. 20,) "the mouth of the one spake great things," and the other, (viii. 25,) "magnified himself in his heart." We have all read the Papal bulls, and the blasphemous titles in which they are put forth: PRINCE OF THE KINGS OF THE EARTH, VICEGERENT OF GOD, VICAR OF CHRIST, and the universal homage which the pontiffs have claimed from all nations. The caliphs issued their mandates in no less pompous terms: SERVANT OF THE SERVANT OF GOD, LAST AND GREATEST OF PROPHETS, the PARACLETE, or Illustrious. If any disputed these honours or denied the titles, persecution and death were deemed their just punishment, as the history of both of the little horns will abundantly show.

8. Popery had her holy cities, and encouraged pilgrimages to them from all parts of the earth. Rome and Jerusalem were the sacred spots to which her votaries were attracted by promises and hopes of spiritual advantage. A pilgrimage to either of these was accounted an act of great merit, entitling them to high favour in the sight of God. Mohammed made Mecca and Medina the places of religious resort, and awarded great honour to those who visited them.

9. Popery encouraged holy wars for the propagation of the faith and suppression of heresy. The crusades, which aroused all Europe for nearly two centuries, is evidence of her pious use of the sword for the propagation of her faith and the extension of her power. Mohammedanism accepted the challenge, met her in the Holy Land, and there each slaughtered the other for the glory of God, until the sword was drunk with blood, and Jerusalem had been taken and retaken several times. A favourite motto of Mohammedan princes was, and still is, that "the sword is the key of Paradise."

10. Popery has instituted mendicant orders and monastic fraternities, so that her church has swarmed with cowed monks and begging friars, who in many countries have passed over the land like locusts, devouring every green thing. Mohammedanism has also its orders of dervishes, fakirs, santons, &c., who fill the same place in her system that monks and friars do in the Papal.

11. The Christian princes of Papal Rome eventually all acknowledged the supremacy of the Pope, and held their crowns by his grant, doing fealty and homage for them, as the history of Europe during the middle ages will show; so, also, the Mohammedan princes held theirs by a like tenure, namely, the authority of the caliphs.

12. Mohammedanism rose from the smallest beginning, and spread with the greatest rapidity until it embraced nearly the third part of the civilized world. At first its progress was exceedingly slow. For when Mohammed was forty-four years of age he had succeeded, as the fruit of several years of labour, in winning over only nine individuals to his faith. From this small beginning, in the short space of eighty years he laid the foundation of an empire which extended itself over more kingdoms and countries than Rome had mastered in eight hundred years. So when the bishops of Rome first began to claim supremacy over the whole church, few, if any, yielded to their claim. But perseverance finally overcame all obstacles, and eventually their dominion was more absolute than any of the Roman emperors had been in the palmiest days of their power. The decrees of the Vatican at

last went forth with the same authority that the edicts of the Cæsars formerly had done.

And so these two little horns grew up gradually side by side, as the scourges of an apostate church, and “practised and prospered wonderfully” for many centuries, bringing nations prostrate at their feet, and each in the much-abused name of the Lord of Hosts, and by the pretended authority of his word, oppressing the weak, overthrowing the strong, coercing the unwilling, and forcing submission on pain of death to the errors they propagated and the abominations they set up, even to this day; and although they have reached the culminating point of their career, and are now evidently on the wane, (if not near their end,) yet they still exist, and are animated with a good degree of their ancient spirit, modified by circumstances, but not changed in heart.—*Rev. J. P. Labagh.*

#### THE SCOTTISH SYNOD—THEIR PULPITS.

In setting before our readers some extracts from a pamphlet purporting to give the substance of the discussion in the Scottish Synod on the Elective Franchise, &c., we suggested that inasmuch as it was an *ex parte* production, its statements might be received with some allowance. We are now able to say with more confidence that the report must be a substantially correct one. The Reformed Presbyterian Magazine, in noticing the pamphlet, uses the following language, which, while in terms withholding an endorsement of it, does virtually admit that it is reliable: this magazine is willing to rest the case upon its statements:

“Not that we would be responsible for the accuracy of the report by any means. Nobody seems willing to vouch for it, and why should we? The reporter, who, we have no doubt, *did his duty to the best of his ability*, has not given his name to the document. With all its notes and comments, no editor has undertaken to be responsible for it. The remarks of the members of Synod are not said to be revised by those who made them, and we can see good reason why they should never have been asked to revise them, or being asked, should have indignantly declined. The document is thus without authority, and we certainly cannot vouch for its accuracy.”

We now give a portion of the discussion which arose upon a petition presented by the session of West Campbell street Congregation, Glasgow, asking, but without success, that some action be taken to prevent the inviting of ministers of other denominations to preach in the pulpits of the Reformed Presbyterian Church. The remainder we will give in our next. [ED. COV.]

MR. M'LACHLAN:—It so happens, Moderator, that I am quite innocent of this practice; for up to this moment no one has preached in my pulpit that the petitioners could disagree with. But I must confess that an itching for it has been raised by this attempt at legislation on the matter. I am much in the condition of a man who had spent a long life in London, and who was offered a considerable sum of money never to leave town; but the bargain was scarcely struck until he was off to the country. (Laughter and applause.) This attempt at legislation upon all and sundry occasions, and upon every

thing, has impressed itself upon my mind as being very mischievous. I must make free now to tell you, that I myself, for a long time, could not see my way to go along with the Evangelical Alliance, in consequence of many things connected with it; but I never thought, because my brother could do so, of saying to him, You must see with my eyes. It would be intolerable if we are to be squeezed into a nut-shell in every little thing of this kind. (Applause.) If any person wishes to scatter a congregation, or Session, or Presbytery, or Synod—if he desires to shiver them—this is the way to do it. No means could be better. Mr. Moderator, I think the Court should refuse to take any action whatever upon this matter. I am, I must confess, amused, that is perhaps not the best expression—how, on various occasions, brethren dance up and down between the First and Second Reformation periods. Do not we hold that the period of the Second Reformation was the brightest period in the Church of Scotland? Is it a fact or not, that this very practice was then carried on? (Applause.) If it was not I am under correction, and there are brethren here who can set me right; but from various sources I am led to conclude that was the case. But, then, there is an ignoring of that period, and taking a stand upon another period. Now, I think, we should take the whole ground together in dealing with our practice. I fondly hope, but I do not pledge myself, that I will not do what is complained of by the petitioners; but I would reckon it remarkably unwise to legislate on this point. Why, if practice is to be our rule, we will have plenty to do. I remember when the form of worship was different from what it is at present—when, after the introduction came the preface, and after the lecture the sermon. The introduction has been dropped long ago, although I occasionally express a few sentences in that way still. We do not preface now, and the lecture and the sermon do not follow as a matter of course. Now, I would not stultify ourselves by any regulations of that kind. If I think that the preface of a Psalm, or the reading of a chapter—which we should do oftener than we do—would be advisable, I claim the liberty to do so independently of this or any other Court. You know, also, in regard to our practice, that occasional hearing is forbidden; I do not know whether any of West Campbell Street Session ever did that irregular thing themselves. (A laugh.) But that and various other things are not regarded now in the same light as formerly. I really do not see how any person who hears a minister out of our church can consistently object to this thing complained of in the petition. I see no difference in them if we are to have fellowship at all, so that I need not occupy the Court any further. I do hope that we shall have no cause for legislation on this subject. (Applause.) I move that the Court consider it inexpedient to give any utterance or declaration, or make any enactment upon the matter of this petition.

MR. NEILSON:—This has been the practice to a very small extent, and in a very guarded manner; and I must be permitted to say, that it is a great infelicity for a few individuals to thrust this subject upon us and demand legislation. I remember an excellent woman, who was so exceedingly annoyed at the non-reading of the line, that she urged that it be brought before the Synod. Now, for twenty years I have set my face against unnecessary legislation, and that is a course I am

not disposed to recede from. I cannot conceive any thing worse than to trammel ourselves in all directions. (Applause.) This matter is not peculiar to us. We know that in the history of the Established Church of Scotland, Dr. Balfour was got to bring in an enactment to prevent ministers of other denominations preaching in the pulpits of that church; but we also know that whenever there was a revival they annulled that motion; although, after the Disruption, it was re-enacted, and is now felt by many of that communion to be really abominable. I think, therefore, we are not called upon to take any step in legislating on this matter. I think it is infelicitous to bring such trifling questions as this, and the one with which we were occupied last night, before us; and I do not think it gives us a fair position in the eyes of the Christian community. At the same time I consider that when it is gone into, it should be done very sparingly indeed.

MR. FISHER, (Elder:)—I feel myself implicated in this matter. We are far too separate in this way. (Applause.) I have had, sitting at our prayer meeting, a student of the Established Church, an elder of the United Presbyterian Church, a friend of the original Secession Church—all these have united with us, and not the least jarring sentiment has ever occurred—the exercises being confined to the leading features of Christianity. We have not had to homologate all that has been said in bringing out the bearing of particular passages on peculiar principles; and none of us have taken offence at any thing that has been said, for I can assure you the utmost harmony has reigned. Then we have two missionary societies, in which we have parties who allow our principles and don't condemn us; and these we have made welcome, and some of them are now members in our church. (Applause.) Besides, I can't see that the preaching of the gospel should separate from the fellowship of our church Christian men of other denominations; as the United Presbyterian, the Free Churchman, or even the Roman Catholic, if they preach the true gospel. I think our church never took up a position asserting that she alone had the gospel. I am glad to think that I never held such an opinion; but that if I am satisfied that the minister or people are really Christians—really men whom the Spirit of God has enlightened—I think that we should associate with them, not amalgamate; on the contrary, I think we should maintain our position, while at the same time I would give the utmost freedom in all these things. I think we have been far too separate, and so have not been so useful as we might have been. (Applause; cries of, "Agreed, agreed.")

MR. ANDERSON:—I feel that before you come to a unanimous conclusion in this matter, I must say a word in regard to it. I think there ought to be a discrimination in regard to this matter. We do not want new legislation; of that we have sufficient already; I entirely concur in numbers of things that have been said to-day. I believe firmly that the various Christians belonging to different denominations may, and they ought to co-operate and come together in many ways much more than they do, such as described by Mr. Fisher, in the way of a prayer meeting. There are many other ways of co-operation; in fact, while there may be still valid grounds against our being formally incorporated with other churches—while we may be under the necessity of not being united with other churches to the

full extent—yet there is a union that we may have, so as to a large extent to help one another to good works. There are many subjects upon which we can unite with others; such as the protection of the Sabbath, which is an important subject; the opposition to Popery's encroachments is another important matter; the endeavours to arrest the progress of the grosser sins, such as intemperance and other things of that kind. In combining in these matters, there could be no compromise of our Christian principles; and therefore, I think, there ought to be a very earnest and ready co-operation in them. Let it be remembered that the existence of churches separate from one another, or of one church standing in a state of separation from the others, does not imply that other churches are not churches of Christ. I never said, nor would I think of saying any thing of the sort—that the Established Church is not a church of Christ—that the Free Church is not a church of Christ—that the United Presbyterian Church is not a church of Christ—or that those who hold wrong views, as I think, on baptism, are not churches of Christ. I think that would be going wrong; and I think it is another fallacy that of our keeping a separate ecclesiastical standing, as if they were not churches of Christ. But while I think we should co-operate, I am of opinion that there is something more to be attempted and sought. Not only should we co-operate in general subjects for the advancement of people around us, and meet to pray together—and I delight to think that there are mixed prayer meetings in this land, at which I have been present, and consider them signs of the times—these things I do hold to be right and proper; but I think, also, there are other things to be done. We ought to seek earnestly for the accomplishment of something higher—we ought to seek that all the various sections of Christ's church may be united in one body, none standing in a state of separation. (Applause.) That I hold to be an aim at which we should all look, and which I believe will be accomplished without the sacrifice of any principles of truth. I believe the time will come when the watchmen will see eye to eye—when with one voice they shall sing—when the Lord shall bring again Zion—when they will speak the same things and be joined together. Yes, Moderator, that time has not come yet; but I think that there are grounds for supposing that a time is coming when it shall not be our duty to remain in a state of separation. I think that the friends of Christ, who occupy the state of the Free Church, did not do a wrong, or wicked, or a schismatical thing, when they came out from the Established Church. I do not think that implies that the Established Church is not a church of Christ; and yet I think the Seceders had good ground in leaving her. I am also of opinion that the Free Church would have stultified themselves if they were found inviting, to sit at the Lord's table with them, those whom they had left in the Established Church—from whom they were bound, by regard to conscience and by the authority of Christ, to come out from amongst and be separate; and I do not think they would be acting Scripturally or properly if they were to ask the ministers of the Established Church to come and preach to their people. This is an important work. The apostle Paul spoke of it as being of great importance. He put it in a high position. He spoke of being called to it himself, and that did

great honour to the work; and, therefore, I feel that where there is a necessity for separation, it should be on Christian grounds, and not ecclesiastical merely. It would be wrong and unscriptural policy for the Free Church to take such a course as I have indicated; and I think, in the same way, it would be declaring themselves schismatics. If we act in a similar manner, and have ecclesiastical fellowship with other denominations—opening our pulpits to them—we may be also condemned. It is quite a different thing for one of our ministers to preach upon a common subject, as for instance the Bible Society. (Applause.) I think that if we take the ground of receiving into our pulpits members of the Established Church, we are saying that we ought never to have been separated from them—(Hear, hear)—and moreover, I think we stultify ourselves in the eyes of mankind. I do not sympathize with the member of this Court to whom we all feel bound to give attention—but I have no sympathy at all with a remark of his, and I would be ashamed of myself if, after having given my solemn assent to important principles, I should afterwards speak of them as trifles, or even to allow such a statement to pass unnoticed. I say that there is no inconsistency in our working with others in home and foreign missionary work; but I do feel that our church is not at liberty to co-operate with systems of iniquity, or with people who have taken oaths; or that while we are thus protesting against the civil government, that we should put before our people to teach them, men who are solemnly sworn to uphold the British Constitution. Dr. Cunningham says that our identification with the British Constitution in any way (and the oath of allegiance is neither more nor less than an oath to the Constitution) has a tendency to leave the impression that we have nothing really very valuable to maintain. It is true, we have been too long in a state of separation; but let us try to take away the cause of separation, and until that let us keep aloof. Let us cherish love and Christian feeling towards all men. Let us show that really and truly our separation is not from want of Christian love and esteem; but that the reason is, because they hold views we cannot concur in, or follow practices we cannot approve, or bind themselves to systems that we cannot join in. Yet, I do think that the strong brother should have a little sympathy with the weak, and not ride rough shod over him; but be it observed, that the tendency is for persons who do not think very deeply to set down the erring member as an exceedingly liberal man. I do not think that he is a more liberal man; but still it is calculated to cast a stain, as far as the influence of this brother can do so, on those who continue to follow the practice and the principles of the church. Now, Moderator, I do not know any thing at all about the document before the Court. I knew nothing about this petition until I came to town. I would have no legislation in the matter. What this Court should do, I think, is this: pass a resolution, which I now propose—“That it is part of the Testimony that ‘all true believers have spiritual fellowship with one another in Christ. Christians may have communion with one another in what is common to them in their private Christian capacity. But ecclesiastical fellowship in the ordinances and privileges of the church cannot be maintained, in purity and power, without sub-



mission also to the government and discipline of the church'—it is the duty of the ministers of this church to act in conformity with these principles."

(To be continued.)

#### NEW YORK PRESBYTERY.

Presbytery met in New York on Friday, November 1st, and was opened by a sermon by Rev. J. B. Williams, on Rom. xv. 14: "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another."

The meeting was attended by all the ministers except one, and by a tolerably full delegation of ruling elders.

A large amount of routine business was done.

The most important item was the licensure of Mr. Wm. Graham.

The following is the scale of appointments:

*Boston*—R. Z. Willson, 3d and 4th Sabbaths of November, and during December; Wm. Graham, March and April; J. C. K. Milligan, 2d Sabbath of February.

*Bovina*—Faris, November; Graham, last Sabbath of December, January, and February; R. Z. Willson, March and April.

*Argyle*—Graham, November, and 1st and 2d Sabbaths of December.

*Glengary*—A. Montgomery, November and December.

*Westfield Flats*—J. B. Williams, two days discretionary.

Rev. J. R. W. Sloane was appointed to dispense the Supper in Boston Congregation on the last Sabbath of March, and to moderate in a call if requested.

Rev. J. K. Milligan was appointed to moderate in a meeting of electors for the choice of additional officers in the congregation of Boston. Rev. S. M. Willson was appointed to moderate in a call in Bovina congregation when requested.

Presbytery adjourned to meet at Newburgh, in the 2d Church, on the last Tuesday of April, 7½ P. M.

N. R. JOHNSTON, *Clerk*.

#### PHILADELPHIA PRESBYTERY.

This Presbytery held its regular fall meeting in the 2d Reformed Presbyterian Church, Nov. 1st. The Moderator, Mr. Willson, preached from 2 Thess. iii. 6. The theme of the discourse was the necessity of the Reformed Presbyterian Church as a distinct organization. Mr. Willson was requested to publish it in the *Covenanter*.

Members present:—Ministers—J. M. Willson, S. O. Wylie, J. Middleton, J. Kennedy. Elders—D. Smith, 1st congregation; W. Stewart, 2d congregation; R. Forsyth, 3d congregation; D. Scott, 4th congregation; J. Smith, Baltimore congregation.

A call from Baltimore congregation on W. W. Millan, licentiate, was accepted. A commission, consisting of S. O. Wylie, J. Kennedy, and elders W. Brown, D. Smith, and J. Smith, is directed to meet in Baltimore Church, Dec. 26th, 7 P. M., to attend to the ordination and installation of the pastor elect. S. O. Wylie preaches the sermon, and presides in the ordination; and J. Kennedy charges the pastor and congregation.

The commission to which was referred at last meeting the petition of Rev. D. M'Kee, for release from his pastoral charge of the 4th congregation, Philadelphia, reported that Mr. M'Kee's petition had been granted, and that he had since left the bounds of the Presbytery. The Clerk is directed to furnish Mr. M'Kee with a certificate of his ministerial standing, when requested by Mr. M'Kee.

*Resolved*, That Synod and Board of Domestic Missions be requested to furnish this Presbytery with \$100 for the present year, beginning with Nov. 1.

Rev. D. M'Kee is authorized to draw on Presbytery's Treasurer for \$20 for missionary service, and W. W. M'Millan for \$5.

Presbytery holds its next meeting in the 2d Church, on the 1st Tuesday in May, 1860, at 9 A. M.

(For the Covenanter.)

### ROCHESTER PRESBYTERY.

The Rochester Presbytery met at Rochester, October 12th, and was constituted with prayer by the Moderator, Rev. D. Scott. The ministerial members were all present, and elders from the congregations of Rochester, Sterling, and Syracuse.

Mr. G. G. Barnum reported in relation to money lent by him, out of church funds, to the deacons of Buffalo congregation, to pay tax on church lot. Report received, and put with other papers in relation to Buffalo church property, into the hands of elder James Campbell, who was appointed receiver for Presbytery, for the reception and safe keeping of the proceeds of Buffalo church property, and authorized to take proper measures to have the mortgage of said property transferred to him as Presbytery's agent.

Commission to Toronto reported the acceptance by Rev. R. Johnston of the call from Vernon congregation, and his dismissal to Illinois Presbytery in July last. Report received and approved, and the Treasurer directed to pay the expenses of commission.

The Rochester session referred a complaint of a member of the congregation, with the testimony taken by the session. Presbytery finding no cause shown for complaint, dismissed the case. The complainant protested, and appealed to Synod.

The Treasurer was directed to draw upon the Receiver for \$60, money lent the Buffalo building committee, and to pay \$5 deficit to W. W. M'Millan, and the supplements due Lisbon and Syracuse congregations.

The Clerk was directed to transmit to Illinois Presbytery a complaint against Rev. R. Johnston, for preaching and administering baptism in congregations under the care of this Presbytery, after his dismissal to Illinois Presbytery.

J. C. K. Faris was appointed to supply at Ramsey, C. W., during the months of December and January.

Presbytery adjourned with prayer, to meet at Syracuse, on the 3d Wednesday of May, 1860, at 11 o'clock, A. M.

M. WILKIN, *Clerk.*

(For the Covenanter.)

## LAKES PRESBYTERY.

## SCALE OF APPOINTMENTS.

The following appointments have been made by the Committee on Supplies of Lakes Presbytery:

Rushsylvania—R. Shields, Nov. 4th Sab.; A. Montgomery, Dec. 3d and 4th Sabs.; J. C. K. Faris, Feb. 2d Sab.; D. M'Kee, March, 3d Sab.; W. W. M'Millan, April, 3d Sab.

Miami—R. Shields, Nov. 1st, 2d, and 3d Sabs.; A. Montgomery, all Jan.; J. C. K. Faris, Feb. 3d Sab.; W. W. M'Millan, March, 2d and 3d Sabs.; D. M'Kee, 4th Sab. March, and 1st Sab. April.

Macedon—A. Montgomery, all Feb.; W. W. M'Millan, March, 4th Sab.; D. M'Kee, April, 2d Sab.

New Bedford—J. C. K. Faris, Feb. 1st Sab.; D. M'Kee, March, 1st and 2d Sabs.; W. W. M'Millan, April, 2d Sab.

Muskingum—A. Montgomery, 1st and 2d Sabs. Dec.; W. W. M'Millan, March, 1st Sab.

Tomika—A. M'Farland, two days discretionary.

In the distribution of supplies by Synod's Committee, we have been furnished with more labour than we have a demand for: hence, no one has received full appointments.

WILLIAM MILROY, *Clerk Com. Sup.*

October 24th, 1859.

## PROCEEDINGS OF ILLINOIS PRESBYTERY.

Presbytery met at St. Louis on Tuesday, Oct. 11, and continued in session until 12 m., Wednesday. The usual routine business was transacted. Great unanimity of sentiment and harmony of feeling prevailed among the members. There were no cases of discipline before Presbytery. Constituent members all present, except Wm. Sloane.

R. Johnston was received on certificate from Rochester Presbytery, and his name added to the roll.

A commission of Presbytery, Wm. L. Roberts, Moderator, was appointed to install R. Johnston in Vernon.

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

A commission, consisting of A. C. Todd, Moderator, Jas. Wallace, D. S. Faris, John Hunter, and Thos. Donnelly, was appointed to receive and act on the above call, if made out. Commission to meet at call of Moderator.

Mr. J. M. M'Donald was appointed to moderate a call in Lind Grove, at the convenience of the congregation.

Washington missionary station was vacated, as the members there belong to Rehoboth congregation.

A committee, consisting of J. M. M'Donald, A. C. Todd, and H. Dean, was raised, to report at next meeting, on ways and means to prosecute more successfully the work of domestic missions; Presbytery having received an offer of \$100 annually for three years, for that purpose, if \$1,000 can be raised.

The ordination and installation of certain officers in Clarinda congregation was judged invalid, through previous disorganization of the

session, and a commission consisting of D. M'Kee, John Alexander, and D. Porter, was appointed to examine, ordain, and install the officers elect.

Sessions were ordered to have their sessional records forwarded for examination at the fall meetings of Presbytery.

The following Visitation Committees were appointed:

Bethel—A. C. Todd, Wm. Kennedy, Thomas Donnelly.

Old Bethel—D. S. Faris, Joseph Patton, John Robinson.

Bloomington—J. Stott, Jas. Faris, of Walnut Ridge.

Princeton—D. J. Shaw, Thomas Smith.

St. Louis—Jas. Wallace, Wm. Patterson, of Staunton.

Sharon—R. B. Cannon, A. Charlton, Jacob Wilson.

Rehoboth—J. M. M'Donald, D. T. Wilson, J. T. Montgomery.

The congregations visited to pay travelling expenses of committees.

The next meeting to be in St. Louis, on the 4th Wednesday of May, 1860, at 10 A. M.

J. M. M'DONALD, *Moderator.*

J. M'CRACKEN, *Clerk.*

#### SCALE OF SUPPLIES.

J. Stott, Walnut Ridge, two Sabbaths, discretionary.

D. J. Shaw, Morgantown, one Sabbath, discretionary.

R. B. Cannon, Davenport, one Sabbath, discretionary.

Wm. L. Roberts, St. Paul, two Sabbaths, discretionary; Ogle, Ill., two Sabbaths, discretionary.

A. C. Todd, Staunton, first and second Sabbaths in January.

W. F. George, Staunton, first and second Sabbaths in March; Loda, two Sabbaths, discretionary; Churchill, stated supply until next meeting of Presbytery, except first and second Sabbaths November, and first and second Sabbaths March.

D. M'Kee, Churchill, first and second Sabbaths November; Clarinda, third and fourth Sabbaths November, and first Sabbath December; Lind Grove, second, third, and fourth Sabbaths December, and dispense the Lord's Supper on fourth Sabbath December, assisted by J. M. M'Donald.

J. C. Faris, Churchill, first and second Sabbaths March; Lind Grove, third and fourth Sabbaths March, and first Sabbath April; Clarinda, second, third, and fourth Sabbaths April.

#### TREASURER'S REPORT, OCT. 11TH, 1859.

		ILLINOIS PRESBYTERY.	
		DR.	CR.
1859.			
May.	To balance, as per last report, . . . . .	\$39 15	
19.	To cash from Rehoboth, per G. S. Carlyle, . . . . .	3.00	
June 13.	“ William Brown, Synod's Treasurer, . . . . .	50.00	
	“ Elkhorn, per A. C. Todd, . . . . .	7.80	
July 19.	“ Sharon, per J. M. M'Donald, . . . . .	18.75	
Oct. 10.	“ Bethel, per D. S. Faris, . . . . .	12.15	
11.	“ St. Louis, per J. Gass, . . . . .	11.45	
	To balance overdrawn, . . . . .	2.45	
June 13.	By cash paid R. Z. Willson, . . . . .		\$37.80
	“ W. F. George, . . . . .		20.00
29.	“ R. Hutchinson, . . . . .		22.00
July 19.	“ J. Neill, . . . . .		18.75
August.	“ R. Z. Willson, in full, . . . . .		47.20

\$145.75 \$145.75

H. DEAN, *Treasurer.*

The following amounts were reported received from missionary stations: St. Paul, 45; Albia, \$20; Bloomington, \$10; Amboy and Washington, \$40; Bremer, \$30. Total, \$145.

### PSALMODY—THE PRESBYTERIAN MAGAZINE.

We find in the pages of this well-conducted periodical, in a notice of Mr. Annan's volume on Psalmody, the following:

"We think the cause of religion is endangered by the Rousists,—for so this new party ought to call themselves."

We submit that this is rather beneath the dignity and courtesy of reasonable argument: nor is it quite consistent with truth. How often must our opponents on this question be told that the version in use in our churches is not the production of any one man? Rouse prepared a version of the Psalms; but, before its adoption, it was subjected to the most careful revision, both in England and Scotland. It would be nearer the truth to style the German churches "Lutherials," because they use Luther's translation of the Scriptures. Are they prepared to do so? If not, why ring these charges upon "Rouse?"

We object to this kind of language on other grounds. Can we never succeed in beating it into the brains of our friends on the other side that the *principle* we advocate, is the exclusive use of the Bible Psalms in God's praise in song, in a *just* and *accurate* version: precisely as we advocate the use of the whole Word of God, for all its intended purposes, in a just and accurate translation. We would oppose the substitution of a mere paraphrastic rendering of the Bible, *for* the Bible: we oppose the substitution of a mere paraphrastic rendering of the Psalms, *for* the Psalms. Can we not make ourselves understood? Flings of this sort do not touch us, for they do not touch our *principle*. We say the same of all attempts to show that there are some paraphrastic words and lines in the Scottish version. In making such an attempt, Mr. Annan has lost his labour. Even were he successful, he would only convict us of a partial inconsistency with our *doctrine*. His statements neither affect our principle nor our purpose: nor do they contribute any thing towards the establishment of a right to use men's songs, instead of God's Psalms.

If we vindicate our version, it is because we believe it the "nearest the original." This is acknowledged; and we mean to adhere to it while it maintains this position: yet protesting—little as our protests are heeded—that the principle we hold is that which we have stated, and that the question respecting the version is but subordinate, and is to be determined by an impartial comparison of the rendering with the original tongue.

We are pleased, however, to find in this magazine even so much as the following:

"We wish an end might be put to this controversy by a new poetical version of the Psalms, adhering closely to the inspired original, and executed with Christian taste and vigour. Has not the time come for such a work?"

This is an admission that *they* have not such a version, and a hint that they are better prepared than we feared for a return to the Bible Psalms.

## AFFAIRS ABROAD.

*Japan.*—The “Spirit of Missions” gives in a letter from the Consul-General of the United States in Japan some interesting information respecting that empire. It is in the form of answers to certain queries. We take extracts:

“Is it probable the present friendly bearing will be continued? The Japanese will scrupulously observe all their treaty obligations, and any breach of the present good understanding will arise from the aggressions of foreigners, and not from a want of good faith on the part of the government. May we anticipate the same favourable change in religious, as has been seen in political matters? The Japanese have heretofore looked at Christianity as inseparably connected with the ideas of conquest and the subversion of the government. As a people they may be said not to have any sectarian feelings whatever, and the three systems of religion in the country appear to be supported alike by all the people. Indifference may also be said to be a leading characteristic in religious matters, and there is an utter absence of any thing like veneration for the emblems of their worship. I laboured most earnestly to convince the Japanese that they have nothing to fear at this time from Christianity; that it is not now propagated at the point of the sword, or made a cloak for ulterior designs. The future success of missions will greatly depend on the conduct of the early missionaries who are sent here. If these are prudent, patient men, and are ready to temper their zeal with discretion, I cannot doubt the happiest results will ultimately crown their labours.

“What will be the best mode of approaching the rulers and people with Christian instruction? This is the most difficult to answer of any of your questions. The Japanese as a people are remarkably amenable to reason, and as soon as the missionaries have acquired the language, they can readily approach them with oral arguments. How far the circulation of printed matter would be permitted at present, is more than I can say. I should think the establishment of a school to teach English, and a medical man to practise gratuitously, would be highly beneficial to a mission.

“How far are Chinese books in use among the rulers and people? All the princes, literati, and nobles, military men, and most of the doctors, read Chinese.

“Is the press free? There is no newspaper in Japan, and I believe the government suppresses publications that it deems improper. Books are numerous and cheap. These are printed in Chinese, Hiragana, and Kasagana characters.

“How many of the population can read? From my observation I am of opinion that in no part of the world is the knowledge of reading and writing so universally diffused as in Japan.

“What is the population of the Empire? No correct census has ever been taken. They ascertain the numbers of certain classes at fixed periods, but the masses of the people are not counted. The estimates of the population, which I have obtained from intelligent Japanese, and those who had the best means of knowing, vary from thirty to fifty millions of souls.”

*Sandwich Islands.*—These islands are no longer missionary ground. The time has come when we can gather up the results of the forty years’ evangelizing effort upon this interesting field. We have already furnished in our pages late statements regarding their religious condition. We add, that there are about 19,000 church members—a large proportion of the adult population. The Foreign Quarterly Review furnishes the following sketch of their social and economical advance:

“Forty years ago, when the last heathen ruler of the Sandwich Islands died, commerce had scarcely found its way to their shores. They were occasionally visited by a ship from the north-west coast of America, or an English or American whaler, and vessels in search of sandal-wood. Since that period, by the employment of foreign capital, and the energy and skill of a number of white men, naturalized subjects of the native sovereign, conjoined with the industry and enterprise of the indigenous population, these islands have become the most flourishing seat of commerce in the Pacific. The prosperity of the country in other respects has advanced with almost equal celerity. The government is efficiently administered, and its independence is guaranteed by England, France, and America. The public revenue amounts to about 140,000*l.* a year. The discovery of gold in California, which is situated at but a short distance, and is easy of access in native vessels,

has opened new markets, and increased the general wealth of the islands. The culture of the sugar-cane has been for some time carried on, and about 100 tons of sugar are made annually. Corn is grown, and large numbers of cattle are reared for the purpose of furnishing salt beef for exportation. A large fleet of coasting-vessels brings the greater part of the produce to Honolulu in Oahu, the chief port of the islands; and 2,000 barrels of salt beef, 3,000 barrels of flour, equal to any imported, large quantities of fire-wood, potatoes, pumpkins, vegetables, and fruits of all kinds, are annually furnished to merchant and whaling-ships. Native as well as foreign seamen, may usually be obtained there. Less than forty years ago there was only one house in Honolulu built after the European model, and the walls and thatch of the rest were chiefly of native grass. Simple barter was the only species of commerce. Now the population of Honolulu averages about 9,000. There are four ship-chandlery stores, about twenty importing houses, and from fifty to sixty retail stores; twelve hotels, nine or ten physicians, and five printing-offices. There are six churches, some of them very substantial specimens of architecture; and each capable of accommodating from 300 to 3,000 persons. Schools both for native and foreign children are numerous.

"The total value of the imports of the Sandwich Islands, in 1857, was 235,448."

*Turkey.*—The Turkish government holds its seat very uneasily. The Muffis—the doctors of Turkish law as contained in the Koran—have been all along bitterly opposed to the changes introduced in imitation of Christendom, and particularly to the celebrated Hatti-Hammiayoun, establishing religious toleration. They have with them the whole of the fanatical Mohammedan population, including many high officials. These parties attempted lately to overturn the government, to depose and murder the Sultan, and to place his brother, who sympathizes with them, upon the throne. The conspirators were betrayed, just as the conspiracy was about to take effect. Three thousand persons have already been discovered and apprehended. The plot extends to the whole empire in Europe—perhaps farther. This is but a prelude to other and similar efforts to re-establish the old system. The result will be the intervention of the Great Powers, and the dissolution of Turkey.

The following summary of the missions of the American Board is from the last report:

"The *Southern Armenian* mission, with but five stations, fourteen out-stations, and nine missionaries, has 489 church members, in ten churches. The church at Aintab contains 233 members, and has an average congregation on the Sabbath, of 700. Marash has a church of 98 members, and an average congregation of 475. The church at Kessab, where no missionary has ever resided, numbers 97 members, and has an average congregation of 300. These are remarkable results. Twenty-six students received instruction in theology, at Aintab, Marash, and Antioch; and there are 746 pupils in the common schools. The theological students spend a part of the year in labouring as evangelists. The Sabbath-school at Aintab numbers 500 pupils. *The church at that station supports its native pastor*; and raised, besides, a hundred dollars towards building a house of worship at an out-station, while the females subscribed an equal sum for the support of preaching at another out-station. The work at Marash was commenced only five years ago, in the midst of profound darkness and the fiercest opposition. At the opening of the year 1858, the church in that place contained 49 members, and in fifteen months 84 were added by a profession of faith. This would be regarded, in our own country, as proof of a great revival. 'Truth,' say the missionaries, 'is spreading more and more, and the number of persons coming under its power is increasing.'

"Crossing the mountains of Kurdistan, we pass through a part of the field of the *Nestorian* mission, and come to its principal seat, at Oroomiah. A prominent feature in this mission, is the number of native preachers at its 3 stations and 28 out-stations, which is 43. These are said, as a class, to be 'able and faithful men.' The two seminaries are effective instrumentalities, furnishing good preachers and teachers, as well as intelligent and devoted wives and mothers. The pupils in the two training schools are 87, divided almost equally between the sexes. Fifty-four village schools contain 1,135 pupils. Two thousand volumes were printed in Syriac, during the year, comprising nearly eighteen hundred thousand pages."

*Syria.*—We hope before this number is issued to have further information from our missionaries. In the mean time we find little from other sources to record regarding the condition of things in Mount Lebanon. Elsewhere the opposition to the conversion of the natives to Protestantism appears to be quite active. The Foreign Missionary contains a letter from Mr. Eddy, missionary at Sidon, from which we take an extract illustrative of our statement :

“I was to speak of the cares of this people, as well as their joys. See, first, these women. They have borne their share of trial for the gospel’s sake. Several of them have been beaten; twice has one of them found poison placed artfully beside her food, in such a way that she might be led to mistake it for sugar or salt. Here is a mother, who, while carrying her child, was assaulted so fiercely that the child was thrown out of her arms, and falling upon its head on the pavement, received such a shock that after lingering for a few days it died. Here is another mother, pale and feeble from recent sickness. In her husband’s absence, a strong man, who has been the leader in the persecution, after upbraiding her for being a Protestant, pushed her so rudely against the wall that her life was endangered, and another life was destroyed.

“But the men have a bitter tale to tell, of oppression by their Governor. He recently demanded of them 300 piasters, with which to pay part of his debts to the Government. The head man of the Protestants went to remonstrate respectfully with him, and to show him the receipt, with his own seal affixed, which proved that they had discharged all their obligations. He ordered him to be severely beaten and placed in confinement. He then sent officers to bring others of the Protestants before him; but, suspecting his intention, they all fled into the open country excepting two. These two, when brought, were thrown down upon the ground before the Governor, and beaten with staves, without mercy, upon their backs and feet, he encouraging his servants to deal harder blows with commands and threats.

“They made their way to Tyre, whence they embarked in a vessel to Beirut, to seek redress from the Pasha, and sympathy from the missionaries. When they appeared before the Pasha’s court, their backs were ordered to be uncovered and their wounds exhibited; and the greatest indignation was expressed by the members of the council against him who had so barbarously treated them, in violation of the laws of the realm. The Governor was sent for, and the indications were that he was about to be expelled from his office, when suddenly the Pasha changed his tone towards the Protestants, ordered one of them to be cast into prison on a false charge by the Governor, warmly espoused the cause of the latter, and forbade the council to proceed further against him. What charm so affected the Pasha was not seen, but it may readily be conjectured that it was golden. The Cana people, both those who had been beaten, and others who came to aid them as witnesses, remained about two months in Beirut, their farms and workshops neglected, their families in alarm at their long absence, one of their number in prison, and they seeking justice in vain. The English Consul sought to influence the Pasha in their behalf, but his interposition was peremptorily and rudely rejected. Finally, they were told that if they would dismiss their complaint against the Governor, they should receive from him 500 piasters, and he should engage to treat them justly in the future.

“They now returned to their homes, but their troubles did not end thus. Their teacher became intimidated by these persecutions, and deserted them, so that their school and Sabbath instructions ceased; and it has not been found possible to secure another to take his place. Representations of this case have been made to the English Ambassador at Constantinople, in the hope that he will petition the Porte for justice. Little do Christians in America know what it costs to become a Christian here. Little can they realize what is the reproach of the cross. These Protestants go about among the Romanists of their village, treated as were the lepers of old by the Israelites.”

*Hungary.*—One result of the war in Italy has been a partial relaxation of the laws imposing certain disabilities upon the Protestants of Hungary. We have not seen the “Imperial Patent;” but the following from the correspondent of the United Presbyterian, gives, perhaps, its substance :

“The reaction after the Revolution of 1848 had placed both Lutherans and Calvinists completely under the thumb of the Roman Catholics. Against the control



of their internal affairs by a hostile body, the Protestants have from time to time protested, but invariably to no purpose. But redress has come at last. The Government is now willing to concede to every Protestant parish 'a right freely to elect its own rector and schoolmaster;' and in all matters of discipline, it proposes that 'the Protestant clergy shall be subject only to their own ecclesiastical authorities.' It is, moreover, proposed to set education free, and to place the Protestant schools for the future 'under the direction and inspection of their own ecclesiastical organs.' These are only a specimen of the liberty that is, we hope, in reserve for the Austrian Protestants."

*Italy.*—The political horizon is still very lowering in Italy. The arming of the Pope, and of his rebellious subjects of the Romagna, are not distant from each other: no blow has been struck, and may not be. The Pope is weak as a soldier, and, more effective still, Louis Napoleon has given a decided intimation in a reply to an address by the Archbishop of Bordeaux, that the French troops must soon be withdrawn, and the Pope left to take care of himself; and hence, that he had better put his house in order. Amid various rumours, it is impossible to foresee the course of events. Great changes are inevitable.

As to religious affairs, the Rev. Mr. M'Dougall, from Florence, has made, among others, the following statement:

"That the gospel had now made an effective entrance into Italy, and there were hundreds who, being themselves brought under the power of Divine truth, were carrying the glad tidings of justification by faith to their fellow-countrymen. The missions of the Walden-es were prospering exceedingly. They had just sent a missionary to Milan, though Lombardy had only been annexed to Sardinia about six weeks. In Tuscany there were two ministers of the Free Church besides himself, and in all 300 communicants and about 10,000 Bible-readers. Copies of the Scriptures had been distributed from the depot in Florence at the rate of about 300 in a year for the last two years. This might appear a small number, but it was to be remembered that Bibles could not be openly sold. There were never more than a dozen copies at the depot, and the only way in which the Bible could be smuggled into Florence was in single copies brought by Christian friends coming up from the seaport, Leghorn. There was a great thirst among the Italians of Tuscany for the Word of God, although persons were still imprisoned for no other offence than reading the sacred volume. The priests of Florence were too much restrained by public opinion to procure the imprisonment of the people for the offence of reading the Word of God; but the country priests were not under the same restraint, and were the means of imprisoning people for no other offence. Mr. M'Dougall stated that men of high position and influence in Tuscany were beginning to study the Bible, because they found that it took the legs from the Roman Catholic hierarchy. They understood that it was the Bible which had given Protestant Britain its greatness among the nations, and, like Count Cavour, they looked to Britain as the country whose constitution should be their model. The church members and Bible-readers of Florence had not yet obtained liberty of worshipping God according to their conscience. They could not venture to meet together for worship in larger numbers than from 40 to 45 at a time, and even then they had to assemble secretly, and not all at one time, lest they should attract the attention of the *gens d'armes*. They could not venture to sing the praises of God, nor to meet two nights in succession in one place; and at the door of the chapel where he (Mr. M'Dougall) preached, a Government spy was placed to see that no Italians ventured in. The earnestness of these Italian Christians was most remarkable; never, except in the north of Ireland at the present time, had he witnessed such earnestness and importunity in prayer. A number of religious books had been recently translated into Italian, such as M'Crie's History of the Reformation in Italy, Pilgrim's Progress, James' Anxious Inquirer, etc., and these books were found to be very useful. They were in hopes that more religious toleration would be granted by-and-by, and that Francesco and Rosa Madiai would be established at Florence in winter, with permission to sell the Bible openly. This had never yet been permitted, nor were the Protestant ministers yet at liberty to converse on religious subjects with the natives."

*France.*—The Evangelical Society continues its labours in France with considerable success. The Secretary says:

“Our work in Paris is very encouraging at present. Our thirteen schools in different parts of our city number a thousand Catholic children; and had it not been for our large deficit, we should have established a fourteenth in the centre, near Notre Dame de Loretto. Our two missionary chapels of the Faubourg du Temple and Faubourg St. Antoine, are filled every Sunday and Wednesday nights with attentive audiences, and new members converted from Catholicism are very often added to the evangelical church. Besides that, we have called in the centre of the city, near the Seine, an excellent evangelist, named Maulvault, formerly a soldier, of a good family and education, who was converted in the middle of a dissipated life, who embraced evangelical truth, notwithstanding the deep opposition of his family, and has now become a devoted servant of the Lord. A most interesting field of work during last month has been the Camp of Saint Maur, where about seventy thousand soldiers of the Italian army remained during a fortnight, previously to their triumphal entrance in Paris. During all the time of the camp, we sent there, together with the Tract and Bible Societies, five missionaries, who worked indefatigably from tent to tent, exhorting the soldiers. Maulvault was among them: he found some officers of his regiment, spoke to them of Christ, and saw with much happiness that two or three had been converted since he had left the army. All those missionaries say unanimously that they have been very well received; that they found many soldiers who had already heard of the gospel through the preaching of Protestant evangelists at Genoa, Turin, Alexandria, or Milan, and who still kept with much care the New Testament or the tracts which they had then received. At the same time, our agents could plainly see that a strong opposition against Catholic priests prevails in the minds of the majority of our soldiers.

“Our seven Bible-readers continue in the Departments their interesting work. Some of them visit five or six hundred families, and they gather at night small meetings around the camp, taking care not to exceed the number of twenty assistants, else the meeting would be considered as unlawful.

“A well-qualified pastor has been established at Tonnerte, one of our new stations in the east. The station of Saint Denis, near Paris, is in a flourishing state. Our churches of Alençon, Mamers, Thiat, Villefavard, Limoges, and Fouquere, are persevering in the gospel truth; and notwithstanding the opposition to which they are exposed, notwithstanding the temples of two of them and the schools of all being shut, they show their faith by their courage. All our efforts, all our applications to the Government, have been till now unsuccessful.

“The spirits of Frenchmen are more and more alien to Popery; it is no more the ardent hostility of Voltaire’s time; it is a cold and polite indifference. They will not use scoffing language, but they consider Catholicism as a mere social instrument which may be a precious tool in the hands of the Government. The last war has done no good at all to the Pope’s cause. An officer, a friend of ours, upon whose assertion we may entirely reckon, told us that in Lombardy he was obliged to have twenty Italian priests shot as Austrian spies. This is a specimen of the dispositions of the Catholic priesthood towards liberty. All our ultramontane papers are favourable to Austria.”

*The Treaty.*—The Congress at Zurich has framed a treaty—which appears to be a transcript of the agreement between the French and Austrian Emperors at Villafranca. Lombardy is confirmed to Sardinia;—some arrangements have been entered into regarding the restoration, if possible, of the Grand Duke; and two of the contracting parties—the French and the Austrian—are to use their influence to secure an Italian confederation, under the nominal presidency of the Pope, who is to make, if he can be persuaded to do so, some reforms in his government. This will not do. It is but a truce. Northern Italy will never submit quietly or long, to Austrian rule, direct or indirect: the Pope will not make any real concessions to the popular will in his states; nor can we see how materials so heterogeneous as Naples, with its despotic rule, and Piedmont, with its comparatively liberal and progressive government, can be bound together in one harmonious federation.

In the South of Italy, and in Sicily, there is deep discontent; some outbreaks have already occurred.

## AFFAIRS AT HOME.

*Attempt to Free Virginia Slaves.*—*John Brown*, well known in the Kansas wars, with seventeen white, and five coloured soldiers, seized the United States Armory at Harper's Ferry, Va., on the night of October 16th, overawed the town of 2,000 inhabitants, and kept possession until Tuesday morning, when he was dislodged by a company of United States marines—most of his men being killed, including two of his sons—a few having escaped. Himself and two others were taken at the time—another since. The courts proceeded immediately, and with indecent haste, to try and condemn the captives—the whole neighbourhood in the mean time shaking with fear of an invasion or a rising. The design of Brown was to take as many slaves as possible, and carry them off to Canada. It is not our province to pass any judgment upon its author, except to say that he is a brave and sincere man. This all admit, whatever they think of his project. One thing is certain, the attempt has revealed the weakness, and the felt insecurity of the slaveholders. We leave this upon record, not for the information of our readers now—for all have heard of it—but as a fact, which will be recalled with interest hereafter.

## NOTICES OF BOOKS.

WAYS AND ENDS; or the Two Farms at Lynton. 18mo., pp. 144.

A BASKET OF CHIPS for the Little Ones. 18mo., pp. 237.

THE MISSIONARY BOX. 18mo., pp. 136.

WHO IS MY NEIGHBOUR? or the Two Great Commandments. 18mo., pp. 216.

AGATHA; or, One Thing I Do. 18mo., pp. 128.

ARTHUR SINGLETON. 32mo., pp. 248.

These are all interesting volumes belonging to the "Series for Youth," by the Presbyterian Board of Publication.

THE HISTORY AND HABITS OF ANIMALS; with special Reference to the Animals of the North American Continent, and those mentioned in the Scriptures. By Peter Walker. Pp. 319. Presbyterian Board of Publication, 821 Chestnut St., Philadelphia.

This volume supplies a very important vacuum in the class of books specially adapted to the young, but much deserving of the attention of mature minds. This work, which combines narrative and anecdote with description, is written in a pleasing style, and will be found most acceptable to all who have any curiosity regarding the animal kingdom—and who has not? The volume is elegantly illustrated by plates, and is beautifully and substantially bound. All should get it.

THE KNOWLEDGE OF GOD, SUBJECTIVELY CONSIDERED. Being the Second Part of Theology considered as a Science of Positive Truth. With Introduction and Dedication. By Robert J. Breckenridge, D. D., LL. D., Professor of Theology in the Seminary at Danville, Ky. 8vo., pp. 697. Robert Carter & Brothers, New York, 1859.

The great abilities of this able writer have been brought to bear upon the high themes treated in this volume. For thorough analysis, comprehensive views, vigorous argumentation, nervous style, this is a work rarely equalled. Clear, profound, evangelical, and earnest, it is as attractive to the reader who is prepared to *think* while he reads, as it is instructive to the student. We regard it as superior to the former volume. Its subjects are more readily managed in the Doctor's peculiar style, and have been evidently digested with the greatest care. Some statements we meet with, however, to which we would

take exception. We allude particularly to a singular view of the exercise of faith in reference to justification. The true statement of this connexion is given on page 176, where it is said that faith is

“The mere instrument by which we are united to Christ, and by which, in consequence of our union and communion with Christ, we receive this, and every other benefit of the covenant of redemption.”

What place, then, for such a view of the reception of imputed righteousness by faith contained in the following passage?

“When we say that the righteousness of Christ imputed to us by God is *received* by us, we necessarily imply that something is done by us responsive to the sovereign and gracious act of God; we receive and rely upon the divine righteousness thus imputed to us; we accept the divine nature, which justifies us for the sake of that righteousness.”

That there is some such act of the believing soul, is very true; but the phrase, “received by faith,” means that act of faith which receives Christ as our righteousness, and by which it becomes the “instrument of our union to” Him.

We are pleased to see from the pen of so distinguished a writer the following regarding the church and the state:

“The present inquiry does not lead us to the particular consideration of the duty of the state, as a divine institute, and that of the civil magistrate, as in his office a servant of God. It may be observed, however, that the separate ordination of states, is very far from releasing them from the duty of piety towards God—from the open recognition of their position, as powers established by him and responsible to him—or from the obligation to respect and protect every other institute ordained by him. The obligation resting on the state to take note of the church of God, is in its nature very similar to that resting on the church to take note of the state; the duty of acting righteously in the sphere assigned by God, is as clear with respect to one as to the other; and the certainty of God’s favour, or his displeasure, is equally absolute and efficacious with respect to both. The God of the Christian is the only God. His dominion extends to all things—his providence directs all things—his will is the rule by which all things are determined. All peoples, all states, all rulers—all that exists, in every relation in which it exists, is his: and so the whole universe is his. For his own glory he created all things: for that, he sustains and governs all. The humblest creature is not beneath his regard—and the most exalted is as nothing before his wrath. Whoever imagines that kindnesses or injuries done to the least of his children, are forgotten by him, knows nothing of him. And the kings of the earth who set themselves, and the rulers who take counsel together, against the Lord, and against his Anointed, ought to know that he that sitteth in the heavens shall laugh—that the Lord shall have them in derision.”

PAROCHIAL LECTURES ON THE PSALMS. By the late Rev. David Caldwell, A. M. 12mo., pp. 586. Wm. S. & Alfred Martien, No. 606 Chestnut Street, Phila. 1859.

The large number of commentaries on the book of Psalms issuing from the press at this time, is a hopeful symptom. It is almost a “sign of the times.” Many of these are excellent. The volume before us—which comprises the first fifty of the Psalms—appears to us, from a cursory examination, which is all we have been able to give it, to be evangelical throughout, perspicuous in style, judicious in comment, and full enough in matter. The author has not, in commenting upon some of the Psalms—as the 2d and 12th—brought out as distinctly as we would have liked, the whole of the regal authority of the Messiah; but, as far as he goes, all is Scriptural. This volume will prove a useful help to the intelligent reading and exposition of the Psalms. For the latter use, it will be resorted to—if we mistake not—by such as are in possession of it, with constant interest and instruction. We regret that the decease of the author has arrested the work when but one-third of his plan was completed.

ANESIMASTIX: containing a Vindication of the Principles and Position of the Reformed Presbyterian Church; chiefly in Reply to the Aspersions and Misrepresentations of "Anesis," in his Review of "Modern Covenantism." By Aletthes. 8vo., pp. 72 Belfast: C. Aichison, 9 High Street; Miss Pollock, North Street; and the Booksellers. 1859.

This pamphlet—understood to be from the pen of Rev. R. Nevin, of Londonderry—is a pretty severe critique upon an "adversary and enemy" of the Reformed Presbyterian Church in Ireland, who is certainly chargeable with a long list of "aspersions and misrepresentations." We would have preferred a less trenchant style of reply. As it is, however, it is conclusive in its reasonings, and the author has no misgivings himself as to the tone of his criticisms. We quote a portion of his argument on the question of "Regium Donum:"

"The *Donum* operates as a pretext for the endowment of error. 'Anesis' thinks he has caught Mr. Simms here:—

"In this instance, it is fortunate for our author' [fortunate for the author, is it?] 'that he answers his own objection. Thus, (p. 120,) 'there is a *right* and *wrong* in religion and politics, as well as in every thing else, and those who choose the *false* have no right to claim the privileges accorded to those who embrace the *true*.' There, now, Mr. Simms, you have exactly struck the nail upon the head."

"Mr. Simms's previous allegation is a simple statement of fact, which there is no denying. If 'Anesis' really believes that the latter statement, in the slightest degree, takes away its force as against *Regium Donum*, we would think it a waste of time and labour to try to enlighten one so impenetrable to reason, and so utterly destitute of logical perception. But we hope better of some, at least, of his and our readers. Mr. Simms has hit a nail on the head, but not this one. It is miles off it. That the abettors of the false have no right to claim endowment is certainly no reason why those who embrace the true, *should* claim, under any or all conceivable circumstances, that to which their abstract right is admitted. The question is not who have the right, but whether those who have it should avail themselves of it under existing circumstances. No man pleaded more strenuously than the apostle Paul for the right of the Christian minister to support *from the people*. 'Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.' Yet, and while not abating one jot of the claim, but asserting it in all its latitude, he, under certain circumstances, resolutely refused to avail himself of it, and this for the truth's sake. 'Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ.' Even were it true that the withdrawal or voluntary relinquishment of the *Donum* 'would rob more than half-a-thousand of families of their daily bread,' as 'Anesis' piteously (or *pitiably*) wails—though we hold it to be absolutely false, and a gross libel on his own denomination—yet we take leave to tell him that the interests of truth are so precious that they ought not, for a moment, to be weighed against any such mere personal considerations. The British Government munificently endows various forms of error, while it dees out a comparative pittance to orthodox Presbyterianism; and so long as that Government is constituted as at present, the evil will be growing, not diminishing. It thus degrades truth to a level with error, or rather degrades it to a much lower level. Are not those who receive the *Donum* under such circumstances consenting parties to this degradation? Are they not doing despite to the truth itself? This we have always regarded as a very serious view of the matter. There are inherent evils in the present British Constitution—we mean the Constitution as it has been exhibited at and since the Revolution Settlement—as many even of its most ardent admirers admit. These evils are of such a nature, that Covenanters feel themselves constrained, in conscience, to refuse incorporation with it, and to take up the position of dissent and protest, and they think that

all Presbyterians in these kingdoms, who profess to be the descendants of the Covenanters of the olden time, should, to be consistent with that profession, take up the same position. Could they have the face to do so, while actually receiving the pay of the state? Of course not. But here some one may say, 'You cannot expect others to see with your eyes, or exactly as you do.' We do not expect it, and that is precisely what we aver. We do not expect any eyes to see clearly that are filled with gold dust. But to come down from this higher region, and accommodate ourselves to the level of those with whom we reason:—Assuming that there are evils in the British Constitution, is not the *Donum* calculated, if not intended, to render blind to these evils? Is it not calculated to lead the recipient to deny or palliate them, or, at least, to be criminally silent in their presence? 'And thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous.' Ex. xxiii. 8. We think we see the cholera of some friend in the General Assembly rise as he peruses these sentences. We have friends there, both among the clergy and the laity, gentlemen whom we shall be most happy to call friends, so long as they permit us, and we do not think they are going to take us for enemies because we tell them what we conceive to be truth, even though it be a little unpalatable. We think we hear such a one say, 'We are just as independent as any Covenanter among you. The receipt of the *Donum* has not blinded us to the evils in the British Constitution and its administration, nor prevented us from lifting our voice against these, while we try to apply a remedy, which you Covenanters refuse to do.' Softly, friend, whoever thou mayest be. As to the so-called remedy, it will fall to be considered afterwards. Mean while, we tell you you have not done what you should have done, else you would be wholly with us. But, bating this, and supposing that a testimony is borne, *by some*, against existing evils, what is that testimony worth? What moral influence has it? Do not the Government laugh at the testimony, esteeming it *vox et præterea nihil*, a mere noise that will soon exhaust itself, and sink into silence? Do they not hold on their downward course, entirely unaffected by it? Are they not ready to taunt those who utter it with being only one here and there in their own community, asking them to be agreed among themselves ere they expect any heed to be given to them? And do they not in all this proceed upon well-known views of human nature, so long as they have the whole community bound to their chariot wheels by a golden chain? Once more we protest against the supposition that we charge the whole General Assembly with *consciously* selling the truth. We know that there are in the body men possessed of a mental and moral independence, *as individuals*, as sturdy as may be found elsewhere. But this is not a question to be decided by mere individual characteristics; and to raise questions about these, would be merely an attempt to lead off the true scent. Besides, we know that men, and good men, too, may often be found doing what they do not intend, and what they do not even know or think they are doing, the while."

BLACKWOOD'S MAGAZINE. Leonard Scott & Co., 72 Fulton street, New York. The October number of this magazine contains very able articles upon Sir William Hamilton's "Metaphysics," and a very interesting one upon the discovery—as supposed—of the source of the Nile in a very large lake near the equator, by Captain Spegle.

THE BIBLICAL REPERTORY and Princeton Review for October, is a very valuable number. An article on Sir William Hamilton, on the Sabbath Laws, and another upon "A Nation's Right to Worship God," from which we intend to publish an extended extract, are particularly excellent and seasonable. It is published at \$3. per annum, or \$5 for two copies in advance, by Peter Walker, 821 Chestnut street, Philadelphia.

THE FOREIGN QUARTERLY AND EDINBURGH, also from Leonard Scott & Co., are unusually interesting numbers.

We have received the Prospectus of "THE PRESBYTERIAN HISTORICAL ALMANAC," to be issued by Mr. Joseph M. Wilson, 111 South Tenth street, and would be glad, had we room for it, to publish it unabridged. It will be a large octavo volume, in paper cover, containing a full list of the ministers of all the Presbyterian bodies in the United States, Canada, and Great Britain—sketches, carefully prepared, of the proceedings of their Synods and Assemblies this year—drawings of many of the church edifices in which the meetings were held—portraits of all the Moderators, we believe, of all the bodies, except some two or three—and a great variety of other matters, including the ordinary calendar—all for ONE DOLLAR—postage prepaid, 12 cents—which those ordering will please add to their dollar. The possession of this almanac will be regarded, we hope, as a necessity, not only on the part of ministers, but of private members, who wish to have a cheap and full history of Presbyterian operations furnished them every year. Address as above.

THE BOOK OF THE TWELVE MINOR PROPHETS. Translated from the original Hebrew, with a Commentary, Critical, Philological, and Exegetical. By E. Henderson, D. D. With a Biographical Sketch of the Author, by E. P. Burrowes Hitchcock, Professor in Andover Theological Seminary. 8vo., pp. 658. Warren F. Draper, Andover. Smith, English & Co., Philadelphia. 1860.

This Commentary now appears for the first time in an American reprint. It is invaluable to the student of the "Book of the Minor Prophets." Learned, but not lumbered, evangelical in its spirit, simple and judicious in its comments: conservative in its criticisms of the original text, frequent and reliable in its reference to the cognate tongues, it furnishes, in itself, nearly every help to the investigation of this difficult portion of the Old Testament Scriptures. Whoever undertakes to expound the prophecies, cannot safely dispense with this Commentary, which comprises all the most valuable stores accumulated by modern research, philological, historical, and geographical, combined with the older theology.

We may dissent, as we do, from some of the views presented of particular texts,—we may agree, as we do, with the writer of the very interesting "sketch" which introduces the volume, that its author "carries to an unwarrantable extent the principle of restricting the prophetic declarations and delineations to specific events," but none the less do we urge all who attempt to expound these prophets to put themselves in possession of his most valuable researches and expositions. It can be obtained in this city, of Smith, English & Co.

THE BELIEVER'S DAILY TREASURE; or Texts of Scripture arranged for every Day in the Year. Presbyterian Board of Publication, Philadelphia.

A beautiful little volume. The texts are judiciously chosen and arranged, so as to explain doctrine, to illustrate graces, and enforce duties. Some lines of verse are arranged to each.

---

\* \* By later news from the missionaries, we learn that they are about to settle permanently in Latakiyeh. They feel very much encouraged.

THE

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

JANUARY, 1860.

## A NATION'S RIGHT TO WORSHIP GOD.

In a controversy which has arisen in San Francisco, in reference to the "Sabbath Laws," Dr. Scott, the leading Old School Presbyterian pastor in that city, has taken ground very decidedly against any such laws. He has not only *proved*—if no patent a thing ought not rather be styled "*self-evident*"—that this nation "has no Bible, and knows no difference between Romanism, Mormonism, Spiritualism, &c., and Christianity," but justifies this utter ignorance and absolute "neutrality." Good will come of this monstrous error. It has roused the Doctor's brethren, both in California—where he stands almost alone among them—and in the East, to do battle on the other side of the question. The Biblical Repertory, in the number for October, takes up its weapons, and, in an able article, opposes the principle of national "neutrality" towards God, while it admits that the Constitution is open to the interpretation put upon it by Dr. Scott—which, our readers know, has been, all along, the view held by the Reformed Presbyterian Church—and is the leading ground on which we rest the duty of dissent from this Constitution, and from the government which it constitutes. We give this portion of the article in full. [Ed. Cov.]

"We come now to consider the influence of this idea, of individual religious liberty, in moulding our governmental institutions. For in order that every individual might be not only absolutely free, but wholly unbiassed by the influence of the government, in his religious opinions, the Constitution of the United States has rigorously abstained from all recognition of, and allusion to Christianity, or to the being of a God; and all\* our Constitutions prescribe and ordain 'that no religious test shall ever be required as a qualification for any office or public trust.' Consequently they cannot require an oath in the name of God. What is called the oath of the President elect, which is the model of all others, whether of the general or state governments, is prescribed in these words:—"I do solemnly swear or affirm," &c.; in which the officer elect is left free to swear by nothing at all, and thus to leave out not only all recognition of God, but therein also the very essence of an oath. Whenever the name of God is introduced in such cases, whether under the Constitution of the United States, or of any particular state, in any department of the govern-

\* The Constitution of North Carolina, unchanged since 1776, is an exception to this.



ment, executive, legislative, judicial, educational, or military, it is purely optional.\* The practical effect, whether or not the original object of all this, is the neutrality of the government with respect to all religions, so that no possible governmental influence can be constitutionally exerted for or against any form of religious belief.

“This absolute neutrality in religion of the Constitution of the United States, is admitted and defended by the commentators. Says one of them:—‘It has been objected by some against the Constitution, that it makes no mention of religion, contains no recognition of the existence and providence of God. . . . But there were reasons why the introduction of religion would have been unseasonable, if not improper. The Constitution was intended exclusively for civil purposes, and religion could not be regularly mentioned. The difference among the various sects of Christians is such that, in an instrument where all are entitled to equal consideration, it would be difficult to use words in which all could cordially join. . . . The purity of religion is best preserved by keeping it separate from government.’ For these and other reasons, he adds:—‘It was impossible to introduce into the Constitution even an expression of gratitude to the Almighty for the formation of the present government.† Such are the views of the commentators upon the Constitution of the United States, in which they manifest a cordial zeal for the purity of religion ‘by keeping it separate from government;’ but, unfortunately, they do not inform us what is to preserve the purity of government after it has become sequestered from religion—has thus solemnly excommunicated itself. It were ‘devoutly to be wished’ that some eminent statistic of that school would speak to this point.

“The same principle substantially rules in our State Constitutions. It is true that in some of the earlier of these there is still a faint recognition of God, and even of the Christian religion. In that of North Carolina there is even a Protestant clause. But from most of those which have come into existence under the further development of the idea of individual religious liberty, either all trace of religion has disappeared, or, as in those of Missouri and Texas, there are provisions of positive, though, no doubt, of unconscious hostility to Christianity. The Constitution of New Jersey is an honourable exception to this statement. As revised two years ago, under the influence of the eminent Christian statesmen of that Commonwealth, it exhibits a decided tendency to return to the idea of a Christian state. But the Constitution of New York is an admirable example of this perfect religious neutrality, the more significant in so far as the inhabitants of the Empire State are a typical people. For it guaranties the largest liberty to all mankind, with respect to all religions, in the words, ‘without discrimination or preference.’ That the true intent of that clause is to place all the religions, and all the infidelities of the world, upon exact level with Christianity before the government, we have the best possible evidence. For being well acquainted with the truly eminent and accomplished gentleman to whom chiefly that Constitution owes

\* In some of the States, the form of the oath is in some cases prescribed by law so as to make a direct appeal to God, but this can always be evaded by substituting the affirmation.

† Bayard on the Constitution of the United States.

its present form, and happening to meet him soon after its adoption, we took occasion to say, 'You, sir, have done what surely no other man in the state could have accomplished. Having yourself been born, and brought up, and moulded under the influence of the Christian church, you have given us a Constitution for the government of a great Christian people, which covers a vast extent and variety of topics, and yet which carries out one idea with such perfect logical rigour, that from no single word, or form of expression, could it ever be inferred that such a fact as the Christian religion ever existed. 'Ah!' he replied, with manifest delight, 'how well you have understood it! That was just what we intended to do.' Yet was he any thing but an irreligious person. He was a regular attendant, and liberal supporter of the Presbyterian church, and indeed, formerly a parishioner of the writer of this article. But this was his theory of civil government. A Christian person, even a Christian family, he could understand; but a Christian state was an idea totally inconsistent, in his mind, with that of the religious liberty of the individual.

"Thus far we have actually realized this principle in our Constitutions. Its further development in the same direction, leads, by necessary sequence, to the abrogation of all our laws for the protection of the Sabbath, the punishment of blasphemy, and the like; also to the banishment of all observance of the Sabbath, chaplaincies, and religious services, from our legislative bodies, our army, and navy; and of all recognition of God, and of the Christian religion, from the messages of our presidents, and other executive officers, and from all other public documents, and governmental acts. Even the executive appointment of our thanksgiving days is contrary to the spirit, and many of the things mentioned, to the express letter of our Constitutions, because they are governmental acts with 'discrimination and preference' in matters of religious belief, which is constitutionally repudiated. They exert a governmental influence to bias the minds of individuals in favour of Christianity against infidelity, and against all non-Christian religions; consequently against every man's position and success in public life, who is an enemy to the national faith. They are, in fact, the lingering remains of an obsolete system of ideas, with respect to which our governmental institutions are, as yet, but imperfectly purified from religion. Hence the agitation which, from time to time, calls for their abolition. They have been allowed to remain—the laws for the protection of the Sabbath, and the punishment of blasphemy, being merely a dead letter, often violated by the government itself—only because their religious influence is so ill-defined and ineffectual.

"The influence of this jealous neutrality, with respect to all religions, of our supreme and state governments, upon our public men, political parties, and political life in general, is very striking. For no government can be administered and carried on, according to its true intents and aims, but by men who are personally in sympathy with its character. And since our Constitutions do thus exclude from themselves all influences which could bias the minds of individuals either for or against any religious belief, they cannot but act, in a most subtle and powerful manner, to repel from their offices of trust, and from the political organizations under them, all men who have any religious character, and to attract those who have as few religious and conscientious scru-

ples as possible. Accordingly, we observe, *that our chief magistrates have hardly ever been professed Christians.\** Even when favourably disposed towards the Christian religion, commonly they have held themselves aloof from formal church membership until their retirement from office. The like is true, with noble exceptions, of our legislators, judges, aspirants to office, leaders of political parties, and public men in general. And here we find the true and all-sufficient explanation of that almost total banishment of religious ideas and restraints from politics, and of that portentous, ever-increasing political corruption, which already perplexes and appals the nation. For it is manifestly impossible thus to shut out all religious aims and objects from any sphere of human life, without weakening, and ultimately destroying, the power of religious principle within that sphere. The inevitable result, in time, of this rigorous exclusion of religion from politics, is the irretrievable demoralization of the whole sphere of public life. The idea is yet indeed but imperfectly realized. But it can hardly be denied that we have been of late, and are daily making good progress. The principle is in full career of development up to the present hour. When it has reached its last term, all appeal to religious motives in politics, will be held to be as much out of place, and illegitimate, as is now the appeal to political motives in religion. This idea is a two-edged sword, which cuts with equal keenness both ways.

“It were possible, however, to bear all this, if it were not for still another consequence of this governmental neutrality in religion, which seems to us of deeper, and farther-reaching significance, than all others put together. This is its influence upon our whole educational system.

“For inasmuch as our public schools are strictly governmental institutions, organized and maintained under Constitutions from which all religious objects have been sedulously excluded, from these schools must also be excluded all religious objects, worship, instruction, and influence. Accordingly, it is one of the fundamental laws of this department of the government, that ‘no religious test shall ever be required of the teachers of our public schools; and no teacher shall be deemed unqualified for giving instruction in them on account of his opinions in matters of religious belief.’ One of the most eminent of American jurists† has officially decided, that ‘it is no part of the object of our public school system to give religious instruction.’ How otherwise could he honestly interpret our Constitutions and laws? Even the reading of the Bible in these schools, although in some of the states the school laws do specify that it shall not be prohibited, is in palpable conflict with this idea of governmental neutrality in religion; under which it is the constitutional right of the Romanist to object against the common version of the Scriptures, of the Jew against the New Testament, and of the heathen and infidel against the whole. Each and every religionist can rise up and say, You have no constitutional right to tax me for the instruction of my children in a religion which I do not believe. Nor at the point where we now stand in the development of the idea of individual religious liberty, is it possible to answer them. *The logic of the case they have all their own way.*

\* Has there been any one a “professed Christian” while in office?—Ed. Cov.

† The late John C. Spencer.

And the carrying out, in good faith, of these provisions, must ultimately banish the Bible, prayer, every vestige of religious worship and influence, and all teaching of morality which is peculiar to the Christian religion, from our vast and all-moulding systems of public education. This is the inevitable logical consequence of the principle, as it is already, to a great extent, the actual result. Who that has reflected upon the subject at all, can fail to see it?

“What must be the effect of this extrusion of religion from the public schools, both upon education itself, and upon the national character, it is not difficult to foresee. For the three great ends of education are, to communicate the most important information, to train the mind, and to form the character; and these three are one. It is not possible to attain any one of them apart from both the others. Consequently all sound education, whatever is worthy of the name, must needs be an organic process. For the knowledge which is of paramount importance is, of course, just that which pertains to the moral and spiritual world; the communication of this by right methods is the most effectual way to discipline and impart strength and steadiness to the mind; whilst these two, right knowledge and right discipline, with respect to the facts and truths of the moral and spiritual world, are the fundamental elements of a right character.

“To accomplish these sublime objects the Holy Scripture alone is adequate, and indispensable, throughout the whole course, as matter of instruction and principle of education. All this, of necessity, is lost to the education of the masses by excluding the Bible and religious instruction from the public schools. Nor is it possible to provide a sufficient remedy by placing our children in private or select academies. For this great public school system is an all-moulding power upon the ideas themselves which are entertained of education, among all classes of society. The views of education which prevail in the public schools soon come to prevail in the nation. Religious instruction and influence driven from these, soon cease to form any part of the idea of education in the community at large.”

Pursuing this thought to its further results, the writer proceeds:

“In a few generations the influence of this change in education must extend to the whole population of our country, and recast in its own likeness our national character, which already tends to the merging of its original Anglo-Saxon depth and seriousness in a certain French levity and frivolity. There is no less of truth than of wit in the saying that, ‘Good Americans, when they die, go to Paris.’ For it may be safely affirmed that all other influences which go to determine our national character and destiny, are scarcely superior to that of our all-comprehending, all-moulding systems of governmental education. As are the public schools of this land, such will be the great and governing masses of the people. If they are Christian, the nation will be Christian. If the Bible shall be driven from them, it can never maintain the place it has hitherto occupied in the nation.

“These are some of the extreme consequences, logically derived, already extensively realized, and in full course of realization up to the present hour, of the principle of individual liberty, taken in its widest sense. This is the course we are steering with full sails. Is

it not plain to reason that if we pursue it long enough, we must find ourselves in perilous waters? And when the mast-head watch shall call out, 'Breakers ahead, and close under the lee bow!' there will be no time to trim the vessel. Then a sudden and violent change in our course will be our only and doubtful possibility of escape from disastrous shipwreck. If the principle by which we are now guided be not limited, and its extreme consequences arrested in time, by some other principle of historical development of equal validity, fruitfulness, and power, a violent reaction against it is inevitable. And the longer this is delayed, the greater the lengths to which the now dominant idea shall yet go, the more sudden and violent that reaction must be, and the greater will be those evils of the opposite extreme, into which the American mind is as sure to run, as that it has not escaped from under the laws which have governed all preceding history. It seems plain that there is no other way to save and perpetuate the innumerable and priceless blessings which we owe to this great principle of individual liberty, but faithfully to apply these limitations in time.

"Here we would gladly arrest this argument, without any discrimination among all those who call themselves Christians. But the plain truth of the case carries us further. For our national character is no less Protestant than it is Christian. Our civil and religious liberty, all our free institutions, even our civilization itself, are, as we have seen, an outbirth and growth of Protestant Christianity. We are eminently a Protestant nation. Nor is this truth even limited by the fact that Romanism is found among us. For this is nothing properly American. It is an exotic, a purely foreign growth, not yet assimilated or Americanized. The members of that communion, in a vast proportion, are foreign born. Its head, whom both priest and people are sworn to obey in all things, both temporal and spiritual, as lord paramount, with full power to absolve them from their allegiance to the governments under which they live—a power which he has actually exercised again and again—is a foreign prince. Whilst they remain subjects to him, they cannot enter into our American and Protestant nationality.

"If, then, we are indeed a Christian and a Protestant nation, in the name of the people, in the name of the truth, in the name of God, we have the right to say so in our Constitutions and laws, in our national and governmental acts. It is the chief element of our national religious liberty, that we should be allowed, and we are bound by the most solemn of all moral obligations, to acknowledge, worship, and obey our God, not only as individuals, but also as a free Christian and Protestant nation. For no moral creature of God, no creature which is subject to his moral government, such as we have seen a nation is, can refuse or decline to honour its Creator by public and solemn worship, with impunity. As the individual, and the family, so the nation that neglects this, must bring upon itself His sovereign displeasure, and a grievous punishment. And since all our national institutions and blessings, yea, our civilization itself, are the fruits of Protestant Christianity, in the name of the people, in the name of truth, in the name of God, we have the right, and we are morally bound, to recognise and honour, in our national acts, the source from which, and the channel through which, they have been derived to us."

## MISSIONARY CORRESPONDENCE.

Beirut, Sept. 30th, 1859.

DEAR BRETHREN:—Learning by a recent letter from the Board that the last of the sketches of our travels through Palestine would probably be published in October, I again resume my pen, which has only been laid aside for the past few months, to give place to topics and items graver and more important, which should ever have the precedence in your monthly publications, to fill out and send you by the present post the remaining notes and reminiscences of that interesting but somewhat fatiguing journey, the accounts of which, I fear, ere this, have grown tedious and monotonous.

The distinguished convent, at which I took leave of you in my last, and from which I dated a communication, addressed you something more than a year ago, is a large, massive building, conspicuously and pleasantly situated on the western termination of Mount Carmel, commanding a rare prospect—a view of the country and coast northward and southward, and the vast watery expanse of the Great Sea westward—that impresses the mind of the stranger with the peculiar fitness of its position for the purpose to which it was devoted by the Heaven-enlightened prophet, who made it the point of observation for detailing the awful grandeur of that terrific and memorable scene so graphically recorded in the concluding verses of the eighteenth chapter of 1 Kings. There is not a point on the coast of Palestine, and perhaps no where on the western shore of Syria, from which can be had a prospect so extensive as from the summit of this ancient mount.

Of course, in common with Eastern monasteries, the Convent of St. Elias has its sacred associations, which give antiquity to its history, and sanctity to its time-worn walls. It has, as is usual, its altar-crowned grotto, gorgeously adorned and glittering with Popish tinsel, purporting to be the cave where the lone prophet had his residence—the tutelary saint from whom the convent has received its chief celebrity and venerated name; but, irrespective of pretences, or such traditional fiction, it possesses an interest, I imagine, that attaches to but few, if any, of the many monastic institutions now occupying so prominently throughout Palestine the sites and summits rendered sacred by the hallowed events of other days. I refer especially to its internal advantages and arrangements.

Embraced within its walls is a mill, operated by mules, for supplying the inmates with the requisite amount of flour, which is made into very tolerable bread, by one of their number, a European; a large apothecary shop, with a full and well-selected assortment of medicines; plates illustrating the different organs of the human body, &c., &c.; a choice and valuable library, carefully arranged in book-cases, but from the quantity of dust that had collected on it, evidently but little used, containing the writings of the early historians, ancient fathers of the church, and eminent popes—in Latin, French, and Italian—mostly, however, in Latin, and estimated, not extravagantly, at several thousand pounds sterling. What a literary treasure to remain as good as lost! Yet such is the luxurious and stupendous scale on which these establishments are conducted, whose vast revenues go to pamper and support an indolent and licentious priesthood, who, too immoral

to be longer tolerated within the Papal dominions and jurisdiction, are banished to these Eastern cloisters to do works meet for repentance.

Ladies not being allowed to ascend above the second story, Dr. Hattie and I, at the invitation and request of a physician from Haiffa, with whom we became acquainted during our detention in the convent, by his daily calls to treat a patient there, took occasion to accompany him to the sick chamber of the invalid monk, whom we found suffering very severely from an attack of inflammatory rheumatism. He was a large, fine-looking man, (making allowances for monastic gravity, and the cold and gloomy expression begotten by his painful disease,) and received us very politely. He had apparently just finished eating. The dishes were still beside him, and among them a human skull, the emblem used in Popish convents by the deluded inmates at their daily meals, to remind them, amid the pleasures of life, of their frailty and mortality. Terrible remembrancer of death, the vacant glare of a naked skull! I could not but think how strange an expedient to resort to, on such a spot as Carmel, where the whole mountain is an emblem and confirmation of the truth. To a resident on Mt. Carmel at all acquainted with its past and present history, mortality must be a theme, I imagine, above all others, to which his thoughts and contemplations would naturally revert. This well-known mountain and district of Palestine, once so distinguished for its fertility and wealth, has long since, like "Bashan," "shaken off its fruits." Its fine forests, rich pastures, numerous flocks and herds, and prosperous inhabitants, have passed and gone for ever, amid the changes time has effected, leaving no trace of its departed "excellency" but the ceaseless moan of the unchanging ocean—of which it has been truly said:

"Time writes no wrinkles on thine azure brow—

Such as creation's dawn beheld, we see thee now ;"

chanting its solemn dirge at its sea-bathed feet,—thus confirming the inspired record that as Tabor is among the mountains, so Carmel is by the sea.

Our stay on Carmel being protracted considerably beyond our expectations, and the indisposition of Miss Dales making it requisite for her to give up the idea of completing her journey by land, she, accompanied by Dr. Hattie, took passage in the Austrian steamer at Haiffa, and travelled to Beirut by sea, dividing, much to our regret, our party, and ending, by the loss of our box of provisions taken by the rabbies, our "tent life" in the Holy Land, which, in all its diversified and novel phases, we had agreeably enjoyed together for upwards of a month.

We, of the party who remained, Mrs. B. and I, continued our sojourn at the convent a day or two longer, when we were favoured with a call from Dr. Keally, a member of the English mission to the Jews in Palestine, recently settled in Haiffa, who kindly invited us to his dwelling, having previously heard of our misfortune, and who we were, through our servant, whom we despatched as soon as we could make it convenient on reaching Carmel, after learning there was a missionary so near, to borrow or purchase from him some Bibles, to supply a loss we had sustained in that line also, which we deplore above every thing else, both for the sake of the dearly remembered friends who presented them, and in my own case the solemn associations and reminiscences, connected with the bestowment. I sadden yet, when I think of it.

If this sheet is ever received and published, there are those who will understand it, without farther explanation.

We found Dr. and Mrs. Keally hospitable, sympathizing, and devoted—qualities which should abound in all Christians, especially in the missionary character—spending and being spent in their arduous and laborious work; but so surrounded and opposed by prejudice and superstition, and embarrassed by the restraints peculiar to an imperfect knowledge of the language, as that they were well-nigh discouraged. We spent a night and part of a day with these self-denying and friendly people—feeling that the lines had fallen unto them in other than pleasant places, when they were appointed to reside in such a place as Haiffa; and resumed our journey to Beirut, proceeding as far as Acre that night—a distance of two hours along the beach, in the course of which we encountered the river of Kishon, that ancient river, that swept away the multitudes of Jabin, the captain of whose host was Sisera; and which, from the highness of the tide and our ignorance of the best fording-place, was near sweeping away one of our animals—a noisy, but spirited little donkey.

We reached Acre as the city gate was closing, which, on entering, we found protected by a number of cannon, furnishing, with the strongly fortified appearance of the city wall, the most formidable and warlike display we had ever witnessed in Syria. We proceeded directly to a convent, hoping to find, as we had been accustomed, a night's entertainment within its walls; but the regulations of the establishment not allowing the admission of ladies, we withdrew in search of a locanda, when a little native boy stepping forward, volunteered to show us to the house of an Enkleese—an Englishman. Not knowing what better to do, we submitted ourselves to his guidance; and, much to our delight and satisfaction, be assured, found ourselves, after a few minutes' walk, most unexpectedly introduced into a missionary family, who gave us a cordial greeting and welcome, and seemed anxious by their inquiries to learn the particulars of our adventures.

The missionaries were Mr. and Mrs. Josephson, and a Mr. Fleishhejker—a single gentleman boarding with them—all connected with the Jerusalem mission. With Mr. and Mrs. J. we formed a very interesting acquaintance. They seemed to be much attached to their work. After a comfortable and refreshing night's rest, early on the following morning we took our leave of these newly-made friends, rather grateful than otherwise for the monkish scrupulosity that had driven us to their dwelling, as we were not aware before this that there were any missionaries in Acre.

Acre is a very ancient place. It was in existence when the Israelites entered Canaan, in the distribution of which it fell to the portion of Asher, and is mentioned among the places whose inhabitants that indolent tribe could not expel. Judges i. 31. It is mentioned in the New Testament under the changed name of Ptolemais, of which in Acts xxi. 7, it is said, "And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day." It is now called St. Jean D'Acre, being the last town possessed in Palestine by the Knights of St. John, of Jerusalem.

As this port must always have been of great importance in time of war, being the chief maritime city on the northern coast of Phœnicia,



the town has consequently undergone great changes, as in the case of Richard the Lion-hearted, who took it after a long and vigorous defence. The city suffered exceedingly during the Crusades, both from infidels and Christians; but is more celebrated in modern times for the siege it sustained by that fierce scourge of mankind, Napoleon the First, "who was there defeated by the English, under the command of Sir Sydney Smith, who, after a long and memorable siege, compelled the French to retire with great loss, and ultimately to abandon Syria." We saw the mound erected by Napoleon the following morning, as we proceeded on our way to Tyre. About a quarter of an hour from the gate, we passed a good specimen of an aqueduct used for conveying water into the city. The water is brought several miles across the plain, and is said to be of essential importance to the city. A few minutes' ride beyond the aqueduct is the summer residence of the Pasha, a large house surrounded by trees and neatly cultivated gardens, affording, in comparison with the town, a very comfortable and cooling retreat during the warmest of the weather. The country through which we passed from here was shamefully neglected—to a sad extent, a waste; but in spots where it was cultivated—which was generally with luxuriant wheat, nearly ready for the sickle—it furnished the clearest proofs of possessing something of its ancient fertility and worth. Occasionally, too, a venerable olive was visible near the road-side, serving to remind us that we were passing through the inheritance of Asher, of whom it was spoken in prospective, "Let him dip his foot in oil."

We dismounted, and lunched about 12 o'clock, by a fountain, which watered a thrifty garden abounding with pomegranates, lemons, and other fruits. A party of Druzes from Deir el Kamr, Mt. Lebanon, were starting from the place as we rode up, having rested themselves; who informed us they were escorting the invalid wife of a distinguished sheikh to the warm springs of Tiberias, for her health. Though reluctant to leave this little oasis, we were obliged to hasten; and remounting, had soon ascended a rocky point, overlooking the sea, from which we followed the coast, over rocks and broken limestone cliffs, equally trying to the patience and eyesight, for a period of several hours, when the scene changed to a less rocky and more sandy shore, strewn with a variety of shells, and bordered by a region much more level and inviting. We were now enabled to quicken our pace, which we did with heartfelt pleasure, and came, after an hour or more, of brisk riding, to a partially dilapidated and deserted khan; from beneath which flowed a stream of "sparkling water," both refreshing to the sight and taste. O, how invigorating to the traveller is such a fountain by the way-side, in passing through this parched and dried-up land! Dried up and parched in every sense of the term. Of all the many and important structures that must have once adorned the Phœnician coast, nothing but a fragment of a column now remained, or occasional traces of ancient foundations, to bear the mournful testimony of their departed glory.

For a time after leaving the khan the road continued stony, the country broken, and apparently but little cultivated—not more so, however, than ordinary. Generally along the sea-coast, the land, though easily wrought in most cases, and productive, is neglected;

and that for the single reason of a want of population. I think we scarcely saw what might properly be termed a village, on all the coast between Acre and Tyre. There being no security to the cultivators of the soil against the spoiler on the plain, they prefer to locate on the mountains, and cultivate those districts, which, though more rugged and unproductive, are more inaccessible to the invader, and more secure against his attacks.

Fountains in Syria are like hotels to the traveller in America; only with this difference, the liquid issuing from them is cheaper, purer, and far more beneficial to the health. It was at one of these sources of crystal purity and life, slightly overlooking a beautiful green plain, that we got our first good glimpse of Tyre, situated on a small cape, and appearing from such a distance and position to be below the level of the sea. Our thirst being satisfied with a wished-for draught, we were soon rapidly on our way in the direction of the lone city, where we arrived a little after sunset, having stopped on our way to visit an aqueduct to our right, which, from its appearance and position, we knew to be the ancient aqueduct connected with the celebrated cisterns of Ras-el-Ain, originally designed to supply the ancient city with water. "The fountains of these waters," says an eminent traveller, "are as unknown as the contriver of them." According to common tradition, they are filled from a subterraneous river, which King Solomon discovered by his great sagacity; and he caused these cisterns to be made a part of his recompense to King Hiram, for the materials furnished by that prince towards building the temple at Jerusalem. We rode up a short distance, amid briers and brush, along the great aqueduct, in many parts almost buried in the sand, until we came in view of one of the cisterns—having a broken outlet on its west side, through which issued a stream like a brook.

For reasons previously given, we sought accommodations in a locanda on the sea-shore, the only one in Tyre kept by a Greek. It had been newly cleaned and white-washed that day, in view of an approaching feast, which made it much more tolerable than it otherwise would have been. There was neither time nor disposition, after the toils of a fatiguing journey, which had occupied a period of some nine hours' steady riding through the heat of a burning sun, to look around that night; but as early as possible on the following morning, we took our departure for the beach, passing over a portion of the cape between the city and the sea, covered with mounds, heaps of stones, and pits of different sizes, until the broken columns, fragments of marble, and sadly disfigured capitals, numerous scattered on the shore, and built into adjacent walls, were distinctly before our view. And as we looked around on the universal desolation, both of continental and insular Tyre, we could not but feel that the voice of Scripture needed neither note nor comment in regard to them. The prophecy in regard to the former is clearly stated by Ezekiel:—"Thou shalt be built no more: though thou be sought for, yet shalt thou never be found again." While in regard to the latter it is equally forcible and expressive:—"And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire." Zech. ix. 3, 4. A sad and affecting monu-

ment, indeed, of the fragile and transitory nature of earthly wealth and grandeur! The modern town numbers a few thousands; and to one either viewing it from without, or passing through its filthy streets, apart from a knowledge of its former history, would never once occur the thought of its having been at one time the mart and commercial emporium of the world.

Leaving Tyre about 9 o'clock, we proceeded for an hour or more on the sea-washed beach, varying the monotony by the gathering of a few stray shells, which we found to be less plentiful the farther we travelled northward. Our road from Tyre to Sidon was over a narrow plain, some four hundred yards in width; and, with the exception of the double oleander, which we saw growing in great profusion here, marked with no other peculiarities than those previously seen. We passed in view of the ancient Sarepta, but had not time to visit it. We reached the environs of Sidon about 4 P. M.; and the approach to the city was charming—amid gardens dense with shrubbery, and fragrant with the luxuriant bananas, lemons, and oranges. Sidon being a station of the American Board, we found missionary friends here, with whom we were acquainted—Mr. and Mrs. Eddy and family—including his father and mother, who were visiting them at the time, who received us very kindly. We regretted that want of time prevented us from visiting the Phœnician tombs, an hour or more distant to the north-east; but the pleasure derived from the society of these missionary friends, and our anxiety to reach Beirut, compelled us to leave Sidon more hastily than we expected, in order to regain our fellow-labourers, whom we hoped to find in Zahleh. So, leaving as early as convenient, we reached Beirut about sunset, after a fatiguing day's journey, where we found Mr. Dodds, a refugee and an exile, with whose history you have already been made sufficiently acquainted.

Thus ends, my dear brethren, the details of this interesting journey; and trusting that it may not have proved wholly unprofitable to the numerous readers of the periodicals,

I remain, as ever, your brother in Christ,

J. BEATTIE.

---

#### THE PENALTY OF THE LAW.

God, in the relation of a governor, is protector of those sacred laws which are to direct the reasonable creature. And, as it was most reasonable, that in the first giving of the law, he should lay the strongest restraint upon man for preventing sin by the threatening of death, the greatest evil in itself, and in the estimation of mankind, so it is most congruous to reason, when the command was broken by man's rebellion, that either the penalty should be inflicted on his person, according to the immediate intent of the law, or satisfaction equivalent to the offence should be made; that the majesty and purity of God might appear in his justice, and there might be a visible discovery of the value he puts on obedience. The life of the law depends upon the execution of it; for impunity occasions a contempt of justice, and by extenuating sin in the account of men, encourages to the free commission of it. If pardon be easily obtained, sin will be easily committed. Crimes unpunished seem authorized. The first temptation was prevalent by this persuasion, that no punishment would follow.

Besides, if upon the bold violation of the law, no punishment were inflicted, not only the glory of God's holiness would be obscured, as if he did not love righteousness and hate sin, but suffered the contempt of the one and the commission of the other, without control; but it would reflect either upon his wisdom, as if he had not upon just reason established an alliance between the offence and the penalty, or upon his power, as if he were not able to vindicate the rights of Heaven. And after his giving a law, and declaring that, according to the tenor of it, he would dispense rewards and punishments, if sin were unrevenged, it would lessen the sacredness of his truth in the esteem of men; so that the law and lawgiver would be exposed to contempt.

[*Dr. Bates.*]

#### SUFFERING AS A CHRISTIAN.

1 PET. IV. 16.—“The disciples were called Christians first in Antioch.” Acts xi. 26. It is a blessed name; we ought ever to glory in it, and never be ashamed of it; but the bare name will no more avail us in life, death, and judgment, than to be called rich, while we are in pinching want. Christ signifies Anointed. He was anointed to be our Saviour. Acts x. 38. All who are saved by him, and come to him, are his anointed ones. So John speaks of all Christ's living members, “Ye have an unction from the Holy One.” 1 John ii. 20. To anoint, is to consecrate, and set apart for holy and spiritual purposes. Christians are consecrated and set apart from the rest of the world, to be a people peculiarly devoted to the glory of Jesus; they are the jewels which compose his mediatorial crown. Are you thus highly honoured by the Lord of life and glory? Is your soul anointed by the Spirit of Christ? Then, verily, the world will also anoint you with their spirit. The more the unction of the Holy One is manifest in your walk and conversation, so much the more will the wicked one and his children bespatter and besmear your character with reproach and infamy. Thus you will be sure to suffer as a Christian, at least in your good name. This must be cast out as evil; only take heed that you suffer *as* a Christian; that it be for confessing Christ, and adorning his gospel. As you love Christ, and have a tender concern for his glory, oh, let him not be wounded, and his cause dishonoured, by any unholy, unjust, immoral actions, &c. Remember, the men of the world are vulture-eyed to your faults, glad to espy, and eager to proclaim them, with an air of triumph, saying, “See here, these are your Christians.” But if you really do suffer as a Christian, who have given up yourself to be a disciple of Christ, are following him in the regeneration, and therefore are the butt of contempt, and a mark to be shot at by the profane wit of ungodly men, be not ashamed; be not confounded; do not hang down your head with fear, but look up to God with joy. Glorify him for thus honouring you; remember on whose behalf you suffer; put all your sufferings for Christ to his account. You have Christ's note of hand; he will surely pay it. But if you are ashamed, it is a sign you cannot credit him. What! is the credit of Jesus, the God of truth, bad in your eyes? Be ashamed, for want of faith to trust him. Meditate often on that day when Christ shall come in the glory of his Father, to confess those who now confess him. Luke xii. 8.—*Mason.*

## MAN DEPENDENT.

NUM. ix. 15—28.—Independence is the wish of folly, and the boast of pride. There is no such thing, and if there were, it would be a state the most miserable to an imperfect creature. We say, “We will judge for ourselves;” but we are ignorant creatures, and shall judge wrong. “We will act for ourselves;” but we are erring creatures, and shall act ill. “We will depend upon ourselves;” but we are feeble, and cannot help ourselves. The wish is folly; but the boast is fiction. The gods many, and lords many, that have had dominion over us, prove the conscious necessity of our nature to depend on something; the impossibility of being at rest, without something to depend on. Dependence is the creature’s happiness; the most entire dependence is the most perfect happiness. Ignorance of this truth brought rebellion into heaven, and sin into paradise—makes a great part of all our misery in the world, and not seldom robs even the Christian of his rest: so hard is it to unlearn an error bequeathed to us with our first parents’ blood, instilled into our minds by the great enemy of truth, and encouraged by the insubmissive tone of all around us. With the conviction of our dependence there does not always come a delight in it; or we resist in the detail what we admit in the aggregate. How blest was the dependence of Israel in this journey; how safe, how happy! And yet not more than ours might be if we would. There is a providence over us, as perceptible as that cloud, if we would see it—as constant as that beacon, if we would follow it. But we resist. When powers and opportunities call us to go forward, to be active and zealous in our Christian course, we calculate the difficulties, and make an estimate of our strength; wish for a path more suited to us: let us wait at least till we are stronger; we shall surely perish by the way. When privation of powers and opportunities requires of us to stand still, to do nothing, to be passive in God’s hand, we are ill at ease. Stand still in the way to Canaan? Do nothing for ourselves, and nothing for God? This cannot be—we shall never reach heaven thus. If our way is bright and smooth, we mistrust it—is it safe to be thus happy? this ease will ruin us. If our way is dark and troubled, distrust again—is it right to be thus grieved? Our cares will destroy us. Restless children! When Israel travelled by the cloud that led them, they did not look out for sunshine or for rain—they did not wish to loiter or to hurry—they did not fear their road would be the wrong one, or turn aside to find another for themselves. If we admire this beautiful image of dependence, the safety, the happiness of it, be assured we are only less happy because we are less submissive; less safe we are not, for that cloud is the prefiguration of the Spirit of God leading forward his people to eternal life.—*Daily Readings.*

## THE SCOTTISH SYNOD—THEIR PULPITS.

(Concluded from page 114.)

MR. NEILSON:—Allow me a word of explanation. Mr. Anderson has mistaken what I said. I did not mean to say that a trifling subject had engaged us last evening, but I wished to deprecate the bringing up of the subject again in the manner in which it had been, seeing it had been fully discussed twelve months ago.

MR. ANDERSON:—I think it has been said that it was a trifling subject, and I am sorry to hear it.

MR. NEILSON:—I think what I said last night could not be so interpreted.

MR. ANDERSON:—It was what you said to-day.

MR. NEILSON:—You must take the connexion. I would like if Mr. Anderson would be a little careful of people's feelings.

MR. ANDERSON:—I again say I would be ashamed of myself if I were to hold my tongue where it was a matter of essential importance—a matter of principle—when I heard it spoken of in such a way.

MR. M'DERMID:—I altogether concur, so far as any decision is concerned, in the idea that is suggested by Mr. M'Lachlan. I am of opinion that we should not do any thing in the way of legislation upon the matter; for it seems to me very clear that the sentiments expressed in the memorial, and particularly detailed by the Commissioner, go no less a length than to ask us to forbid the occasional preaching of the gospel in our pulpits by clergymen of other denominations. Now, it quite appears to me that it goes also the length of making the hearing of other ministers an offence, for we could not prohibit the one and not the other. I cannot see the possibility of a difference between them; and therefore on that account, as well as another, I would be very much averse to this church doing any thing in the shape of legislation. I do not know whether that is proposed.

MR. ANDERSON again read his motion, as follows:—"That inasmuch as the following forms part of the Testimony—'All true believers have spiritual fellowship with one another in Christ, Christians may have communion with one another in what is common to them in their private Christian capacity. But ecclesiastical fellowship in the ordinances and privileges of the church cannot be maintained, in purity and power, without submission also to the government and discipline of the church'—it is the duty of the church to act in conformity with the Testimony."

MR. M'DERMID:—The passage read refers to promiscuous communion, and does not quite touch the other point—the ordinances and privileges of the church fellowship as an ordinance of the gospel. My understanding of it is, that it refers entirely to what is avowed in other churches, and what is in the doctrine of promiscuous fellowship. I have just another thing further to say—that this is a question of Christian expediency. I would suppose that Mr. Ferguson, who brought out the idea of impropriety of political expediency, adopted the rule rather than the law and the testimony; and yet he admitted an enlightened Christian expediency; an expediency that a man acting under Christian principles will be led to act upon and cultivate. Now, it appears to me that the case already referred to, or supposed, of a secession of members from a body, and who immediately after invited ministers of the communion they had left to come and minister to them, that that would be a thing which was not expedient, and would not answer a good purpose; but if these people had left on good grounds—as I think they had—still believe that in the Established Church, in which no doubt there is much truth, there are many ministers of sterling character—I would not think that they had committed a sin of schism if they invited one of them to preach, but I would reckon it to be a matter of expediency. If the same thing exists in our church, and I think that it does, I hold that it is a practical thing to go out in that way. But I have held it for many a year, and yet failed to act upon it; but I have held it, and I do hold that there are indications springing up in other churches of the very same truth which we have held in other connexions; and I can see it in new connexions, and in so far as it will develop the truth in a good direction, it would be wise and expedient to put ourselves into communication with such churches for that purpose. That is one case; but there is another case. We are a separate church, and we are known by other churches as such; we respect their grounds of belief, and they respect ours, so that they never think that we are Free Churchmen when they are preaching to us, nor do we think they are Reformed Presbyterians. That is understood. We have our churches, and so have they, both distinct. But while we are holding up our dissonance, there are circumstances in which intercourse is very good. We have anniversary services for the funds of our congregations. Now it seems to me in itself as if it would be a *perfectly legitimate thing, and a very lovely exemplification of fraternal feeling*, to ask one of them on such an occasion to preach in our pulpits, to show that while we did think it our duty to differ from them, there were a great many broad, general grounds upon which we are agreed. That is my opinion; but I never thrust it upon any one, and I have no intention of doing so now. While I would act upon it, I would not interfere with the feelings or convictions of others; but in such a time as this I think myself called upon to give utterance to these views.

DR. SYMINGTON:—I do think the practice referred to in that memorial is one that requires to be very cautiously guarded. I think that is the greatest difficulty in it.

I do not see the difficulty of ecclesiastical fellowship in it; but I see immense difficulty in the present state of the churches around us of entering into an indiscriminate interchange of pulpits. It should be deprecated and discouraged by our members. Then comes the subject—if it is wrong to hear a man in one church, it is wrong to hear him in another. But “waiting upon the ministry” is a phrase in the matter. It has always appeared to me, looking at that great question, that the dispensation of the ministry of preaching is not ecclesiastical fellowship; that ecclesiastical fellowship is the fellowship of the communion to which an enlightened understanding of the terms of communion is necessary. Now, in preaching and hearing the gospel, I do not think that is required. If there is ecclesiastical fellowship between the preacher and the hearer, every one must see that the minister, however zealous, or however orthodox or strict in his views with regard to fellowship he may be, yet he must have fellowship with the most immoral, because such are invited into our churches; so that I think, in the mere preaching of the gospel, that fellowship is not based upon the principle that will admit of parties that our friend has brought forward. Now with regard to ecclesiastical fellowship in the sealing ordinances. The expression of the Discipline sets me right on that point, where it is stated that it is only those over whom we have the power of exercising discipline that ought to be admitted into the fellowship of sealing ordinances. I was at the drawing up of that Testimony, and I believe that was the sentiment intended to be conveyed, and which I have taught to our students, very nearly in the *ipsissima verba*. Yet I would not stickle upon it. Yet I don’t like to throw it loose. I am clear from it entirely. I never saw, my way clear to open my pulpit; and as I was desirous of giving no offence, and saw it liable to give offence, I stood aloof from it. But there are individual cases which have occurred, such as the case of Mr. Gordon coming from Nova Scotia, when he preached in the evening in my church and in others, and that with considerable acceptance, although I believe in many of our pulpits he was not allowed to preach. However, I make a great distinction between that and other cases. I quite agree with Mr. Anderson, that the Free Church would stultify themselves by asking ministers of the Established Church to preach in their pulpits; and I quite vindicate our forefathers in keeping up their fellowship societies rather than bear the indulged curates that constituted the Assembly at that time; and I think they were right in refusing them, and I would not have heard them in the circumstances. They could not have made out their position of dissent from the Revolution Settlement had they not done so. I still think that there is no case made out to-day to show us that the practice is now such as to call for interference. I am not aware of it; and neither the document before us, nor the speech we have heard, has told us that the thing exists in any instances. I strongly incline to the motion of our excellent friend that spoke first. I would deprecate the introduction of the passage quoted by Mr. Anderson, because I do not think it refers to the case; but instead of that being lost to the Testimony and an assertion that we have no separate ground to stand upon, or that we should thus say that we have not a broad base of peculiar standing over all the churches in the land, it is my deep and thorough conviction that we have—(applause)—that we have a most ample good standing upon our own peculiar Testimony. I would like, therefore, if the Court would pass a resolution to the effect, that while deprecating any indiscriminate intercourse, or something of that kind, that no evidence has been brought before us of any practice existing in the church calling for legislation upon the subject.

DR. GRAHAM:—I think that Mr. Anderson will see that the passage he has quoted from the Testimony does not at all bear out the view he has taken of it. I am thoroughly convinced that this sentence in the Testimony agrees with what was adopted concerning free communion.

DR. SYMINGTON:—Yes, yes.

DR. GRAHAM:—For the very phraseology is that in which many of us have been in the habit of arguing against the practice of free communion. This language we were in the habit of employing where persons were not admissible to the sealing ordinances in the church, unless they acknowledged the discipline of the church, unless they were persons who acknowledged her government. But persons who were entitled to that communion were such as became so by reason of the profession they made:—“All true believers have spiritual fellowship with one another, in Christ. Christians may have communion with one another in what is common to them in their private Christian capacity. But ecclesiastical fellowship in the ordinances and privileges of the church cannot be maintained, in purity and power, without submission also to the government and discipline of the church.” The two things are reciprocal. If a man is to be admitted to the sealing ordinances, he

is to acknowledge the terms of communion. I am very much pleased with the proposal made by Mr. Neilson, that we should not have any more legislation upon it, as there is nothing to warrant us legislating upon a subject that some friend has characterized a momentous matter. Now I think that nothing has arisen to-day—that nothing has been spoken, no particular case brought forward—no instance has been adduced to show that the practice of this church in this matter is wrong; and this reminds me also, that the practice which seems to be introduced, of bringing up vague and general allegations, calling upon us to legislate upon them while we have no proof whatever of their existence, is one that ought not to be done. (Applause.) Had the commissioners or the petitioners knowledge of any case that had occurred, then I think that if they felt aggrieved they ought to have come before the Presbytery, who could have brought it before this Court, if they had thought necessary.

DR. SYMINGTON:—I intended to have called attention to the fact that our Reformers sent James Renwick over to Holland to be ordained by a church not in fellowship with us, and he came back to us and administered the ordinances, which shows that they were not so strict when they would recognise such an ordination.

MR. JOHN M'DONALD, (Commissioner):—If Dr. Graham insists upon it, cases can be given.

DR. SYMINGTON:—That is not necessary.

MR. M'DOWALL, (Elder):—If Mr. Anderson's motion be not seconded, I would have pleasure in doing so. In Scripture the church is represented as a vineyard, round about which there is cast a hedge, and into it only one class is admitted, by a particular door, and all who come in another way are thieves and robbers. Without acceding to the terms of communion, neither member nor minister can come into that church; so I hold that every member or minister who comes in to teach us or preach to us the gospel, ought to accede to these terms of communion; and I hold that the questions in the Formula were based with the view of making it imperative on all our ministers to hold in practice, as well as in principle, our peculiar principles. But how can these be held by ministers of other denominations, who have taken vows upon themselves that we cannot approve? I think, therefore, it is quite wrong for ministers of other denominations to teach our people. It is not seemly.

MR. M'LACHLAN:—I am extremely satisfied that Dr. Symington's views of fellowship have agreed with my own upon that subject. There is a rather curious circumstance in my life connected with this matter. I once knew a person, a licentiate of our church, who had in the strongest possible manner asserted that occasional hearing constituted spiritual felony; and he wrote a book to prove that; but in my case it proved to my mind the very reverse. I will tell you how I came to my conclusion. Fellowship must be mutual. If the hearer has fellowship with me in preaching, I have fellowship with him. Now there happened to be a remarkably wild, wicked man, who came to hear me preaching the gospel. I thought—Is it the case, that I am in fellowship with this wicked man? I must say that cleared a mist from my eyes, and it reduced it to an utter absurdity; but I am not sure that there may not be a little modification with regard to that expression, "ecclesiastical fellowship;" but I agree with Dr. Symington.

The motion proposed by Mr. M'Lachlan was then read as follows:—"That the Court, while deprecating any indiscriminate interchange in the matter referred to, have no evidence before them to lead them to legislate on the subject;" and subsequently the amendment proposed by Mr. Anderson, as already given.

MR. EASTON:—While I abide by the Testimony, I deprecate much taking a portion out of it, and applying it to what it does not refer. I think it is wrong to do so. We should take the whole as it stands.

MR. ANDERSON:—I think that we can do so.

MR. KAY:—We have had at this Synod two subjects brought before us, of a similar tendency. It has been clearly shown that this petition is simply the petition of three individuals, who are elders in the Session. It necessitates that one of two courses must be pursued by the Synod in regard to it; that the members of the Court sustain it, or decline altogether to interfere in it, after having given a full and open expression of sentiments upon it; and while there is every liberty of making known what occurs here, yet it was supposed that the matter might end here and not be printed. On a previous occasion the sentiments of the members of this Court on a different subject, were carefully reported and widely circulated. I may be wrong in suspecting that such a course will be followed at this time; but if it be



found that it is designed to show up this Court to the world as divided, my opinion is that it should be stamped with our disapprobation; and that if any such thing is again brought up, it should be thrown out by the Committee on Bills and Overtures.

MR. ANDERSON said, if allowed he could answer much that had been said by Dr. Symington.

MR. M'LACHLAN:—I am very anxious that Mr. Anderson be heard. I would consider it a personal favour if he were allowed.

The Court ruled that time prevented Mr. Anderson from being heard.

The motion and amendment were again read, when

MR. M'DERMID said:—I would be very sorry for it to go forward from this Court, that we would have taken action in the matter—that we would have been prepared to legislate, had cases been brought before us.

The motion was then amended as follows:—"That the Court, while deprecating any indiscriminate interchange on the matter referred to, deem it inexpedient to legislate on the subject." The vote was then taken, when the Moderator declared the motion carried by a large majority; five only having voted for the amendment.

(For the Covenanter.)

#### THE PRESBYTERIAN EXPOSITOR.

The November number of the magazine edited by Dr. Rice, of Chicago, came into my hands providentially a few days ago. This number contains a forcible and curious illustration of the place which anti-slavery occupies in the public mind, and in the discussions of the day; nearly one-fourth of the pamphlet is taken up with this matter. This is the more significant, because, from the Doctor's well-known and long-continued hatred of abolitionism, we might have supposed that *he* would have carefully avoided all agitation of the subject. But we must remember that Dr. Rice is not only an uncompromising, but he is also a fearless opponent of the truth in this aspect. This, indeed, almost gives some reason to hope that he, too, may yet become "a preacher of righteousness" against the "sum of all villainies;" for he contends with truth, and I trust it will conquer him. We see here one fruit already, even in this quarter, of the "Harper's Ferry" tragedy. The first article in which this all-pervading "*anti-slavery*" appears, is headed "Gerrit Smith." The comparatively recent formal enunciation of this unfortunate gentleman's infidelity, seems to Dr. R. to present a good opportunity to deal a deadly thrust at "abolitionism." An eminent abolitionist, formerly "a member in good standing in a Presbyterian church," "has avowed himself an infidel;" therefore all good, Christian Bible believers must beware of "abolitionism," or "immediate emancipation" of the enslaved. For not only is it a chronological fact that Mr. G. descended from Presbyterianism, through abolitionism, to infidelity; but, Dr. R. being the judge, his abolitionism is the cause of his infidelity. That I am not mistaken in this statement, is evident from his own words:—"We presume that both Gerrit Smith and Lloyd Garrison would have both been shocked, if it had been intimated to them, in the commencement of their career as abolitionists, that they would end by becoming scoffers at Christianity and the Bible. But what havoc one false principle, legitimately carried out, often makes of one's faith and morals!" P. 574. What principle the Doctor means, is here quite plain; it is the principle of abolition, as applied to slavery. Now, let us consider the elements—the constituent parts of this principle. It includes these principles:

1. *That to make a human being a piece of property—an article to*

be bought, held, and sold as a "chattel personal"—*is sin*. One of the greatest and most God-defying sins; for it makes him, whom God has constituted the sole possessor of property, himself the property of another. And that system which the Doctor does not like to have abused, or cast out of church fellowship, (see in same number article on American Board and the Choctaws,) is peculiarly and loathsomely iniquitous; for one of its corner stones is the principle, *partus sequitur ventrem*, which means that the progeny shall be in the same condition as the mother. This is what causes "the most incredible inhumanities, monstrosities, impossibilities in morals," that "have been presented to the Southern conscience." I only farther observe, in this connexion, that if this fundamental principle of abolitionism will lead to infidelity, the Doctor has entered into the path, for he clearly professes his belief that slavery is a sin. He says:—"He (Mr. S.) commenced with the professed aim to remove a gigantic evil, which is one of the terrible fruits of human depravity."

2. Abolition is founded, also, upon the truth *that sin should be at once broken off*. Is this a dangerous principle? If so, the Doctor is in as much danger as any of us; for I would not insult him by presuming to doubt that he holds that all sin is to be at once repented of. Perhaps this principle is of infidel tendency, only as it is applied to the sin of American slavery, "sanctioned and sanctified by two hundred years' continuance." But to hold this sentiment, would be the prolific source of infidelity. Here we get a glimpse of the real cause of the infidelity of Smith and others. Let none be deceived by the notion that it is impossible to abolish slavery. That which *ought* to be done, always *can* be done. A man *can* break off stealing, or counterfeiting, or adultery at once; but there may, and will be, many results of these sins which may require a long time to remove. So it is with slavery: were men's hearts right with God and their fellows, it could be done *now*; but the laziness, ignorance, thriftlessness, and vice, both of masters and slaves, would require years, it may be, for their eradication. An accessory principle comes in here, namely, that continuance in sin provokes God's displeasure, and increases the difficulty of ceasing to sin, while it aggravates guilt.

3. That "*to do justly, and love mercy,*" is always safe and profitable. This principle also underlies all abolition sentiment and effort. Is it so very hurtful? Is one who holds it in danger of losing his faith in Christianity and the Bible? Will this make havoc of men's faith and morals? So we are told by Dr. Rice. All history proves the truth of the principle; and the Bible, from one end to the other, inculcates it. Here, too, we have another principle which I may term necessary, namely, that we should do unreservedly what God commands, whatever may be the consequences. This would "make havoc" of much hoary-headed conservatism, and of many national and other sins, but who believes that it would sweep away men's faith and morals?

What, then, shall we say of the infidelity of Smith, Garrison, and others? What caused it? I answer, chiefly their own corrupt hearts, at enmity with God and his truth. Although I must confess—and I do it willingly—that I have heard Garrison make a better and more reverent use of the Bible with reference to men's rights, than Drs. Ross,

Plumer, and Rice do. But the main "instrumental causes" are two fold. 1. The defence of slavery from the Bible, and reasoning against the sinfulness of slavery, as Dr. Rice did with Mr. Blanchard; and keeping slavery in the church—hiding, or seeking to hide, the vile, loathsome spawn of Satan's under the veil of the tabernacle. 2. The resistance which they experienced from the very expounders of the Bible. They thought they had only just to publish the horrors of slavery, and the whole church would rise and thunder into Egypt the voice of God, "*Let the people go!*" What response did they meet? The world knows. They found many a Jannes and Jambres; and they found them at the very horns of the altar, as I may say. Their names were cast out as evil; they were reviled and vilified, while the church and the Bible were made—blasphemously made—the bulwarks of one of the most horrible systems of wickedness that ever came from the hands of Satan. I have no word of apology for those who were thus driven or led into infidelity; neither have I language to express adequately, the guilt of those who thus—wittingly or unwittingly—prostituted the Bible and church of the living and holy God.

In this same number we have an article reviewing the course of the American Board of Foreign Missions in relation to the mission to the Choctaws. The Board, at its last meeting, tacitly sanctioned the action of its Prudential Committee in cutting off the Choctaw mission, because the missionaries refuse to purge the churches among them from slaveholders. Thus a step has been made in advance, "under the lead of such men"—as Drs. Cheever and Rice—as Dr. Rice sneeringly observes. And Dr. R. sounds the note of alarm, saying, "The American Board has fallen!" "This assumption of power," namely, directing the missionaries what they shall preach, and what terms of church membership they shall propound!—"not belonging to it, cannot fail ultimately to destroy the Board." On the contrary—as I hope the Board is honest, and will push forward—I trust it will be the beginning of a reviving time. But how sad is it that Dr. Rice should thus give aid and comfort to the slaveholder! There is some comfort, however; the Doctor seems evidently to suppose that the evil of abolition will eventually prevail, even in his own church, (O. S.) This he does in the last page of this number, connecting this—after his manner—with other and real evils. If our advice were heeded, we would say, that one of the best modes of making the church a stable bulwark against the progress of errors in doctrine and corruptions in practice, is to clear her skirts of the sin of slaveholding.

The last article relates to an occurrence, which, we surmise, gave rise to this renewed zeal against abolition. It is headed: "The Harper's Ferry Tragedy." The editor makes use of this in order to excite odium against the efforts to promote the abolition of slavery. He says: "The movement at Harper's Ferry is but the legitimate carrying out of moral principles inculcated by many in our country." These principles are not only as old as the Bible, and were first enunciated there, but in one particular mode were very early inculcated in this country. The Doctor has heard of a maxim that reads thus—"Resistance to tyrants is obedience to God." "If the principles are true," the Doctor goes on to say, "the only thing to be condemned in the movement, is the hopelessness of success." Amen, we say, with all

seriousness and earnestness. It is an evidence of the degeneracy of our age and of our land, that there are not thousands actuated by the spirit of John Brown in his quenchless hostility to slavery. But the right is progressing, and John Brown's heroic, and not fruitless, devotion of himself to liberty, will prove like oil on the smoking embers of the fire of liberty. To-morrow\* John Brown dies a felon's death for an act, which, if done on behalf of Greeks, or even Turks, held as those Virginia bondmen are, would have filled the mouths, even of Virginians, with his praises. Future ages will assign to him a niche of glory in the records of the earth; while the memory of slaveholders, and those who abet them, shall rot. Oh, what a fearful cup of evil these cruel oppressors are fast filling up! A peaceful solution of the problem of slavery becomes more and more hopeless as each year apparently binds more firmly the fetters of the enslaved. God will fulfil his own words—"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." "Arise, O Lord; O God, lift up thine hand: forget not the humble." R.

(For the Covenanter.)

#### THE ELEMENTS AND SACRAMENTAL ACTION IN THE LORD'S SUPPER.

The Lord's Supper is confessedly the most solemn and important service of our holy religion. It appeals, through the senses, to the understanding and the heart; but in order to this, there must be *knowledge* and faith on the part of the recipient and spectator of this solemnity. To promote these I now write, so that, more clearly "discerning the Lord's body," we may exercise a more intelligent faith upon him.

I. The *elements* are *bread* and *wine*. These are used in the Lord's Supper to symbolize or represent the humanity of the Lord Jesus Christ. "The Lord Jesus . . . took bread, . . . and said, . . . This is my body." After the same manner also the cup, . . . saying, "This cup is the new testament in my blood." 1 Cor. xi. 23—25. "Is," that is, represents my body and blood. See a similar expression. Ezek. v. 5. For that these do not cease to retain their proper nature as bread and wine, and are not changed into the real body and blood of Christ, is evident from the fact, that when Christ used these words, he himself was plainly before them in his own proper person. These elements also denote Christ, as he is the nourisher, enlivener, and healer of his people; the first two particularly denoted by the bread, and the latter by the wine—the bread in its nourishing, and the wine in its medicinal quality. Unleavened bread is not requisite to the proper dispensation of the Lord's Supper; it is not, indeed, as I judge, so appropriate as the bread in ordinary use; for the bread in common use more fitly symbolizes Christ as the supporter of his people, than any peculiar form of bread we may take special care to procure. As to the wine used in the Lord's Supper, the utmost care should be taken that it is of the fruit of the vine. I have only one other general remark in relation to these elements:

\* Written December 1st, 1859.

we should regard them as very different from the same articles in ordinary use. They are the same in their nature after their being set apart to a sacred use, but their relations are very different,—they represent the human nature of Christ in union with his divine person. The sacramental elements are, in no sense or degree, the object of worship; still we should look upon and partake of them with holy emotions and reverential love of HIM whom they symbolize.

II. Let us consider the *actions* with reference to these elements. When Christ took the bread and the wine, &c., did he perform an act such as is done in any meal? When he “gave thanks,” did he simply do what is now termed “asking a blessing” upon a common meal? We answer, no; we say that these acts, both those done by the *administrator* and by the *communicant*, are sacramental, and symbolical of the most important facts and truths of our holy religion. That they are thus significant, I argue—

1. From *analogy*. Christ is styled “our passover.” “For even Christ our passover is sacrificed for us.” 1 Cor. v. 7. This clearly indicates that Christ was typically represented in that ordinance. The principal acts of the passover have always, and justly, been regarded as significant of important truths. The lamb for the passover was chosen four days before it was to be sacrificed. Ex. xii. 3. “This was done,” says Poole, “partly that by the frequent contemplation of the lamb as a sign appointed by God, they might have their faith strengthened as to their approaching deliverance, and afterwards might have their minds quickened to the more serious consideration of that great deliverance out of Egypt.” So the fact that the lamb should be without blemish, (Ex. xii. 5,) was typical of the spotless purity of Christ. 1 Pet. i. 19. So, also, the striking of the blood of the lamb upon the side posts and lintel of the door; the roasting of the lamb; the unleavened bread, and the bitter herbs, were all highly significant signs, and were all designed and calculated to instruct the Israelites. Now, as the acts in the Old Testament ordinance were significant, we may justly infer that the acts of the Lord’s Supper, which is so similar in its general import, are also significant. But we have also an analogy in the Supper itself. The elements are evidently significant, and it would be unreasonable to suppose that the acts in reference to them are not also significant.

2. *One of the acts is expressly said to be significant.* “And when he had given thanks, he brake it, (namely, the bread,) and said, Take, eat: this is my body, which is broken for you.” 1 Cor. xi. 24. None can fail, we think, to see that the breaking of the bread before the eyes of the disciples, was a most significant act, especially as it was accompanied by words so emphatic. But if one act was of this character, we may infer that the others are so also. For otherwise there would be a want of unity. Besides, there seems to be a plain connexion between this act, and the giving of thanks, and the taking of the bread, which indicates how the bread came to be—that is, to represent—his body; and this shows the significancy of the two preceding acts, as well as this, the breaking of the bread.

3. *This significance of these acts arises from the symbolical character of the elements.* The bread and the wine represent the body and blood of Christ, or the human nature of Christ in union with his di-

vine person. Since this is so, it would be absurd to say that the giving, the taking, &c., of these can be any other than most important and significant symbolical acts, denoting Christ's grant of himself to us, and our partaking of him. It would be impossible, from the nature of the case, that an intelligent disciple of Christ, in the exercise of faith, could partake of these elements without having his mind and heart affected by the grace of Christ symbolized in these acts. As these acts, then, are significant symbols, so we infer that the other acts, just as important as these, are also symbolical.

4. *This view of these acts shows more fully the significance of the Lord's Supper.* In these acts we have—as we shall presently see—an abridgment of the whole plan of salvation. Not only the elements themselves, but also every act connected with them, are seen to be full of the grace of God, and every part of the holy service is radiant with his love. Besides, we thus see more clearly the force of the command, “Do this in remembrance of me.” Each part of the solemnity not only displays to others, but, properly understood, also brings to our remembrance our once crucified, but now arisen Lord. The whole service, and each of its parts, will enhance our estimation of the wondrous love of our Saviour, and increase our love to him.

III. *The import of these actions in the sacrament of the Supper.*

1. *The taking of the bread and the wine.* This is recorded in 1 Cor. xi. 23—25. This, as now done by the ministers of Christ in his name, represents the same truth as it did when performed by Christ in the institution of the ordinance. It denotes the taking of our nature by the eternal Son of God into union with his divine nature. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.” Heb. ii. 14. This humbling of himself, this wondrous act of his grace, Christ “sets forth” among us in every dispensation of the Lord's Supper. In the presence and audience of his disciples, he who is “the true God,” in the person of the Son, said—“This is my body.” This act is a memorial of his infinite grace as displayed in his incarnation.

2. *The blessing of the bread and wine.* This denotes the solemn setting apart of Christ to the work for which he assumed our nature, and his endowment as Mediator with every qualification requisite for its performance. This was declared by the prophet Isaiah, (xi. 1, 2,) “And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord.” It is expressed by John, (iii. 34,) “For God giveth not the Spirit by measure unto him.” And it was wisely displayed in a remarkable symbol at the baptism of Christ by John, (Matt. iii. 16,) “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.” His holy human nature was thus furnished to the utmost with every grace; and he, as Mediator, was empowered, in accordance with the stipulations of the covenant, to employ all his divine attributes in the work of atonement which he came to accomplish. But it may be asked, How is this symbolized by the giving of thanks? I answer, prayer is

the medium of blessing; and what emblem so suitable as this to denote that devotion to God, and that fulness of blessings which characterized Christ as the head of his people?

3. The *breaking* of the bread. By this is denoted all the sufferings of Christ, particularly his last excruciating agonies in the garden and on the cross. Of this there can be no doubt, for Christ expressly says in his revelation to Paul, "This is my body, which is broken for you." 1 Cor. xi. 24. But, in a more general aspect, it includes the whole of his work, which, throughout, was accomplished not without pain and sorrow. He was "a Man of sorrows, and acquainted with grief." When we see the bread broken by the servant of Christ, our whole soul should be fixed upon him who "bare our sins in his own body on the tree."

4. The *giving* of the elements to the communicants. "Take, eat." See also 1 Cor. xi. 25. This denotes Christ's free grant of himself and all his benefits to his own people, who have already laid hold upon him for eternal salvation. We may say, that it is a renewed pledge, upon Christ's part, that he is theirs. His incarnation—his being set apart to, and qualifications for the work—and all that he did in satisfying divine justice, were all for them. It cannot denote the gospel offer, as some have said, for those who partake aright of the Lord's Supper, have already embraced that offer, are already united to him by faith.

5. The *receiving* and *partaking* of the elements. This denotes the believer's renewed acceptance of Christ, and feeding upon him by faith. As we derive nourishment from our food, and healing from our medicine, so by faith the believer draws all strength and encouragement from Christ, and all spiritual healing comes also through the exercise of faith upon him. Thus, in the Lord's Supper, we have clearly brought before the eye of faith, Christ, and the fulness of blessings treasured up in him. Though this holy solemnity is most simple in its outward form, yet is it rich in its emblems of divine truth, and in its fulness of spiritual blessings therein exhibited and realized by faith.

R.

#### THE INSECURITY OF THE SOUTH.

The South is in peril, and it knows it. The onset of Brown, with but a handful of men, has given abundant demonstration of the felt insecurity of the Southern border. We quote, on this subject, from the correspondence of a Northern paper. The writer refers it, indeed, to the want of confidence in the government; but impartial on-lookers know that it is owing to the huge sin in which they are involved. The writer laments this state of things. We are more hopeful. It will hasten emancipation. His statements are noteworthy:

"The present aspect of things in Virginia is gloomy, and ominous of a still more gloomy future. There is a prevailing feeling of uncertainty growing out of the Harper's Ferry insurrection, and its sad effect upon the relations of the two sections, which affects the very tenure of property itself, and impairs the patriotic relations of the citizen to the State. Patriotism rises not one jot beyond the point of self-protection, and even in this its functions seem inadequate to the crisis, or at least inadequate to give the necessary assurance of protection. It is needless to deny the fact; our people are dismayed and dis-

tracted to a degree which no change in the present state of affairs can materially affect or remedy.

“The colossal character of the evil which was the immediate cause of this feeling of insecurity, and the consequent despair of ever remedying it, is producing its effect upon the minds of large property-holders in several parts of the State. They see nothing in the future but interminable strife, the end of which must be a material diminution in the value of all descriptions of property. The government of the country is deemed incapable of an efficient discharge of its fundamental obligations, and the spirit of self-sacrifice and patriotism which was heretofore looked to as a counterbalance for this deficiency seems to have vanished as the very emergency which needed their exercise arose. A feeling of insecurity in respect of life and property has narrowed down the sphere of patriotic labour to a concern about one’s own peculiar or individual interests.

“This is but the natural result of a want of confidence in the government and laws to give due protection to life and property. As a consequence of this conviction, I understand that several leading and wealthy families of the State contemplate selling out and moving to England, or some part of the continent of Europe, there to enjoy that security which their own government is unable to extend at home. Moreover, as I understand, they see in the present distracted state of the country, the basis of a future conflict which would involve a serious depreciation in the value of a large amount of property that is now valuable; and they accordingly propose availing themselves of the present prosperous state of the times to dispose of their effects and quit.

“The state of things, as it is estimated here, is truly anomalous. There is no actual war between the North and South, yet the panic is no less intense. The feeling is just such as pervades a people daily apprehensive of war, with this exception, that in the former instance, the apprehension and panic are destined to be enduring, because the cause is permanent and irremediable, while in the latter, negotiation may be available in removing the *casus belli*.

“The effect of the present excitement in the South upon the negro population, will be injurious in the extreme. All the incidents of the present crisis, the discussions relative to it, the preparations and musterings to repel abolition forays, are passing before their eyes and within their hearing. With very rare exceptions, the negroes are unable to read, and they rely almost entirely for information on what they can catch up, while waiting on the dinner or breakfast-table. There is generally some caution in keeping from them whatever would be calculated to enlighten them; but the existing excitement is so universal and so intense, and the discussions and preparations so unreserved, of necessity, as to make concealment impossible.

“They are thus more enlightened within the past few weeks than they would be during an age of comparative peace, when such movements and discussions would not be necessary. The effect will probably be to arouse some dangerous aspiration, incompatible with the condition of slavery; and once insubordination sets in, the integrity of the institution is at stake. In every aspect relating to the interests of both sections of the country, I regard the late Harper’s Ferry insurrection as the greatest disaster that has yet befallen this country. Its baneful effects will long survive the present generation, and its influence will be daily developed in mutual hostility and retaliation between the people of the North and the South.”

The Wheeling (Va.) Intelligencer prolongs the strain:

“Here, in this Harper’s Ferry riot, we have an illustration which both precept and example have before told us is altogether a possible contingency in a country in whose midst there exists a large and degraded class of humanity. We cannot take fire in our bosoms and not be burned, the Scriptures and our



own experience have taught us. Neither can we have in our midst four millions of serfs, whose colour, whose intellect, whose habits, whose every thing is different from the ruling element, without liabilities to the same dangers that have always attended society in every country where such servile element has existed. San Domingo has taught this lesson to the world. Southampton has taught it to the people of this country and this State.

"Scarcely more insecure are those people who work by day and sleep by night underneath the craters of Vesuvius and *Ætna*, and who are liable to an irruption at any moment of burning lava, than many communities of our Southern States where the slaves number two or three to one of the whites. These slaves, by their constant and rapid illegitimate intermingling with the whites, as well as by the very condition of contact between superior and inferior races, are becoming in each generation more intelligent, and consequently more the objects of dread. They are sloughing off gradually that torpor and obtuseness of mind seemingly natural to them, even faster than they are shedding their original dark hue. Slowly, but certainly, they are acquiring more of the characteristics of the white races, and losing those of the African. Look at the brightened complexion of the race in all our Southern cities and towns.

"In Charleston, South Carolina, for instance, the mixed element immeasurably predominates over that of the black, and is, we believe, equal to, if not greater, than the white population. Look at many other of the South Carolina communities. Look at Richmond, Lynchburgh, Petersburg, Norfolk, and other places in our state. We ought to look these things in the face now. They have an important practical bearing on our social condition. When we hear men and papers either openly advocating or covertly winking at a revival of the odious slave-trade, it is time that public attention was called to these things.

"Likewise is it all useless and idle to expect that men having minds to think—minds which must think—and tongues which are free to speak, will ever stop having opinions, or expressing them, upon either the justice or the expediency of slavery in the abstract. Our security lies in advancing, not in retreating. We must go back and read up the opinions of the fathers of the republic, as to the probable issue of slavery in this country. We must know that the best men of that era busied themselves not only with conjectures as to what were to be the results, but also with ways and means by which they might be able to provide against these very insurrections. Mr. Jefferson, we should remember, up to his dying hour, never ceased to express his apprehensions, and to suggest his plans for exemption. The possible contingency of a great San Domingo rebellion, he declared, was to him continually 'like a fire bell in the night.' He 'trembled,' he said, 'to think of it.'"

---

#### THEOLOGICAL SEMINARY LIBRARY.

The students of the Seminary are desirous of collecting our denominational literature. All those, therefore, who have published, or may publish, books, pamphlets of permanent value, lectures, sermons, or discourses, are requested to send a copy to the Library for preservation; and those who may have duplicate copies of sermons of any of our preachers of a past age, would bestow a favour by donating one of them for the same purpose. The object commends itself to the mind of every one. The literature of the church ought not to be allowed to perish with the age that produced it. It is earnestly hoped that all the Synodical sermons that have been published may yet be obtained, and collected into one volume; and, perhaps, were such a volume published, it might considerably aid the "Library Fund," be-

sides being a very acceptable and valuable book to the church. Send on the documents!

Address—Theological Seminary, Reformed Presbyterian Church, Box 13, Allegheny, Pa. LIBRARIAN.

P. S.—Some valuable books, such as Vols. I. and II. of Edwards' Works, Breckenridge's Objective Theology, &c., which are known to have been lately in the library, are now missing. Those who may have borrowed such books would confer a great kindness by returning them immediately, as the students may possibly wish to consult them.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY.

LIST OF STUDENTS IN ATTENDANCE,—SESSION 1859—1860.

FOURTH YEAR.		
<i>Name.</i>	<i>Residence.</i>	
J. L. M'Cartney,		Muskingum College.
J. I. Baylis,	Belle Centre, O.,	Geneva Hall.
J. T. Pollock,	"	"
D. Reed,	"	"
THIRD YEAR.		
A. D. M'Farland,	West Bedford, O.,	Miami University.
Wm. Milroy,	Allegheny City, Pa.,	Toronto "
R. D. Sproull,	"	Jefferson College.
SECOND YEAR.		
W. P. Johnston,	Belle Centre, O.,	Jefferson College.
J. W. Sproull,	Allegheny City, Pa.,	"
T. P. Stevenson,	Mercer, Pa.,	Muskingum College.
FIRST YEAR.		
M. Hutchinson,	Londonderry, O.,	Geneva Hall.
N. M. Johnston,	Belle Centre, O.,	"
D. M'Allister,	Bethel, N. Y.,	Union College.
J. R. M'Farland,	West Bedford, O.,	Miami University.
S. M. Stevenson,	Adamsville, O.,	Muskingum College.

AFFAIRS ABROAD.

*Turkey.*—That the Armenian missions are no longer an experiment, our readers well know. It is only of late, however, that the Turks themselves have given any heed to the gospel. That some do so now, is a most cheering sign of the times. Mr. Bliss writes from Constantinople that about one hundred copies of the Bible have been sold to Mohammedans the past year, and adds:

"Some of the Mohammedans have been led to accept of Christ as their Saviour, and many others have gratified their hungerings and thirstings for better spiritual food than that furnished them in the absurdities and contradictions of the Koran. The missionary brethren best acquainted with some of these Bible-reading Turks, believe that a deep spiritual work is in progress in their hearts. The number of inquirers after the way of life is on the increase. For a few weeks past, the house of Mr. Williams has been seldom free from visitors. If we sift out the 'curious' and the 'disputatious,' a goodly number is left of those to whom, by night and by day, this brother has opportunity to explain and enforce the truth which the Bible unfolds, and which, when understood, the Holy Spirit so often, even in these dark lands, graciously sanctifies to the salvation of the soul. Among these are individuals from far distant Persia; men of wealth and station, intelligent, earnest men, who, with tears in their eyes, have avowed their love for the Lord Jesus Christ, and their desire henceforth to serve him alone. Among them, also, are persons connected with the families of the best and most influential Turks in this city, (Constantinople,) who seem ready to suffer, if need be, for Christ's sake. Letters from other cities indicate a similar state of things. One speaks of 'two Mohammedan inquirers, and many other Turks, who are known to be carefully reading the Scrip-

tures.' Another reports, 'More copies of the Turkish Scriptures sold by colporters and others, than during any previous year;' and adds, that 'we know of several Mussulmans who are daily reading the New Testament with deep interest.' Another letter from the interior speaks of 'a Turk who gives good evidence of conversion, and for his unswerving avowal of the truth, is suffering much persecution. Two others are in sympathy with him, and seem almost ready to suffer with him for the truth's sake.'

*Tuscany.*—The following statements made by Mr. M'Dougall, a Scottish minister now in Florence, present the latest, and upon the whole, not a discouraging view of the condition and prospects of true religion, in Tuscany especially:

"The missions of the Waldenses, in Northern Italy, were prospering exceedingly. They had just sent a mission to Milan, though Lombardy had only been annexed to Sardinia about six weeks. In Tuscany, there were two ministers of the Free Church, besides himself; in all 300 communicants, and about 10,000 Bible readers. Copies of the Scriptures had been distributed from the depot in Florence at the rate of about 300 in a year for the last two years. This might appear a small number, but it was to be remembered that Bibles could not be openly sold. There were never more than a dozen copies at the depot, and the only way in which the Bible could be smuggled into Florence, was in single copies brought by Christian friends coming up from the seaport Leghorn. There was a great thirst among the Italians of Tuscany for the word of God, although persons were still imprisoned for no other offence than reading the sacred volume. The priests of Florence were too much restrained by public opinion to procure the imprisonment of the people for the offence of reading the word of God; but the country priests were not under the same restraint, and were the means of imprisoning people for no other offence.

"Mr. M'Dougall stated that men of high position and influence in Tuscany were beginning to study the Bible, because they found that it took the legs from the Roman Catholic hierarchy. They understand that it was the Bible which had given Protestant Britain its greatness among the nations; and, like Count Cavour, they looked to Britain as the country whose constitution should be their model. The church members and Bible readers of Florence had not yet obtained liberty of worshipping God according to their conscience. They could not venture to meet together for worship in larger numbers than from forty to forty-five at a time; and even then they had to assemble secretly, and not all at one time, lest they should attract the attention of the *gens d'armes*. They could not venture to sing the praises of God, nor to meet two nights in succession in one place, and at the door of the chapel where he (Mr. M'Dougall) preached, a Government spy was placed to see that no Italian ventured in. The earnestness of these Italian Christians was most remarkable. A number of religious books had been recently translated into Italian, such as M'Crie's History of the Reformation in Italy, the Pilgrim's Progress, James' Anxious Inquirer, &c., and these books were found to be very useful. They were in hopes that more religious toleration would be granted by-and-by; and that Francesco and Rosa Madiari would be established at Florence in winter, with permission to sell the Bible openly. This had never yet been permitted, nor were Protestant ministers yet at liberty to converse on religious subjects with the natives."

Another gives the following, in which we have suggested one of the perils to which Italian Christians are exposed, owing to their past history and present surroundings. We refer to the tendency among them to cast off all ecclesiastical institutions—especially all order. There is pride in this, as well as in setting up a hierarchy:

"Since 1848 the Lord has been doing a great work in Italy. Tens of thousands of copies of the Bible have been circulated so widely, that probably there are not many villages in the north where there are not copies. The Italian converts have received their first earnest impressions of religion directly from the Bible alone, and finding its whole character so totally unlike the religion of the priests, they have naturally receded as far as possible from Popery in every thing, and are inclined to adopt no usage, and receive no sentiment, which they do not themselves find laid down by the word of God."

☞ Remainder of Affairs Abroad on Cover.

## AFFAIRS AT HOME.

*Congress.*—This body, which assembled on the first Monday of December, is still, at this date, (December 19,) engaged in the choice of a Speaker. Parties are so divided that none has a majority. The Republicans have a large plurality—but fall short some seven or eight of the requisite number to elect their candidate. The time has been spent, we have no doubt irregularly, in discussions, brought on by the South, in reference to the eligibility of any member to the office who has recommended a book published by Mr. Helper, of North Carolina, against slavery, and designed to operate especially upon the non-slaveholding whites of the South. The impudence of the South is enormous. Surely, their day of power must be passing away, when they attempt thus, virtually, to control the North in its election of representatives; for whoever is eligible to a seat, is equally eligible to the Speakership. If the North were to declare no man eligible to office in the House who favours slavery, what an outcry would be raised! These protracted trials in the organization of the Lower House, are ominous. They indicate a source of weakness, and possibly of disunion, in the Constitutional arrangements. The Republican candidate will probably be chosen, either by passing a “plurality” resolution, or by the accession of a sufficient number of the anti-Lecompton party.

*The State of the Country.*—That the political corruption of the country has gone fearful lengths, every thinking man knows well. The following on this subject, by a Judge in the city of New York, is worthy of being recorded, the more so as he appears to be of the dominant party, which is mainly chargeable with the existing state of things. We do not well understand all his allusions, but his leading statements cannot be gainsaid:

“During the last two years he had thought this question over more and more. He had thought that every nation, however great, had had its time of decay. He found that we had advanced with a rapidity which had no parallel; and he found that from this had sprung corruption, and discontent, and troubles in the land, which looked like dangers before us. Nations, like individuals, were chastened by the Almighty; they had their days of mourning. We were told that there was no danger—that men were governed by their interests, and that these would compel them to act with wisdom. Did the slaughters of India prove that the interest of the native people there was their guide? Did interest prevent the bloody wars of Cromwell? Had interest ever been so strong as passion? And was this great, young, half-barbaric nation to be hushed by its interests? As well might a woman attempt to still the roar of the ocean by a lullaby. De Tocqueville passed through this country twenty-five years ago from one end to the other, and he recorded that however many faults there were in the government, he found no one to complain of them; no man wished them changed. The people were all satisfied with their government, even with its faults. If he, or any other philosopher, should pass through this land now, from Maine to Georgia, would he leave that record? Did we not find the rich dissatisfied that they were governed by the ignorant and poor; the poor dissatisfied that they were not rich; those who were labourers dissatisfied that they were not in office, and working and seeking for it; those who were in office dissatisfied that they could not plunder more than they did? Did we not find the North dissatisfied with their Federal relations with the South, and the South dissatisfied with her relations with the North, and in all the land great and universal discontent, so that free citizens could not pass without being arrested, their business inquired into, and their progress stayed? Did not this mean something? He asked those who were elevated in the plane of intellect above the common mind, who were gifted with a keen vision which could look somewhat into the future, if, in the distant horizon of this land, they saw the day dawning, or was it filled with portents, the thick clouds of dangers to come? He had given serious reflection and deep consideration to that matter. Vivid as the memories of the past, clear as the sun at noon, and certain as the punishment of sin, evils were in the distance in this land which men would be called upon in our lifetime to meet. He had said this, being well aware that he was in advance of the times; the times would overtake him. And he would allow his reputation for folly or for wisdom to be determined by verification of his words in the years which were to come in our lifetime.”

*The Harper's Ferry Tragedy.*—The scene has closed upon the immediate actors of this singular movement, who survived, and were apprehended. John Brown and his companions have been visited with the last punishment, by the authorities of Virginia. But the end is not yet. John Brown died as he had lived—fearless and calm. Even his enemies have been compelled to acknowledge his intelligence, his fortitude, and his sincerity, and many of them even his piety. He has been hanged upon the gallows, but was his enterprise a failure? Most certainly not. He has given slavery a blow the most severe it has ever received in this land. A spirit has been roused on both sides, that will not be allayed until the system falls. The day of mobs and violence against free speech and a free press has returned, even in some of our Northern cities. The princely merchants of New York and Philadelphia are its resurrectionists. With them—exceptions there are—mammon is above righteousness, and humanity, and law. They are “sowing the wind, they will reap the whirlwind.” God is in heaven. His throne is founded in judgment and justice. They who dig pits for others, will fall into them. The day is at hand.

*The Theological Seminary.*—The Seminary, as already stated, opened with an encouraging number of students. Others have since come in; and it will be seen by the list published in this number, that there are now fifteen in attendance. So far all is promising—with the very serious exception that our congregations have not remembered distinctly enough that there is a Fund connected with this institution, upon which draughts are to be made. We hope this exception will soon be removed.

#### NOTICES OF BOOKS.

NO LIE THRIVES. A Tale. By the Author of “Charley Burton,” “The Broken Arm.” 18mo., pp. 297. Wm. S. & Alfred Martien, No. 606 Chestnut Street, Philadelphia. 1860.

A tale with a moral. It is well written, and intended to teach the young, particularly, that truthfulness, and not lying, is the safe and better way.

POOR HENRY; or, The Pilgrim Hut of Weisenstein. Translated from the German of Dr. Barth. 18mo., pp. 129. Presbyterian Board of Publication, Philadelphia.

Another volume of the “Series for Youth:” a German translation, and very impressively told.

JULIA'S VISIT TO THE ASYLUM. By Mrs. Sarah S. T. Wallace. 18mo., pp. 41. Presbyterian Board of Publication.

This is also designed for youth, but may profit persons of larger growth. A lady in the “Asylum,” once gay and worldly, wretched in mind, and bemoaning her fleeting days, without light or hope. A lesson for all who love the world and its follies, and so defer till too late, the concerns of their immortal souls.

THE PRESBYTERIAN SYSTEM, its Reasonableness and Excellency. By the Rev. Edwin Y. Hatfield, D. D. Presbyterian Publication Committee, 1334 Chestnut St., Philadelphia.

This is a 36 page tract, issued by the Committee of the General Assembly, (N. S.) We find many very satisfactory statistics and arguments, showing the reasonableness of the Presbyterian system of church organization and government, and especially in the contrast drawn between Presbyterianism and Congregationalism; but when the writer affirms “open communion” to be one of its elements, we must dissent very emphatically. We are also pained to find that this tract virtually gives up the “divine right” of Presbyterianism. However—guarding against these errors—it may be read with profit.

PLAIN SPEAKING. A Series of Practical Tracts. By the Rev. J. C. Ryle.

The Presbyterian Board have here placed together in one envelope, *forty-one* tracts, by a safe and good writer, which they dispose of for twenty cents. We commend them to the notice of all who would avail themselves of this method of doing good.

"WELCOME TO JESUS," is another package of 48 one-page Tracts, issued by the same Board, and sold for five cents.

We have received the "WESTMINSTER REVIEW" for October. Our readers are aware that this Review is characterized by very decided anti-Scriptural tendencies. It is one of the ablest of its class. The number before us contains, with others, articles upon "Garibaldi and the Italian Volunteers," and "Bonapartism in Italy," which are well worth notice at this time.

The British Reviews can be had of W. B. Zeiber, Third street, Philadelphia.

HELPS FOR THE PULPIT; or, Sketches and Skeletons of Sermons. By a Minister. Two Volumes in One. First American, from the Fifth London Edition. 12mo., pp. 679. Smith, English & Co., No. 40 North Sixth Street, Philadelphia. 1860.

So far as we have examined this work, we find the texts well selected, and the doctrines presented entirely evangelical. To such as favour the use of "helps" of this kind, this volume will be very acceptable.

THE PENTATEUCH AND THE BOOK OF JOSHUA. With an Original and Copious Critical and Explanatory Commentary. By the Rev. Robert Jamieson, D. D., Minister of St. Paul's Parish, Glasgow, Scotland. 12mo., pp. 178. Wm. S. & Alfred Martien, Philadelphia. 1860.

Commentaries, brief and well digested, are excellent helps, both for the private Christian and for the student, in the study of the Scriptures. This is such a one. It embodies, in one small volume, a great amount of suggestive exposition: the text being placed upon one page, and the commentary, as nearly as possible, on the opposite page. We have not had leisure to test it thoroughly; but so far as we have done so, it appears to be sound in sentiment, and perspicuous in statement.

THE PASTORAL OFFICE: embracing Experiences and Observations from a Pastorate of Forty Years. By the Rev. Reuben Smith. 18mo., pp. 105. Presbyterian Board of Publication, 821 Chestnut Street, Philadelphia.

There will be found in this small volume a very judicious summary of the pastor's care and duties. It may be read with profit. The "Experiences" are not without interest.

POOR ORPHAN'S LEGACY: being a Short Collection of Godly Counsels and Exhortations to a Young Rising Generation. Primarily designed by the Author for his own Children, but published that Others may reap the Benefit of Them. 18mo., pp. 67. Presbyterian Board of Publication.

This is an admirable little book. Its character and design are given in the title. Its author was Rev. John Thompson, who came from Ireland as a probationer in 1715. We would earnestly recommend parents to put this little work into the hands of all their children. The style is plain, and the directions most suitable and impressive.

A LIST OF SOME OF THE BENEVOLENT INSTITUTIONS of the City of Philadelphia, and their Legal Titles.

This pamphlet is designed to furnish the necessary information to those who would donate or bequeath property to these institutions.

It presents, in the number and design of the charities of this city, very interesting and creditable testimonies to the liberality and public spirit of its citizens. In all seventy-five are mentioned. It is prepared by two gentlemen of the Bar, and recommended by others.

We have received the "PRESBYTERIAN FAMILY ALMANAC" for 1860, prepared for the Presbyterian Board, and published by them. There is no better almanac. It is calculated for all parts of the United States, and besides denominational statistics contains some good selections and illustrations.

We have also received the 3d number of "THE PRINCIPIA"—a new weekly paper published in New York—edited by Wm. Goodell, the veteran abolitionist: Melancthon B. Williams, Publishing Agent. It is in quarto form, 18 pages, and is devoted to the "first principles in religion, morals, government, and the economy of life."

Terms, one dollar per annum, in advance. We are pleased with this number.

#### OBITUARIES.

Died, August 31st, in Topsham, Vt., MRS. MARGARET KEENAN, aged 70 years.

She was born in Templepatrick, county Antrim, Ireland, in which parish her ancestors found an asylum from persecution in Scotland, and enjoyed the ministry of Rev. Josiah Welch. She was educated in, and early became a member of the Presbyterian Church, Synod of Ulster. During the years 1810 and '11, she occasionally heard ministers of the Reformed Presbyterian Church, among whom were Stavely (the elder) and Paul; and in 1812 she united with this church, in the congregation of Carmony. From that time until her death "she abode fast by the footsteps of the flock, without wavering."

In 1822, in company with her husband and family, she removed to the United States, and settled in the congregation of Topsham, Vt., then under the pastoral care of Rev. Wm. Sloane. In this congregation she lived the life of an exemplary member, and died the death of the righteous. For several years before her death she was frequently much afflicted. Her trials were always patiently endured. She was a woman of more than ordinary amiability of disposition, was a kind and dutiful wife and mother, and she is now lamented by a large circle of friends and relatives. Others may be remembered more for their superior attainments, or natural endowments; but this "mother in Israel," who lived to see all her eight children enjoying the fellowship of the church and congregation of which she was a member, will long be affectionately remembered for her amiable disposition, her unassuming deportment, and her humble walk before the church and the world. Long may her influence as a faithful mother be felt upon the children and grandchildren who now mourn their loss!

[Com.]

Died, on the evening of Monday, Nov. 7th, 1859, in Mason county, Ill., of typhoid fever, RACHEL REBECCA, youngest daughter of Matthew and Rachel Mitchell, in the seventeenth year of her age.

Removed by death when approximating womanhood, and giving hope of further usefulness and comfort. To an only remaining and elder sister and two brothers, who have congenital cataract, she delighted to read, and was thus, in her place, "eyes to the blind," yet He who is infinite in wisdom, sees "the end from the beginning," in pursuance of his eternal purpose, saw fit to take her away. Her parents and relatives have ground to hope and trust that she is one of the number that "sleep in Jesus, whom God will bring with him."

[Com.]

Died, Nov. 18th, 1859, MR. ISAAC WILLSON, brother of the late Dr. Willson, in the 68th year of his age.

His disease was lingering, and, towards the last, distressing. He died peacefully, uniting, shortly before his departure, in singing the twenty-third Psalm. His large surviving family, and circle of kindred and friends, rejoice in the confidence that their bereavement is to him the greatest gain.

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

FEBRUARY, 1860.

THE MINISTRY AND INTELLECTUAL CULTURE.\*

YOUNG GENTLEMEN OF THE THEOLOGICAL SEMINARY:—It falls to my lot at this time to extend to you a sincere welcome to the privileges and labours of this school of theology, and with our cordial, fraternal salutations, to address you in a few words of instruction, and counsel, and encouragement. There is no deficiency of appropriate topics. Your destined work is itself of most ample scope, while it touches very closely upon all that is most interesting and worthy in human affairs, personal and social. Hence I might expatiate upon the ministerial work itself—upon its origin, institution, and author—upon its relations to the individual and to society—upon the traits of character, moral and religious, becoming the Christian minister—and indispensable to respectability, happiness, and usefulness in the pulpit and in the pastorate. None of these are subjects of subordinate importance: each of these deserves, and will require your careful and devout investigation. Still, I pass by these and kindred topics on this occasion; and, chiefly, for the very reason that their claims upon the attention of the student of theology are so manifest and pressing. Whatever the estimate put upon them in some other lands and times, none now and here will think of disputing or disparaging the necessity of a high appreciation of the ministerial office, and of the qualifications of heart and soul demanded of those who take upon them to fill such an office.

The topic which I have chosen is one not peculiar to any profession; it underlies all other qualifications for the higher departments particularly, of human activity; a measure of it is essential to every calling above the most menial: its value is recognised in the entire range of literature and science, and it is held very high by worldly men in what are styled the liberal professions, and in reference to affairs of state. But with all this, seen and acknowledged, it has not—in its higher degrees—been recognised universally as a pre-requisite to the efficient discharge of the functions of the ministry: and even where recognised in theory, it has not always met with a degree of attention, or called forth efforts for its acquisition commensurate with its all-pervading, comprehensive, and controlling character. I mean INTELLECTUAL CULTURE: the culture of the *intellect proper*, as distinguished from the emotional and active powers of the mind—the “Elaborative”

\* Introductory Address at the Opening of the Reformed Presbyterian Theological Seminary in Allegheny, November 8, 1859, by Jas. M. Willson.



faculty of Hamilton, and partially his "Receptive" faculty, comprising the discerning, thinking, judging, ratiocinative, imaginative, and æsthetic faculties; that department of mind which is concerned in the acquisition, comparison, arrangement, and expression of ideas: which has to do with the realms of thought; is antecedent to wise and right action: and when it occupies its lawful position, and is fitted for its functions, commands the entire life: that power which every effective speaker, writer, and actor—in the realms especially of ideas, of law, of morals, and of religion—must possess and maintain in a vigorous, well-directed, and conscious activity. I propose—

I. Some inquiry as to the nature of this culture—in what it consists. II. To show its importance in reference to the work of the ministry. And—III. To offer some practical suggestions deduced from the facts and principles previously submitted.

That the Intellect requires, and admits of culture, is too evident for argument. I allow, indeed, that some are born with a mental constitution so perfect—faculties so readily developed, and so justly balanced, as apparently to require little more than room and opportunity to expand and work. Intellect—precocious in grasp and activity, in the concerted and harmonious energy of all their special manifestations; so powerful, so intense, that not even untoward circumstances can quench their light, or stunt their growth, or hinder their ascent to the highest pinnacles of thought, and of renown among others. Such was Erasmus, the great reviver of classical literature in the sixteenth century;—such was Pascal, the scourge of the Jesuits, and equally great in every department of science and learning. Almost from infancy, these "giants" of those days moved with long and easy strides towards the high summits, whence soon they overlooked the whole field of knowledge, each in his own chosen range—advancing not only in knowledge far beyond the toiling masses prosecuting similar labours, but distancing even their teachers in the capacity to turn to good account their vast acquirements.

It must also be admitted that there are minds naturally unfit for high culture. For while some capacity for improvement exists in every mind—not excepting, as we now know, even the idiotic—there are minds that can no more be largely cultivated and refined, than a brick can be made to receive the polish of marble. They may acquire knowledge, may have a competent, and even large measure of that most useful of all faculties—common sense;—they may be religious and virtuous; they may occupy and fill important niches in the social fabric; they are to be honoured and trusted; but they remain, and will remain, in this life, comparatively destitute of that which I now denominate Intellectual Culture.

What is this Intellectual Culture? Wherein lies the difference between the cultivated mind, and the uncultivated? Is it possible to ascertain this?—and if ascertained, can we turn this knowledge to any practical account? These are interrogatories rarely put, and still more rarely answered, and yet it is manifest that some attempt should be made to solve them as a preliminary to any intelligent course of mental culture.

Let us then consider—1. The nature and conditions of Intellectual Culture. Sir Wm. Hamilton furnishes us the following definition:

“By intellectual cultivation, or intellectual development, I mean the power acquired through exercise by the higher faculties, of a more varied, vigorous, and protracted activity.” A correct definition, certainly, so far as it goes, but practically, of little value, because too indefinite and vague: it does not define the “Higher faculties.” I shall endeavour to render it more precise by considering the culture of the Intellect, successively in its negative and positive aspects. And—

1. *Negatively*: and here—(I.) This *Culture is not identical with knowing*, nor even with *the acquisition of knowledge*. That it is so, is a common error, and a very hurtful one, inasmuch as it infects parents, and even teachers, with the mistaken notion that the ends of education are attained in proportion to the amount of words or facts learned in the school: whereas, in the language of the distinguished metaphysician already quoted, “These stand in no necessary proportion to each other.” If an impressible and retentive memory bears, as I admit it does, a very important relation to intellectual culture—it is certain, it is universally admitted, that a strong memory may exist with a very slender allotment of the higher faculties. And, farther, it may be safely affirmed that the memory may be so overloaded by injudicious training, as to cramp the energies, and so impede the growth of other powers.

(2.) *Intellectual Culture is not identical with external polish—with refinement of manners*. If these are often found associated, it is owing but partially to any natural relationship between them. A certain connexion of this sort is evident enough, but as clearly each may exist without the other. Examples are constantly brought before us of high social polish—of that ease, and grace, and self-possession, and happy tact in adapting the looks, the words, and the demeanour, to the place and the company which constitute good breeding, while there is almost an entire want of genuine mental culture; and, on the other hand, though far more rarely, instances occur—some names celebrated in literature might be cited—where eminent culture of mind is almost entirely disconnected from any disposition or ability to do homage to the graces. That they are, however, so frequently met with in company with each other, is owing, in small part, to a true relationship between them, but mainly to the fact that those who prosecute a course of Intellectual Culture do so in circumstances which more or less also facilitate improvement in that which has been called “the minor morals.”

(3.) *Intellectual Culture is not necessarily attended by any marked good effects upon the passions or the will*. The passions are either mental exclusively—as pride, covetousness, ambition—or sensual, associated in their developments and indulgence with the bodily organization: They are the fire—or rather the steam—which impels the mental machinery. If the processes by which mental culture goes on have any influence whatever to restrain the latter class, it is only indirect, owing to the pre-occupation of the thoughts, the time, and the efforts, in another department of active exertion. That both *may go on together*—study, well-directed, and earnest—and enough, at least, of sensual indulgence to add fuel to the fires of appetite, is proved, alas! by many bad examples. Pride, ambition, and kindred passions—as they often furnish the immediate stimulus to intellectual effort, may,

in consequence, derive additional energy with every step of advance in Intellectual Culture. And leaving out of view such cases as these of both classes, there are multitudes in whom the growth of the intellect exerts little influence in any way upon the passionate part of our nature—none at all necessarily.

The will is that power which decides to action, or as it may be, to inaction. It is the mental machinery; itself receiving the direction of the understanding, and the impulse of the passions. This power is ordinarily rather impaired than strengthened by mental culture. It certainly is not strengthened, unless by that measure of knowledge, and that clearness of perception, which leave nothing to be sought for in the formation of fixed and unalterable volitions. Taking men as we find them, if we look for wills prompt and resolute, we will discover them rather among the ignorant and semi-brutalized denizens of the Egypts and Sodoms of our great cities, than in those classes which may be loosely denominated the educated or cultured. "The rowdy" has neither discernment to apprehend clearly the prudential objections, unless most palpable, to any action to which his passions prompt him, nor the conscience to feel the moral hinderance in his way. His mere will, moreover, has long stood for reason and right, and has gained in energy at the expense of his higher faculties. He acts with fearful determination, reckless and unflinching, until brought to with a strong hand.

In the cultivated, the will is rather enfeebled—partly because in the process of culture few opportunities have arisen to call out vigorous effort, and partly because the intellect has been sharpened to perceive not only reasons *for* acting, but objections *against* it, and the conscience has not been, ordinarily, blunted by a career in which its motions have been habitually disregarded.

So far negatively—the cultivation of the Intellect proper is not identical with knowing, or acquiring knowledge—nor with external refinement, nor does it necessarily secure any right ordering of the passions, or invigoration of the will. What is it, then? Where lies that distinction which all see and acknowledge between the developed and the undeveloped mind? This I proceed, in the

2d place, to illustrate, and with great brevity; merely furnishing hints, rather than attempting a full elucidation of a very comprehensive subject. And—

(1.) *Intellectual cultivation develops, and strengthens, and sharpens the analytic faculty*—that power of the mind by which it resolves any object of its attention into its constituent elements. If the object be material, analysis results in the actual separation—as in the hands of the chemist—of the various substances of which it is composed. If the object be mental—as a general idea—or a principle—or a doctrine—or a series of logical propositions—or the operations of the mind itself—any object of thought—the analysis is wholly mental. This is a primary faculty, and for all practical purposes in every department of human effort—particularly in the higher regions of art, of professional life, of literature, and of eloquence—of the highest value. And here all depends upon the ability to discriminate differences with clearness and certainty. A Raphael looks upon the landscape spread out in its beauty and magnificence. He discerns—not

merely the great features of the scene which manifest themselves to the common eye—but the minute differences of form, of colour, of light, of shade—and thus is enabled to reproduce it by pencil and pallet, in a representation, more or less perfect; and more or less perfect, just in proportion as this analytic faculty is developed and sharpened. With such an eye the sculptor looks upon the human face and form—the architect upon the models of his art—and even the ordinary craftsman, who rises above his fellows in the delicacy and high finish of his workmanship, excels them not in mere physical sensibility, nor in pliability of muscle, but in the mental ability to mark definitely the minute adaptations and touches which impart surpassing fitness and beauty. It is in all these cases—not the hand or the eye that is improved, as men commonly think and say, but the mental eye—the power of analysis—the faculty of intimate and discriminating perception.

These are instances of the special development of this power. In culture of a higher order—that which qualifies for literary investigations, and the peculiar functions of the public speaker—this power is invigorated in its application to general ideas and terms—to principles, their origin and modifications, to causes and effects, to mental states and exercises, to social relations: in short, to the things of the inner and immaterial, rather than the outer world; implying the power of observing, noting, remembering, and considering distinctly, the fleeting movements of the intelligence itself, and consequently, tracing its processes and the feelings which prompt and attend them—the power to observe and distinguish what passes around us—in separating, as in relation to the state or the church, those elements which, however combined, do really differ—a power indispensable to the effective reasoner, and to him who would illustrate his thoughts with truth and beauty. The profound judge who advised his unlearned friend to accept an important judicial station, accompanying his advice with the direction to do no more than announce his decision—making no attempt to explain its grounds, for the decision would probably be correct, the grounds assigned inevitably wrong or inconclusive, understood well both the worth of the able but uncultivated intellect, and the place and functions of the cultivated power of analysis as it catches and holds up to view the steps in the train of reasoning which the sensible, but crude, understanding fails to observe.

It is equally necessary, in the (2d) place, *that this culture be extended to the synthetic faculty.*

When the artist has successfully studied the various forms and hues presented by the landscape actually before him—has ascertained their relations and combinations—and has thus learned the effects resulting from certain groupings of light and shade, of form and colour, he may recast them anew, in imaginary combinations of mountain and valley, meadow and forest, river and town, earth and sky—in these new combinations rivalling the beauty and sublimity of nature herself. The sculptor examines with closest scrutiny the human form, marking every variety of contour, every swelling muscle, every vein as it defines its superficial course. He notes the outlines and combinations of every feature, and then re-unites them, first mentally, and afterwards in the working of some plastic material, or by the chisel, in a representation

surpassing in the symmetry of its proportions—in the faultlessness of its graceful lines and harmonious lineaments, all his models: achieving his greatest successes only as he has brought to their highest perfection his powers of comparison and synthesis.

In the mind endowed with general culture, there is a corresponding development of the same original faculty in the arrangement of new combinations, and the discovery of new relations among ideas, feelings, and principles, and these the more instructive and satisfactory as they embrace a more comprehensive field; combining in their higher unity many facts of history, of theology, of science, of law, divine and human, of mind itself in its feelings and experiences. This entire process begins with comparison, and judgment, and imagination, and is the more perfect and complete as the mind becomes capable of holding before it in one view, a larger mass of objects on which these faculties may be exercised intelligently and faithfully. And throughout, all depends on that primary quality of mind which discerns resemblances, analogies, and logical relations, amid apparent, and even real diversities, and follows these as they appear in the worlds both of matter and of mind, and between these two, although so diverse in all their peculiar phenomena. In these properties of mind—the analytic and synthetic—where capable of original observation and of forming original, but just re-constructions—lies that mysterious thing styled genius.

(3.) There is, as the result of the development of the analytic and synthetic faculties, the cultivation of taste, or the æsthetic faculty. Taste may be loosely defined as the feeling of beauty or attractiveness. It is gratified by the perception of harmony and congruity in the forms, proportions, combinations, &c., of material objects—diverse in many respects, yet seen in a certain unity. Thus the flower, the edifice, the landscape are beautiful. Or by the recognised relations of ideas in themselves not evidently approximate, it may be apparently remote, yet really allied, as these are so combined that the mind grasps them at one view. In a word, by unity amid variety. In some of its diversified forms this property exists in all minds. It may be rude and coarse: gratified, as in the savage, with tawdry, and even filthy ornaments, glaring colours, broad contrasts, with the scalp of an enemy. In civilized society we have ample illustrations of a similar low condition of the æsthetic faculty; in the same love of mere finery in apparel, and of the brightest hues, and these strangely intermingled and combined. In the pictorial art the untutored mind finds pleasure in the merest caricature of the human face, or of natural scenes. In matters of speech and writing, this coarseness is seen in a fondness for sweeping assertion, vehement style, trenchant denunciation, and extravagant rhetorical figures. The cultured—even the moderately cultured—taste, demands other, simpler, purer gratifications; strips off the ill-assorted finery of the savage, and substitutes the more delicate fabrics, and more just combinations which ever mark advancing civilization; removes the rough-paper swains and maidens, shepherds and shepherdesses, however interesting their attitudes and circumstances may be, in the stiff and high-coloured print that has its place in so many dwellings, the pioneer of better things, and substitutes the portrait or the landscape, more true to nature, in the happy blendings

and shadings of its colours and graceful outlines. In the regions of thought, while it need not lose, though it sometimes does, its desire for strength and energy of sentiment and expression, cultivated taste demands a justness of statement, a delicacy of handling, an order, propriety, and rhythm in the expression, a sparseness and chasteness in the adornments of figurative style, which, in their higher degrees, are entirely lost upon the strongest mind destitute of æsthetic culture.

Now, whence all this? I answer—without staying to confute the mistaken replies to this inquiry—that it has its origin chiefly in the condition of the analytic and synthetic faculties. In the one class they are weak, blunt, inactive, or whatever term may be selected to express their inability to apprehend any but the broadest differences and resemblances. In the other class they are acute, vigorous, rapid in action. They discern the minute—they grasp the various—they comprehend the many—they recognise all these in their visible or ideal unity. In the regions of thought, the cultivated have equally the advantage over their less favoured fellows. To them words expressing general ideas are the representatives of many individual objects: as these are suggested, the mind is filled, gratified, elevated. In fine, the old adage “that there is no disputing about tastes,” is utterly untrue. On no subject or faculty, can enlightened inquiry yield more manifest or profitable results.

(4.) *High Intellectual Culture requires, ordinarily, large knowledge.*

I have already affirmed that neither knowledge nor its acquisition is synonymous with mental culture. Still, this culture cannot be obtained without that exercise of mind, of which knowledge alone furnishes the materials and the objects. And inasmuch as nearly all minds are developed only by long and earnest attention to facts and ideas, we cannot look for a full development in any way that does not require, and ultimately terminate in, amassing stores of useful knowledge. The faculty of analysis attains its full vigour in any common mind—and even in the extraordinarily gifted—only as it is employed time after time, months, years, in the actual work of analysis. Still more does this hold of the synthetic faculty, which is in itself of a higher order, and more difficult to develop. With what patience must the incipient artist labour while he spoils many a canvas—the sculptor, while he disfigures many a block—the writer, while he blots many a line—ere he can take his place, and hold it with confidence and credit among his compeers in the same calling! In the region of literature, subject is studied after subject—language after language is analyzed—the thoughts of old and foreign writers transferred by the student into his own tongue—a host of beauties in idea and in expression are made familiar by frequent contemplation—the mind is long fixed upon some or many of the various departments of human science: and all, mainly, that this mysterious instrument, the Intellect, may be strengthened and sharpened, that so it may be fitted for the great behests of social, literary, or professional life.

(To be continued.)

(For the Covenanter.)

## CHRISTIAN COMMUNION.

“Then they that feared the Lord spake often one to another.”—MAL. III. 16.

Malachi was the last of the Old Testament prophets. As his name imports, he was a messenger appointed by God. True religion was in a languishing condition in the church and nation of Israel during his ministrations, as the whole tenor of his prophecy manifests, and there is reason to believe there was no revival until the opening of the New Testament dispensation. During this season of declension, of prevailing impiety, there were a few of whom special mention is made, that met together for Christian communion and prayer. Their character is described—“They feared the Lord, and spake often one to another.” The topics of conversation are not recorded, but it is not difficult to imagine what some of them were; the condition of the church, the means by which it was produced, and the mode of revival, the interests of their souls, and the fulfilment of those prophecies that referred to Christ. The example of these few is held up as worthy of our imitation. The fearers of the Lord should now, as well as in the days of Malachi, meet together at stated seasons, as God in his providence affordeth them opportunity, to pray, praise, and meditate upon some portion of divine truth. And—

I. Because the Redeemer has promised to meet with them in the means of grace. “In all places where I record my name I will come unto thee, and bless thee.” “Where two or three are gathered together in my name, there am I in the midst of them.” The desire of every believer when faith is active, is to have communion and fellowship with the Lord Jesus Christ, his Saviour and Redeemer, to meet and converse with him. David gives utterance to this when he says—“O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.” This is the reason why he delights in attending upon the instituted means of grace. For there he has intercourse with God the Father, Son, and Holy Spirit, and brethren bound up in the same covenant relations with himself. The promise which the Lord Jesus Christ has given, “that where two or three are gathered together in his name, there he would be present with them,” intimates not merely that society is a divinely instituted ordinance, but is an encouragement for the people of God to wait upon him in that ordinance. There they have communion; it is one of Christ’s trysting places. We look, for example, at the disciples. They are assembled together in an upper room in Jerusalem, on the evening of the Sabbath, after Christ’s resurrection. There is Matthew that sat at the receipt of custom; John, upon whose bosom Jesus leaned at the last Supper; Peter, who denied Christ, and whose countenance bore the marks of deep sorrow and contrition. Of the eleven there was one absent, Thomas; the subject of conversation was, doubtless, the events that had taken place at Jerusalem but a few days previous, when Jesus came and stood in the midst and saith unto them, “Peace be unto you.” That interview gladdened the hearts of the disciples; they were convinced of Christ’s resurrection; for “he showed them his hands and feet.” The Holy

Spirit was communicated; and Thomas, the absent member, not merely missed the interview, but his unbelief is strengthened by his neglect of that means of grace. Hence, when the disciples tell him, "They had seen the Lord," he must believe; but he says, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." People sometimes think there is not much harm in forsaking the assembling of themselves together. Very likely Thomas had similar ideas, but he experienced that it was attended with injurious consequences. On the next Sabbath the disciples are assembled; Thomas is present; when Jesus again stood in the midst, and said, "Peace be unto you;" and saith to Thomas, "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." Thomas's unbelief is dispelled. In the language of assurance he exclaims, "My Lord and my God!" It was the experience of this disciple, that, while absence from the social fellowship meeting for one day strengthened unbelief, that great advantage resulted from being present. There he saw and met with Christ; his doubts were removed, and he was convinced of the fact of Jesus' resurrection, and glorious triumph over death, hell, and the grave. And so with believers still. It is their experience that in the social fellowship meeting they have communion with their Redeemer, their unbelief is dispelled, their spiritual experience enlarged, and their hearts gladdened by meeting with the Lord.

II. The Redeemer hears their prayers. "The Lord hearkened and heard." God is the object of prayer, Christ Jesus the medium, and the Holy Spirit the author. "Through him," that is, Christ, "we have access by one Spirit unto the Father." The encouragement for personal and social prayer is ample. "Ask, and ye shall receive;" "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." "What is the use of praying?" is frequently asked. "Is not God unchangeable? Are not his purposes definitely fixed? Is he not omniscient? Does he not know what we stand in need of before we ask him?" Certainly, our prayers do not effect any change in his purposes, neither is it the desire of the child of God to do so. He seeks for things that are agreeable to his will. Our prayers do not give God any information in reference to our state, wants, and condition. Still, prayer is useful. It deepens our conviction of sin, impresses the suppliant with a sense of his need, awakens earnest anticipations for the blessing, and is the ordained means to obtain it. "The effectual fervent prayer of a righteous man availeth much." It was in answer to prayer that Israel prevailed against Amalek at Rephidim. It was in answer to prayer by Joshua, "that the sun stood still upon Gibeon, and the moon in the valley of Ajalon," "until the people had avenged themselves upon their enemies." It was in answer to the prayers of good king Hezekiah, and Isaiah the prophet, "that the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria." And if so, may we not anticipate that a number of Christians, met together for the purpose of interceding with God in behalf of themselves, the congregation with which they are connected, or the



church at large, will be possessed of an equal, if not a greater degree of efficacy? Certain we are, that one of the most remarkable outpourings of the Holy Spirit which the church has at any time enjoyed, was in answer to the prayers of a number of the followers of Christ assembled together to plead with her King and Head for the communication of the Spirit, to put him in remembrance of his promises. We refer, of course, to the day of Pentecost. The disciples had witnessed Christ's ascension from the Mount of Olives. With earnestness they watched his glorious triumph, "until a cloud received him out of their sight." They then returned to Jerusalem, and repaired to that upper room which had been consecrated by their Master's presence. "And they continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren." For ten days they are engaged in prayer, praise, and spiritual conversation. Many might deem them mad, fanatics, enthusiasts; but on the morning of the tenth day "they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." This was in answer to their prayers. They were baptized with the Holy Spirit, and fitted and prepared for the execution of the commission received from their Lord and Master. Before we compute the entire results arising from these ten days of prayer, we must calculate the three thousand that were converted during that day. True, Peter preached; the word was the instrument; the Spirit the agent that applied that word, bringing them to see their vileness and depravity, their need, and the ability and willingness of Christ Jesus to save. But it was in answer to prayer that the Holy Spirit was communicated to fit the apostles for preaching, and to apply the word spoken so promptly to men's consciences; and in the varied revivals that have taken place from that period unto the present, one instrument of bringing about revival and reformation in the church has been the prayers of the twos or threes gathered together in the name of Jesus. And have we not reason to believe that that communication of the Holy Spirit, which is to precede the overthrow of Satan's kingdom, and the establishment of the Redeemer's, shall be in answer to prayer? Christ Jesus hears and answers the prayers of his people. In many instances before they call he answers, and while they are yet speaking he hears.

III. The knowledge imparted in the society is blessed to the conversion of sinners, and edification of saints. One part of the exercises of the social fellowship meeting, is conversing on some religious topic suggested at a previous meeting. Ignorance has been styled the mother of devotion. It would have been much more correct to have styled it the mother of superstition, idolatry, and will-worship. One means by which we receive and impart knowledge, is by conversation. Language is the symbol of thought, the medium of imparting knowledge from one to another. And the knowledge communicated in the social fellowship meeting has been blessed of God—I. To the conversion of souls. Luke, the historian of the primitive church, presents a very striking illustration of this truth. Speaking of Paul and Timothy, he says:

“And on the Sabbath, he went out of the city, by a river-side, where prayer was wont to be made; and he sat down and spake unto the women which resorted thither.” It is well known that for a lengthened period after the ascension of Christ the gospel was preached in Asia by the apostles. The first European missionaries were Paul and his beloved Timothy. The call to propagate the gospel on the western continent, was immediately from God. In a vision of the night a man of Macedonia appeared to Paul, and prayed him, saying, “Come over into Macedonia, and help us.” Immediately they went, assuredly gathering that the Lord had called them to preach the gospel. On the morning of the Christian Sabbath, we have him repairing out of the city of Philippi to a river-side, “where prayer was wont to be made.”

In the passage quoted from the Acts of the Apostles, (xvi. 13,) there are some facts worthy of a very special mention. (1st.) There was a prayer meeting kept up at Philippi before Paul's visit, “where prayer was wont to be made.” We do not know how long it had been in existence, but the fact does not admit of doubt. (2d.) There was not a male member in that society on the occasion referred to, except Paul and Timothy. It was observed by women; hence “the women which resorted thither.” Their fathers, husbands, and brothers, may have been idolaters. They were probably poor; they could not procure a room in Philippi for lack of means; but they will not deprive themselves of communion with Christ and one another merely on that ground. They repair to the river-side, and offer up the supplications of their souls. (3d.) The exercises were prayer and conversation. Paul “sat down, and spake unto the women which resorted thither.” And—(4th.) This word spoken was blessed to the conversion of Lydia, “whose heart the Lord opened.” She renounced her former system of faith, and embraced Christianity, and dedicated herself and household to the Redeemer. And then—(6th.) It became the nucleus of a flourishing and important congregation. In a few days after the Macedonian jailer was converted, together with his household, and no doubt joined himself to them. Such is an instance in which God owned this means of grace; and did we wish for further illustrations, we might refer to the day of Pentecost.

2. It is blessed to the stirring and quickening of believers. “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” It is a truth substantiated by Divine Revelation, and the experience of the believer and the church, that these graces are prone to languish and decay. The evidences of their decay are, little delight in prayer, reading the Bible, and Christian converse. The result, indifference to covenant obligations, the withdrawal of the Spirit, and backsliding of the Christian. In what manner will we promote a revival in religion in the hearts of believers, and in the church, in seasons of spiritual declension? Is it by calling in the assistance of some organization outside of the church? We believe that Christ Jesus has given to his body the church all the ordinances that are necessary to her preservation and extension, to the conversion, quickening, and complete sanctification of her members. Hence, we think, that what is necessary to the revival of religion, is the more careful cultivation of personal godliness by pro-

fessors, cultivating the spirit of prayer, reading and meditating on the word of God, accompanied with self-examination, family religion, heads of households being careful to train their children in the knowledge, nurture, and admonition of the Lord, praying for and with them, and setting before them a godly example; for if religion be in an active state in the families of God's people, the church will feel its beneficent influence—and then, the meetings for prayer and Christian converse. Hence, in the days of Malachi, "they that feared the Lord spake often one to another." The time in which the prophet lived was one in which religion was very low. The priests were ignorant and selfish, the members of the church ungrateful, covenant-breakers, and robbers of God; general impiety prevailed; but even then these few met together for prayer and converse, and doubtless their meetings were eminently beneficial to their spiritual interests. A number of half-burned pieces of wood, in which there is some life, but which emit little light or heat, if brought together, will soon burn freely, and become useful; so Christians, if brought together to pray, read, and converse about their souls, or the interests of Zion, will stimulate each other to love and good works. Ezekiel is commanded to prophesy to the dead bones in the valley of vision; and as he prophesies, there is a noise and a shaking, and the bones come together, bone to his bone, and the sinews and the flesh come up upon them, and the skin covereth them. The skeleton is complete in every part. But one thing is wanted—life infused into it; and that life is imparted in answer to prayer. "Iron," says Solomon, "sharpeneth iron, so a man sharpeneth the countenance of his friend." The knife whose edge is blunted by use, is sharpened by whetting against another, or an instrument prepared for that purpose; and the intellectual faculties of the mind, and the graces of the Holy Spirit in the soul, are quickened by collision and intercourse with others. We can easily imagine the Israelites assembling together by the banks of the Tigris. As they reflect upon Jerusalem, once the joy and delight of all the earth, now destroyed; upon Zion, where their brethren had assembled for generation after generation to observe the solemn feasts, and where were the symbols of the Divine presence, now *desolate* and *forsaken*, especially as they see their own sins the procuring cause of these judgments, they sigh and weep, they hang their harps upon the willows, yet their intercourse upon such occasions was attended with beneficial consequences. Hence we have them pledging anew their attachment to Zion: "If I forget thee, O Jerusalem, let my right hand forget her cunning." So with our forefathers in other times, when in the providence of God the church was left without a standing ministry, after her Cameron, Cargill, and Renwick, had sealed their testimony with their blood, until the accession of M'Millan, this ordinance was made instrumental by the Head of the church in preserving purity of worship and doctrine, and in promoting personal piety. In times of Reformation it has been a means of bringing down the kingdom of Satan, and exalting and establishing the kingdom of our Lord and Redeemer; and in seasons of persecution and trial, it has prepared for suffering, preserved purity of doctrine, promoted unity among the sufferers, nerved them with courage in the hour of danger, and

stimulated them to be faithful to the death, that they might receive the crown of life.

IV. The Lord Jesus Christ takes cognizance of those who attend, and of all that is done. "A book of remembrance was written for them that feared the Lord, and that thought upon his name;" intimating that the King and Head of the church keeps a record of the persons attending the exercises in which they engage; and the part which each member takes in them. "It is an expression, after the manner of men, intimating that their pious affections and performances are kept in remembrance as punctually and particularly as if written in a book, as if journals were kept of their conferences." How few realize this! How few think that the Redeemer keeps the accounts of the meeting, for how trifling are the excuses that in many instances prevent from attendance! One is busy, and he cannot go; a second thinks the society is not so interesting as it should be, and he will not go; and a third feels backward to engage in the exercises, and he stays away. But how solemn the fact—the record goes on, the book of remembrance is written up each meeting of the society. We might reason with those who absent themselves, on either one or other of these grounds. "Take heed," we would say to the man of business, "and beware of covetousness. 'What shall it profit a man if he gain the whole world, and lose his own soul?' It is good to be busy, but the interests of the body should be subservient to the interests of the soul. Does the Supreme Ruler of the universe give six days of each week to labour and toil for ourselves and families, and is it possible that one hour and a half of each cannot be devoted to his service? Beside, when we in the exercise of faith take Christ's yoke upon us, we pledge ourselves to wait upon him in all instituted means of grace. Are those who neglect society, paying their solemn engagements?" Nor will it do to say that the society is not so interesting as we would wish; for, very possibly, such a state may be brought about by the negligence and indifference of the person or persons that urge this excuse. It is the duty, as it is the privilege, of all the members of the church, to infuse life into the society by their example, prayers, and presence. If the society be cold, if its members be indifferent, the way to make them colder and more indifferent still is by staying away, by forsaking the assembling of ourselves together; but the remedy is, the cultivation of Christian activity, provoking others by our example and exhortations to love and good works; for, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend;" and those who complain on account of backwardness, we simply remind them, the whole word of God is of use to direct us in prayer. The way to get away backwardness in prayer—whether in the family or the society—is to remember that neither long nor eloquent prayers are necessary to acceptance with God—that prayer is the breathing of the soul. Pray in private. Search the Scriptures. Store the mind with matter of prayer. Impress upon the mind a sense of your need. Depend upon the Holy Spirit, and cultivate a sense of the immediate presence of the heart-searching and rein-trying God. Faith will overcome such obstacles; but it should be borne in mind that Christ Jesus takes cognizance of those who sit and think upon his name. Christ Jesus is not merely present, but he takes cognizance of those who attend. And—

V. All such as attend from proper motives, to have real fellowship with him in this ordinance, he will highly exalt and honour. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." The day of which mention is made is the day of judgment. Having separated the good from the bad, the sheep from the goats, in the presence of an assembled universe, he will openly acknowledge all such persons as have served him as his own people—his, by the Father's gift, by purchase and power, and their own voluntary subjection—and welcome them to the enjoyment of the kingdom. "For if we suffer with him, we shall be also glorified together with him,"

C.

### LAYS OF THE COVENANTERS.

RENWICK'S VISIT TO THE DEATH-BED OF PEDEN, FEBRUARY, 1686.

Through the small and dingy lattice gleamed the last red beams of day,  
One wintry burst from the setting sun—where the dying prophet lay,  
Where, from his weary wanderings, with toil and suffering worn,  
He had come to close his pilgrimage within his native Sorn.

O rest thee, aged, weary one! be all thy conflicts past!—  
Lone dweller in the wilderness, rest calmly at the last!—

The change hath touched his countenance, so wan, and fixed, and cold,  
And shivelled up his frame that was so stalwart and so bold;  
His unshorn locks and matted beard in strange, wild clusters hang,  
And the frequent start and shiver tell how near his dying pang.  
But bright the sunshine on his brow!—the brow which God had given  
To those who are his gifted ones, the messengers of heaven.  
For his the lofty impulses—the clear, far-sweeping ken—  
That have stamped him as a holy seer among the sons of men.

O rest thee, aged, weary one! be all thy conflicts past!—  
Lone dweller in the wilderness, rest calmly at the last.

His eyes are closed, but not in sleep—he murmurs forth a prayer—  
"That poor and wasted remnant, Lord, do thou in mercy spare,"  
The wolf hath burst into the fold, the shepherds they have gone,  
In all our hills and valleys round, we are not left with one.  
O Israel's Shepherd, guide the flock, the yearlings gently bear,  
That poor and wasted remnant, Lord, do thou in mercy spare!  
O sun that shines in Scotland! there shall be a dread eclipse;  
But the words of terror died away upon his feeble lips.  
And the latch is opened softly, and a pale, sick youth appears,  
Whose term of life hath numbered little more than twenty years,  
Tho' something of the rosy bloom peeps from that faded cheek,  
And those dove-like eyes with tenderness and youthful yearnings speak,  
Yet ye may see that toil and care, and sleepless thoughts have crushed  
The gentle blossoms that might in his young heart have flushed:  
And youth and strength, and soul and life, as first-fruits he hath bound  
Unto the altar's horn! and there may they in peace be found!

As he entered, Peden raised his eyes, and asked the stranger's name,  
And what the errand was for which to this lone place he came:—  
"Father, my name is Renwick—I have come to speak with thee—  
To see thee in these troublous times, and crave thy prayers for me!"

The old man's face with something flushed between the scowl and sneer,  
For false reports against the youth were scattered far and near.  
"Are you the Renwick that has made such noise throughout the land?  
Turn round about, and let me view your measure as you stand,  
Narrow thy shoulders, trail thy limbs! slim youth! thy heart is bold,  
If thou dost think that thou alone canst Scotland's Church uphold!"

“O father, do not mock me thus! To thee my spirit cleaves!  
 The railing Shimeis pain me not, but thy least whisper grieves,  
 The noise and strife are not by me; my Lord's reproach I bear;  
 And in the scandal of his Cross I also have my share:  
 They seek to drive me from the land—a hissing and a scorn!  
 O father, hear and pity me! my heart with grief is torn!”

The old man softened as the dew, and Renwick's hand he takes—  
 “'Tis a bloody land—a treacherous time! we walk on asps and snakes.  
 Sit down by me, and tell me o'er the story of thy life,  
 For well I know that cruel words cut sharper than the knife.”

He leaned upon the truckle-bed; whilst keener than a lance,  
 The old man watched him with an eye, before whose searching glance  
 The traitor and deceiver oft like drunken men had reeled,  
 And all their leper-spots laid bare, so long and well concealed,  
 But Renwick's pure and noble mind with meekness met the gaze,  
 With look as sweet as the lark doth greet the morning's first bright rays;  
 And, leaning on the truckle-bed, old memories stirred again,  
 And rushed upon his parched soul, like a summer burst of rain.

He told how, from his mother's womb, he was vowed unto the Lord,  
 And from his childhood he was taught to lisp the Holy Word:  
 What bright celestial glimpses in his youthful dreams he saw!  
 Then how his tender heart was wrung by the terrors of the law!  
 What demon-shapes danced round his steps, and held his thoughts in thrall,  
 And the candle of the Lord went out, and blackness covered all;  
 And all this goodly frame of things was a dry and barren clod,  
 Till, gasping in his agony, he groaned—“There is no God!”  
 But as the watchman, spent and chill with watching out the night,  
 Sees earth again put on her robes of pure and natural light;  
 Even so on Renwick's darkened soul the Sun of Righteousness  
 With healing on his wings arose to brighten and to bless!  
 He told how Scotland's gaping wounds made his young heart to bleed,  
 And he prayed that God would give him strength to help her in her need:  
 How 'mid the sobbing crowd he stood who saw old Cargill die—  
 Then forth he rushed to solitude, and spread his hands on high,  
 And sealed his mother's vow in heaven—the aged, widowed one;  
 The strong in heart, the great of faith, who loved her only son,  
 O tenderly, most tenderly! yet ever longed to see  
 That where the “Crown and Covenant” led, his post or march should be;  
 He soug it the faithful remnant out, the brave contending band,  
 Who would not yield to Antichrist dominion in the land.  
 But homes forsook, and spoiling took, in rocks and caverns lay,  
 And worshipped there their fathers' God, and looked for coming day,  
 And made a rampart of their hearts, their life-blood freely gave,  
 To save the Zion of their souls from being Babylon's slave.  
 He told how, after prayer and fast, and wrestling with the Lord,  
 They with one voice had chosen him to labour in the Word;  
 How godly men in Groningen had laid on him their hands,  
 And how the Spirit made him free, untying all his bands.  
 Through storm and danger and man's wrath, he reached his native shore,  
 And still, amid reproach and grief, his Master's cross he bore;  
 And he lifted up the standard where the Darnead waters flow,  
 When Muldron's wild and desolate heights lay thick with drifted snow—  
 He lifted up the standard where old Cargill laid it down,  
 Where Cameron left it as he rose to wear the Martyr's crown.  
 To the hungering souls in Scotland he had broke the bread of life,  
 And shunned all innovations, and all bitter roots of strife;  
 But chief of all, his aim had been to guard with faithful hand  
 The gospel's native purity, and the Covenants of the land.  
 Because he could not dance in step with the piping of the times,  
 And dreaded all compliances as heaven-defying crimes,  
 Those that his brethren should have been, did all affection quench,  
 Nay, cut him from all fellowship even as a rotten branch.

“Schismatic! Jesuit! whited Devil!” these were the names that rung  
 From the Presbyterian Issachars who had lost the ancient tongue;  
 And afar in mountain solitude—no succour, no relief—  
 He had kept the chosen flock together, in danger, storm, and grief.  
 While thus he told how best-loved friends were severed from his side,  
 Tears of deep agony gushed forth, and mournfully he cried:  
 “Wo’s me that I in Mesech am a sojourner so long!  
 That I in tabernacles dwell to Kedar that belong!  
 My soul with him that hateth peace hath long a dweller been;  
 I am for peace, but when I speak, for battle they are keen!”

“My son! my son!” with broken voice the dying saint exclaimed,  
 “How sore, how undeservedly hast thou, my son, been blamed!  
 And I, too, have defamed thee, I!—but I am punished now,  
 When thou standest at my dying-bed with clear and open brow—  
 A chosen vessel of the Lord, which I have sought to shiver:  
 Lord, from this weak and erring clay make haste and me deliver!  
 I am an old man, soon to leave this troubled scene below;  
 Then stay awhile, and speak with me, and pray before you go.”

And he spake with him most cheeringly, with a reverent, tender love,  
 And he prayed as they alone can pray whose hearts’ home is above!  
 He prayed that, in his own good time, the Lord would grant release,  
 And let his servant, worn with age and toil, depart in peace;  
 That all his works and sufferings with acceptance might be crowned,  
 And the fruit, in ages yet to come, might gloriously abound.  
 The old man wrapt him in his arms, and kissed him brow and cheek,  
 Whilst Renwick pressed the clay-cold lips, and strove his love to speak;  
 But the fountain of his soul was stirred, and he sobbed, in heart oppressed,  
 And down he sank, and his burning head he laid on Peden’s breast.

“Weep not for me, my son! in peace and quietness I die,  
 As here beneath my brother’s roof in Auchincloch I lie,  
 Not far from Ayr’s old murmurings, by bank, and rock, and tree—  
 Mine eyes shall close safe from my foes—then do not weep for me!  
 But O, the young and tender Vine! with its first and precious birth—  
 The ruthless spoiler lays its boughs and promise in the earth!  
 Long, long and bitter could I weep to think of such a sight!  
 Ah, Scotland! it is yet to come—thy darkest hour of night!”

Whilst the words were trembling on his lips, a startled look he cast,  
 As if the rustling of a wing had o’er his body passed;  
 He raised him on the bed, with strength which time had little marred,  
 Like a rock whose sides the winter storms and mountain streams have scarred.  
 Like Elijah on the mount he sat, and turned an earnest ear,  
 As hearkening to the still small voice whose whisp’rings floated near:  
 With utterance chok’d yet stern he spoke, and his eye with splendour glistened,  
 And Renwick trembled as he gazed, then bowed his head and listened:

“A bloody sword! a bloody sword!  
 Forged and furbish’d by the Lord!  
 For thee, O Scotland! ’tis unsheathed—  
 From thy martyr’d saints bequeathed!

“Many a weary mile and day  
 Shall we walk in Galloway,  
 By the Nith and by the Clyde,  
 Through Ayr’s borders far and wide,  
 And never see a chimney smoke,  
 Never hear the crowing cock,  
 But behold the desolation  
 That must fall upon this nation!

“Many a sweet conventicle,  
 In the glen and on the hill,  
 Hast thou had, O sinful land!

“But another is at hand [dream!  
 That shall shake thee from thy day  
 Many a sermon, like the May beam—  
 Precious seasons—gracious dealings—  
 Holy, heavenly soul-revealings—  
 Have in by-past times been thine;  
 God hath preached in love divine:—  
 But because thou hast abhorred  
 The Law and Covenant of the Lord,  
 He shall preach by fire and sword!

“Darker shades begin to thicken,  
 And the tyrant’s rage shall quicken,  
 And the church shall reel and stagger,  
 As hollow friends and cowards drag her,  
 From the west sea-bank to the east sea-  
 bank,

Horsemen prance and sabres clank;  
 And not a gleam from sun or star  
 To tell the wanderers where they are!  
 The vain and false ones shall disown  
 Christ's sole kingly crown and throne;  
 He shall be again denied,  
 And afresh be crucified,  
 And for a season he shall lie  
 Buried ignominiously.  
 But the stone shall be rolled back,  
 And his winding-sheet shall crack,  
 And he shall rise the Mighty One!  
 And his crown be as the sun,  
 Shining o'er his gather'd host,  
 Not a jewel shall be lost,  
 Nor the golden ball be dim:  
 Praise and glory be to Him!

"Then the Remnant shall come forth,  
 From holes and caverns of the earth,  
 And Scotland's widow'd church look  
 brave,

"And a 'bonny bairn time' have!  
 Her Maker shall her husband be,  
 And her second progeny,  
 Out-number and out-strip the first.  
 But this house of Cain, accurst—  
 Steeped in treachery and blood—  
 Freedom, like a rolling flood,  
 Shall sweep them hence for evermore  
 From the throne and from the shore.  
 Our Lord shall soon a feather twist  
 From the wing of Antichrist.  
 And this York, that treads down all,  
 Like a wither'd leaf shall fall:  
 And never shall a Stuart reign  
 In this ransomed land again.

"Times of trouble—times of fear!  
 People of the Lord, keep near,  
 By patient waiting, fervent prayer,  
 To the Lord, whose seal ye bear;  
 For only praying folks can pass [ness!]  
 Through all this storm and wretched

He sank forwearied like a steed which at length hath reached the goal,  
 His flesh too weak to bear the throes of that rapt, prophetic soul:  
 Some moments as in swoon he lies, with strange low mutterings,  
 As one on whom the shadows press of dread unearthly things;  
 But again he lifts his eyes that beam with a beatific grace,  
 And with a father's yearning heart, he looks on Renwick's face.

"'Tis time to part. Not far from hence the Slayer hath a den,  
 And I know the night shades gather thick around old Blaxeden.

"Rough is the path before thee, planted thick with thorns and briers,  
 And a spirit, meek and fearless, and a wary step requires,  
 And thy feet are soft and tender yet: but keep a constant eye  
 Unto thy Master's will, and thou shalt quit the stage with joy;  
 While they who walk with stately step, and bend their neck in pride,  
 Shall soil their garments, and be fain their squalid looks to hide,  
 Who trust in self, are forth at sea in a frail and broken ship;  
 Who build their church upon the breath of a prince or courtier's lip,  
 Are building on the shifting sand, or on the fleeting cloud,  
 And stand they may, so long as they are tools to serve the proud.  
 Trust thou for ever in the Lord! for everlasting strength  
 Is in his arm, and he shall rise to plead thy cause at length!"

[*The Free Church Magazine.*]

## KANSAS CORRESPONDENCE.

Leavenworth City, Dec. 10th, 1859.

REV. JAS. M. WILLSON,—DEAR SIR:—I do not know that I can spend this evening better than sending you a few names of gentlemen whom I have succeeded in getting to subscribe for your invaluable monthly, (the *Covenanter*;) and hope that although this is a small beginning of *Covenanter* principles and the *Covenanter*, that the end is not yet. I trust ere many years roll round that the *Covenanter* will not only have a larger circulation in this fair Territory, but that the *Covenanter* banner will be unfurled, and her great principles, which are as refined gold, will be proclaimed from the pulpit ere long in this young territory, which bids fair to be a state this coming season. Her principles should be appreciated here. For true freedom she has always battled and stood pre-eminent. Her banner is stained



with the blood of a noble set of worthies, who set their faces against British oppression, Popish and Prelatic tyranny. So is the banner of the Free State party in Kansas stained with the blood of men who battled against Federal influence, slavery, and border-ruffianism; and now, like the Covenanters of old, although their rights have been trampled upon and disregarded for a time by men in power, she comes out of the conflict stronger than ever; and as Covenanters have always contended for true freedom, and opposed all forms and kinds of slavery, I do not see why they should not come in and possess a part of the rich legacy—the rich and cheap lands of Kansas. Although Covenanters are debarred, at least a good many of them, as is the writer, from the benefit of the pre-emption law, not being born citizens of the United States, and for conscience' sake cannot swear allegiance to the Constitution, yet by coming here now they can get rich lands at government prices, or they can buy second-hand very low. I have now resided two years in this young city; and although very corrupt, yet I have witnessed a great change of society in the past two years. There are a good many good citizens here. We have what is called a "Sunday law." It is strict, though not enforced as well as it might be. Our population is about twelve thousand souls, and we have the following church organizations:—two Roman Catholics; one Episcopal; one Campbellite; two Methodist, North and South; one Baptist; one German Methodist; one Congregationalist; two O. S. Presbyterian, North and South; one United Presbyterian, of whom the enclosed list of names are members. Please send each of them a copy of the Covenanter for the ensuing year, commencing with your December number. Send them to my care, Box 296 Leavenworth City. We have a great deal of excitement here at elections. The border counties are Democratic, but the Territory throughout is Republican. The border counties were settled by a great many from Missouri and Southern men; consequently they are yet in the majority, but are gradually losing strength. Both parties pretend to be Free State. Every thing else is very unpopular, and would not win with the masses. The Republican party is not what it should be; but as it goes in for free speech and free soil, it has my sympathies, and I hope the time is not far distant when it will come out in its full strength and make war on that hideous monster, slavery, in and out of Kansas. Trusting that the Covenanter vine, which was planted, and is kept and watered by the great Head of the church, may yet take deep root here, and spread and grow throughout this land, and that her order, which is pure, may fill this land, and have a prominent influence in Kansas, which will, ere long, be a Free State, and a home for the oppressed of all lands and of all tongues,

I am yours very respectfully,

SAMUEL COCHRAN.

---

“THE TRUE PSALMODY” AND “THE PRESBYTERIAN  
MAGAZINE.”

A review of the work entitled “The True Psalmody,” appeared in the above “Magazine” for June, 1859. We like the spirit of the “Review,” but object to its argument. It touches upon one para-

graph only, that which replies to an objection to the position taken by the advocates of uninspired songs in the worship of God. The objection is thus stated in the work reviewed; and, as it passes without comment, we presume the statement is considered full and fair:

“It has been supposed and urged that the singing of the Psalms of Scripture, in a New Testament sense,—‘with our hearts and minds full of the New Testament Commentary,’ is somehow a warrant for the making and using of hymns: and this upon the principle that ‘it cannot be wrong to express in words, in the worship of God, what it is right to conceive in thought.’ It has also been stated, in this connexion, that ‘the most rigid advocates of an Old Testament Psalmody, first comment, and at the close of his commentary, the minister counsels the people to sing as he has expounded!’ And it is added, ‘It comes to this, that we must choose between a prose commentary which can neither be remembered nor sung, and a metrical comment which all may hold with their hands, and look upon with their eyes, and render vocal with their tongues.’”

The reviewer, moreover, regards the argument contained in the clause, “It cannot be wrong to express in words, in the worship of God, what it is right to conceive in the thought,” as “going to the root of the whole matter.”

Now, on this we remark—

1. That it relates solely to the “thought” of one who sings the Bible Psalms. The reviewer does not attempt to reply—he could not—to the general argument against “hymns.”

2. It can, possibly, refer only to the “thought” of the individual singer. Of course, while we sing, we should sing intelligently: we should have our *minds*, as well as hearts, exercised in the service. But, let it be remembered, it is “*our*” minds. Hence—

3. How does the reviewer infer that *we* have the right to take *our* thought, and casting it into a metrical form, present *it* as *all* that is contained in the Psalm, or any particular portion of it, and thus require every other worshipper to sing, not the Psalm which the Spirit of Christ has furnished us, but our “thought?” The Psalms are full of meaning: they contain a great fund, not of “thought,” but of *thoughts*. Who is authorized, though he be as great a master of rhyme as Dr. Watts, to thrust *his* “thought” upon us, and compel us to take it as embodying the entire rich treasure of holy truth and gracious experience? In singing the same Psalm, different worshippers may, consistently with the expressions contained in the Psalm, and directly flowing from them, excite various “thoughts:” each employing the divine word in that aspect which suits his own particular case; just as different readers have suggested to their minds various “thoughts” out of the abundance and fulness of the Scriptures *read*. The reviewer would shut up each singer—and by parity of reasoning, each reader, to one “thought,” and that not the “thought” of God in all its largeness and manifold applicability, but *his own*. Hence—

4. The “sin”—we use his word—is as great as if we were to *substitute* “Brown’s Paraphrase” for the Bible: for, let it be remembered again, the singer—on the “Imitation Psalms” principle, and in its practice, has not before him the word of God, but the word of man. The reviewer’s doctrine would furnish as good a warrant for replacing the Bible by “Henry’s Commentary”—he refers to this also—for the Bible, as for replacing the book of Psalms by a paraphrastic Psalm book.

5. The reviewer imagines that he can make something out of the practice of "explaining the Psalms." He could, were this explanation enforced—justly—upon the hearer and the singer as furnishing the "thought" that he must think while singing the Psalm. But who supposes this? As well might we imagine that the commentator or the preacher binds the reader's interpretation of Scripture—that the commentary might be, not only safely, but with great profit, substituted for the Bible. If the exposition is correct, it gives the meaning of the Psalm; but this is to be in the "thought" of the singer, not because it has been the "thought" of another man, but because it is in the Psalm. And how does he know it to be there? He has the Psalm before him, and can judge—does judge. He is in a very different position from that of the man who has in his hands the "thought" which some other man has gotten from the Psalm, and put into his *hands*, leaving him no opportunity to exercise his "private judgment." This is to serve him rather worse than—in theory, at least—the Papists serve their poor people. These *profess* to give the judgment of the church on the Bible,—the former, only to give the judgment of some poet. Hence—

6. The "argument" of the reviewer is not only to be rejected in its "principle" as having any bearing upon this controversy—or furnishing any defence of human compositions in worship, but should be denounced as calculated to fasten the chains of ignorance and man-worship upon the church of Christ. It is about the most obnoxious of all the defences of "Imitation Psalms."

#### BETTER RULERS.

The "Presbyterian Witness," in an article entitled "Pray for your Rulers," draws a sketch—by no means favourable—of the political condition of our land, and then speaks of the rulers of the country in the following terms:

"Two or three years ago we heard a Congressman remark that he knew of but three members of Congress, beside himself, who totally abstained from the use of ardent spirits; that there were very few men who paid any respect to religion, and that most of them did not regard the Christian Sabbath; but they spent that day in political caucuses, and in other preparations for their schemes in the national legislature. It is generally known that a large number of the members of the state legislatures are not subordinate to the laws of political honesty, courtesy, temperance, virtue, and supreme reverence. They are not models of correct living to be imitated by those for whom they profess to legislate, but the contrary. There is a vast diversity of offices held in our land, the incumbents of which, for the most part, are irreligious and time-servers."

It then proceeds, as follows:

"How is the evil of corruption in our rulers, to be remedied? Will the answer be by agitation? So far good. Agitation by speech and by the press. Let there be careful, opportune action in primary meetings of the people and at the polls. But these efforts will be of little avail, unless Christians do, in a lively sense, acknowledge that civil government is an ordinance of God, and that for its wise and wholesome direction the blessing of the God of nations is requisite. This can certainly be procured by personal application at the throne of grace by Christians throughout the land. All devout followers of Christ in our several communities ought again and again to implore the Divine blessing to rest upon all in authority."

We certainly do not disparage prayer, but we are not entirely sure that the direction here given is altogether opportune. It seems to us

that Christians should begin farther back. With what confidence can they go to a throne of grace and ask for Christian rulers, while they are sending men to Congress, &c., who, before taking their seats, must swear to a Constitution in which religion has no place—which repudiates, by its silence, the “Higher Law”—which forbids any legislation in favour of religion—which binds those who take the oath to sustain it to uphold the iniquity of slavery? It strikes us, that the true and *only* place to begin the work of reforming the rulers of the country, is to amend the fundamental law of the land. First, get a Constitution that will require the government to be administered upon godly principles, and then ask God to bless and guide its deliberations.

#### PETITION TO CONGRESS.

The following is very encouraging. We hope that efforts will be made in every part of the country to procure signatures to this petition. It is clearly a duty required by the times.—ED. COV.

TO THE EDITOR OF THE COVENANTER:—Allow me, through your columns, to communicate some information respecting the practical workings of the petition to Congress, prepared by our last Synod.

In the united congregation of Springfield, Greenville, and Sandy Lake, we have been circulating it with marked success, and have met the warm sympathy and hearty co-operation of brethren in surrounding churches. Ministers and members of the various Presbyterian, the Methodist, and Baptist churches, have cast their influence in its favour, and, by their signature, given their voice for a Scriptural government, and the Bible as its “higher law.”

We have considered—and the result has justified us in it—that the petition is an excellent means of presenting to the people the views of the Covenanting Church on civil constitutions. As it does not involve the duty of dissent, and refusal to exercise the rights of citizenship under the existing government, it secures the signatures of many who are not yet willing to stand, with us, aloof from the polls; and even if that for which it asks be not immediately obtained, yet it discharges the duty—1. Of the church as a testifying society, disseminates truth where it is circulated; and, 2, refutes the charge that Covenanters, while they object to matters as they stand, will take no steps for their improvement.

We feel anxious—very anxious—to know what other parts of the Church are doing on the subject; and hope that, ere the present Congress adjourns, we may be able to lay before it this petition, with the signatures of the entire Covenanting Church, and a vastly larger number from the friends of national religion in other communions.

Στεφανος.

January 4th, 1860.

(For the Covenanter.)

#### CONTRIBUTIONS FOR PUBLIC PURPOSES.

The following statement of the average amount contributed for public purposes by the members of various Presbyterian Churches is suggestive, and I hope may be of some use in exciting our people to

greater liberality. I obtain the average per member by dividing the whole sum reported, by the number of communicants. The average is, in many instances, there can be no doubt, really less than I have made it; for while the whole sum contributed is in every case reported, the full number of communicants is not given. I reject the fractions:

General Assembly, (O. S.) average per member, . . . . .	\$3.05
General Assembly, (N. S.) do., . . . . .	1.96
United Synod, Presbyterian Church, (South,) do., . . . . .	5.26
United Presbyterian Church, do., . . . . .	41
Reformed Presbyterian Church, do., . . . . .	81
Reformed Protestant Dutch Church, do., . . . . .	10.21
Presbyterian Church, (Canada,) in connexion with Estab. Church, Scot., do., . . . . .	5.65
Presbyterian Church, (Canada,) do., . . . . .	6.83
Presbyterian Church, (Nova Scotia,) do., . . . . .	5.22

I write this communication with two objects in view. One I have already suggested, namely, as a means of producing greater liberality. We see that while in the Reformed Dutch Church the members contributed \$10.21 each, we do not contribute one-tenth of that sum. It may be said the Reformed Dutch are wealthy; but this cannot be said, I judge, of the Presbyterians in Nova Scotia, and we see they contributed at the rate of \$5.22 each per annum. My other object is to call the particular attention of all your readers to the source of my information. I find these statistics in "The Presbyterian Historical Almanac," edited and published by Joseph M. Wilson, Philadelphia. The volume recently issued is the second of a series, which I hope will be continued for many years. But this hope cannot be realized, unless the author and publisher be adequately supported in his highly praiseworthy design. I regret to say that, as yet, this is not done. There are about 10,000 ministers, and at least 30,000 elders in the Presbyterian churches of which we have notices in this volume, and yet only 1,700 copies of this periodical have been sold. The work clearly shows that much time and labour have been spent in its compilation; there has also been no inconsiderable outlay of money. All our ministers should have a copy; and I feel persuaded that there are many elders, and other members of our church also, who would highly prize it. I would earnestly recommend all to send to the author and publisher for a copy. His address is No. 111 South Tenth street, Philadelphia. The price is \$1; and the postage, when prepaid, 12 cents.

R.

\* \* Reformed Presbyterian please copy.

#### PHILADELPHIA PRESBYTERY.—ORDINATION.

The Commission appointed by Philadelphia Presbytery to ordain and install Mr. W. W. M'Millan in the Baltimore Congregation, met in the Reformed Presbyterian Church, in that city, on the evening of 26th December.

Members present;—Ministers—S. O. Wylie, J. Kennedy. Elders—Wm. Brown, second congregation, Philadelphia, J. Smith, Baltimore.

The candidate delivered the pieces of trial assigned by Presbytery. The manner in which these portions of Scriptures was discussed gave evidence of ability in expounding the Word of God. These, as also

an examination in Hebrew and Greek, Didactic and Polemic Theology, Church Government and Church History, were unanimously approved.

The Moderator, Rev. S. O. Wylie, preached the ordination sermon from Col. i. 28; discussing as the leading topics of the sermon—*First.* The subject of preaching—The Lord Jesus Christ in relation to the work of redemption—Christ as the eternal Son of God manifested in human nature—Christ as the sole ground of the sinner's acceptance with God. *Second.* The manner of preaching. It is an official proclamation of Christ, and reconciliation to God through him—Warning and admonishing every man as to sin, and as to duty—Instructing men in the knowledge of all revealed truth. *Third.* The end of preaching—To present every man perfect in Christ Jesus,—perfect, as justified and accepted in Christ Jesus,—perfect, as beautified with his image and holiness,—perfect, before Christ at his appearing. Concluding by observing that—The vocation of the preacher is the most dignified and honourable to which a man could be called—What manifold and imperative claims upon our attention does the ministry present!

This able, eloquent, and interesting discourse was heard with marked attention by a large audience.

The formula of queries having been proposed and answered in the affirmative by Mr. M'Millan, he was in the usual form ordained to the office of the ministry, and installed pastor of the congregation. The charge was then delivered to the pastor, and also to the people, by J. Kennedy.

We trust that the relation thus constituted may be most happy and lasting in its results; and we commend both pastor and people "unto Him that is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy." [Com.

#### AFFAIRS ABROAD.

*The Waldenses.*—The war in Italy has furnished this people additional opportunities in their work of evangelization. Dr. Revel thus writes to the "American and Foreign Christian Union:"

"Italian evangelization in Tuscany is at this moment satisfactorily progressing. We have encouraging news from that quarter. It seems that upon the religious, as well as upon the political ground, the spirit of a true liberty, under the ægis of order and organic subordination,—a condition essential to the establishment of a real and durable society,—is spreading among those brethren who have allowed themselves to be carried away by Plymouthist ideas. We have at the same time directed all the strength and all the agents that we could spare towards the theatre of war. We have not succeeded in obtaining from the Government the official recognition of our ministers as almoners attached to the different corps d'armée. The Waldensian church being only tolerated according to the provisions of the constitution, we could not pretend to be put upon the same footing as the ministers of the same State; but we have obtained what in our eye was the essential point, that is, the privilege of circulating freely in military hospitals and in ambulances our religious books: we have even been admitted into the various forts where were kept prisoners of war.

"All the military hospitals of Piedmont have been regularly visited: those of Turin by our evangelists from the capital; those of Casal, of Asti, of Alexandria, Tortona, Voghera, Vercelli, and Novara, by the evangelists of Alexandria and Voghera; those of Genoa and its vicinity by our evangelists from Genoa. I have myself visited the hospitals of Vercelli, of Novara, Milan, and Brescia. Two other

evangelists have made nearly the same tour: one of them was settled for a short time at Milan; while the other, who from that mission had returned sick, no sooner recovered from his illness, than he resumed with devoted zeal his labours of love among the wounded and the dying in the hospitals. Such a mission is excessively fatiguing, both morally and physically; and yet our ministers endure all things cheerfully: they feel that they can do a great amount of good to those poor wounded soldiers, crowded and piled one upon the other by thousands in those churches suddenly converted into hospitals; having as their only society no one save their own companions in distress, who answer only by cries, tears, and sighs, extorted from them by intense suffering. If we can only give a glass of cold water to allay the devouring thirst occasioned by the heat and by their wounds, or if we are permitted to sympathize with them, to speak to them affectionate words dictated by that love with which the Saviour has loved us all, we esteem that a sacred, a blessed privilege.

“As soon as the war was suspended, and while diplomatic efforts were being made to secure peace, our soldiers were placed in permanent localities, by which arrangement it became an easy matter to visit them regularly. One of our evangelists has recently devoted himself to that work; already he has held with them meetings for edification at Bergamo, Milan, Brescia, and Chiari. Another evangelist will in a short time also visit them.

“In order to give you some idea of the feelings of our soldiers, and of the good accomplished among them by those pastoral visits, I take the liberty to communicate to you extracts from various letters of those soldiers enlisted under the flag of Victor Emmanuel, who are also soldiers of the cross. One of them wrote last month:—

“After the sad and burning days of summer, after the fatigues, privations, and perils of war, we are permitted to see the return of days of repose, in which we may recover new strength for future emergencies. We have left with regret the lovely town of Salo, and the beautiful banks of Lake Garda, where we held in open air our religious meetings. There we used to meet for prayer under the azure vault of the firmament, and also to read for our mutual edification some chapters of the Bible, which not only strengthened us, but also comforted us in the days of danger and suffering. God has ever been faithful and good to us; he has been our constant help in every time of need; he has granted us abundant favours, for which we desire to bless him.

“Here at Chiari, since it was impossible to continue our meetings in the open air, as we were anticipating the rigours of the winter season which is approaching, we have determined to rent a room which we shall turn into a house of prayer. There we hope to meet to read the good word of the Lord. The last Sabbath in September all our brethren met with one accord to inaugurate our new place of worship by songs and thanksgivings to the Lord. We all felt a particular need to bless and praise him that in his mercy he had preserved our lives, that in future we should serve him with more zeal and love.

“We agreed among ourselves to have religious meetings every Sabbath, and that during our interviews our time should be spent in reading and meditating upon the Gospel of St. Mark. It is our intention also to meet on Thursdays to pray together, and to read some portions of the Old Testament, which perhaps we have too much neglected. When we received the letter which informed us that a minister was making preparations to come and visit us, and that he desired also to preach to us the word of truth, our hearts were gladdened, and much more did we rejoice when we learned that he would administer the Lord's Supper. We looked upon that communication as a signal favour from the Lord, and we received it with lively joy and deep gratitude. We gave thanks to God, and prayed that the journey of his servant might be abundantly blessed.

“On Sabbath the railroad station was crowded with brethren who had flocked from the surrounding country. We had beforehand advised them by letters of the intended visit of the minister. They came at the appointed hour of four o'clock. The services commenced, and after prayer and singing we listened with the deepest attention and interest to the explanation of the 36th Psalm. It was very evident that the minister had made himself thoroughly acquainted with our situation, and the words of exhortation which he gave us were as opportune as they were profitable. We partook afterward of the Lord's Supper. It was the second time that we had the privilege of celebrating it since the war, for we had celebrated it a few days before the invasion of Piedmont by the Austrians. On both occasions there

was much solemnity and meditation: there was also much edification to us all. But I must say that the second time of the administration of the Lord's Supper, that sacred rite acquired a greater importance in consideration of the numerous and imminent dangers of war from which we had just escaped, by the gracious and special protection of our blessed Saviour. Oh, may the God of all mercy bless and watch over those who have come to us and brought us so much consolation!

"We have in Lombardy, wherever we can find any Waldensian soldiers, small re-unions or meetings for edification. They thus form centres of evangelization, and their influence is felt among their companions of Romish confession.

"We have, moreover, an evangelist at Milan, who is to labour to establish a missionary station for Lombardy. We have employed, since that country has been opened to us, agents and colporteurs of the Bible and religious tracts: at this moment we can count *four* brethren who are earnestly at work. In a single month one of our colporteurs has distributed more than *nine thousand* tracts among the soldiers, especially among French soldiers.

"We have also endeavoured to do good to Austrian soldiers. We have distributed Magyar Bibles, as well as German and Italian Bibles. What happiness did those poor wounded Hungarian and Bohemian soldiers experience in receiving in their own language the word of God! How eagerly did they listen to the few words of consolation from the mouth of Protestant ministers! As many of us speak German, and as nearly all Hungarians understand that language, it was quite easy to converse with them.

"I shall not attempt, for it is impossible, to describe the joy of a poor wounded soldier from Hanover. His wounds on the battle-field made it necessary to have him transferred to one of our hospitals. There he received the visits of an evangelical minister, and before dying he had the privilege of partaking of the Lord's Supper. Our various missionary stations established several years ago are still in operation. They continue to progress, I cannot say very rapidly, but I may say surely. Political commotions and the shock of war have not materially affected them. Many members of the several congregations have rather been established in the faith."

*Belgium.*—Some progress is making in this Popish kingdom. A missionary, addressing the same magazine, says:

"Never have our colporteurs been better received, nor has the account of sales been so considerable, as this year. There are to be found every where persons desirous of being instructed in the truths of the gospel; and if the priests did not persist in speaking of the reading of the Bible, even in the approved versions, as the most pernicious of all reading, every one that can read, especially in the working and agricultural classes, would procure for him or herself the word of God. *The violence of the clergy against the dissemination of the holy Scriptures is extreme; never have they made greater efforts to keep them out of the hands of the people.* We could instance a great number of villages where *the priests burn* all the New Testaments they can lay hands upon, and insist on their flocks doing the same. Their opposition, nevertheless, only partially impedes the development of the work of colportage. In places where the sale had been small, not to say insignificant, it is become very considerable. Thus, in the province of Namur the colporteurs met almost every where either an extreme indifference or a fanatical repulse. Now the colporteur who works in that province has sold, since the 10th of January last, 672 copies of the holy Scriptures, and 1,172 various religious books.

"Among the Flemish populations colportage has always been very difficult, and the sale very limited, whether because instruction among them is of small extent, and that a very small number of persons can read, or because prejudices there are more numerous and more deep-rooted than among the populations that speak the French language.

"But within the last two years the work there has become much less difficult, and the sale has risen to the amount which it formerly reached in the Walloon country."

*France.*—The Papal priesthood are at this moment most active in opposing the efforts of the French Protestants. The "American and Foreign Christian Union" says:

"We have frequently advised our readers of the hostility of Roman Catholics to the propagation of pure Christianity, and of the organization in France of a Society whose object is to arrest the work of evangelization which for a few years



past has been carried on there with much energy. Finding that the breaking up of meetings assembled for divine worship, dragging pastors, evangelists, and others to jail, the imposition of fines and various disabilities, did not stop the growth of Protestant feeling, nor withdrawals from the Romish communion, recourse has been had by the Papal hierarchy to the publication of pamphlets and tracts containing caricatures of Protestantism, falsehoods, and whatever might be supposed likely to prejudice the cause of the gospel, and embarrass its advocates and friends.

"The Society of *St. Francis de Sales*, which has the work of calumniating and opposing the Protestants especially in charge, last year had realized a total of about *seven million francs* for the prosecution of its designs. We have been furnished with some of its publications, which are scattered with profuse hands throughout the districts where evangelical missionaries labour, and have rarely seen more disregard for truth, more weakness and malignity in any writings, than are combined in them.

"The lad, Thomas Whall, who figured in the school rebellion in Boston in March last, is made the subject of one of the tracts, and by the grossest perversion the case is made to exhibit Americans (Protestants) as extremely *intolerant* and *unjust*. Having drawn the picture to suit the purpose intended, the writer says: 'Such is the intolerance, and such the justice of our poor deluded American brothers!'

"That our readers may see to what the Romish priests will descend, and also to what annoyances our friends in France are subjected while striving to promote the interests of evangelical religion, and be led to pray for them more earnestly, and to aid them more effectively, we submit the following copy of a tract which is much used by the priests, and which, by its affectation of wit, and ridicule, and reasoning, is much relied on for discrediting Protestantism and all its associations. But the poison is furnishing its own antidote. The hostility is overwrought. The *people* are beginning to see the malignity and dishonesty of the priesthood, and of those under their control, and the work of evangelization goes on encouragingly."

*Germany*.—Never was this Confederation of States, included under the common name of "Germany," more divided and agitated, politically, than now. There are three parties: one, the "New Gotha party," is labouring for the consolidation of all the States under the leadership of Protestant Prussia; another, for concentration under the headship of Austria; another, for the formation of a new and great State, or rather Confederacy, of all the smaller States, to act as a balance to the former great powers, and also as a bulwark against France. A correspondent of one of our leading secular papers thus describes, in detail, the purposes of these parties. Speaking of the first:

"In their most sanguine expectations, their *Ultras* take it for granted that Austria, sooner or later, must go to pieces, and that then the whole of Germany will be constituted as one sole and undivided empire under the Prussian sceptre. Few, however, are bold enough to follow this lofty flight of political imagination; and as it is impossible that Prussia could annex the whole of Germany so long as Austria exists, the party is sometimes called the *Kleindeutsche Partei*, i. e., the party of *Little Germany*. People of other countries, however, will always best understand its essential character by simply styling it the Prussian party. It is, in the affairs of Germany, what Sardinia and its adherents are in the affairs of Italy—endowed with an excellent appetite to swallow the whole country, but satisfied for awhile, if it must be, with a good piece of it."

Of the second, he says:

"Diametrically opposed to the party just described is the *Grossdeutsche Partei*, or party of *Great Germany*, which may be called the Austrian party. The fundamental position in the platform of this party is this: that the empire to be formed by the German nation, at any rate, and whatever might be its organization, must include Austria with all her present dependencies. Germany—thus runs the argument of this party—must neither lose the North Sea and the Baltic on one side, nor the Adriatic on the other; nor can she suffer that the mouth of the Danube could ever be shut to her commerce, and not the slightest doubt can exist of the certainty that every square foot of Austrian territory east of Venice, detached from the Empire, must become the prey of Russia, while all she has lost and may still lose in Italy, must fall under the supremacy of France. Every loss of Austria, every piece detached from her territory, is a gain to the hereditary enemies of Germany, with whom, sooner or later, the German nation shall have to wage a war for existence.

The destruction of Austria would result in Europe being altogether annexed to Russia, or being divided between Russia and France. In reference to the fate of the smaller German States, which the Prussian party simply intends or advises to swallow, the Austrian party keeps a more decent silence, and not less reserved is this latter party in reference to the intended political organization of *Great Germany*."

#### Of the third:

"The natural interest of the rest of Germany, placed between the two overgrown members of the Confederation, and threatened by the ambition of both of them, doubly dangerous while the necessity of a thorough change is felt throughout the nation, has produced a third party, which may be called that of the German Triarchy, or the *Trias*, as the designation has been brought in use. In a sectional sense, it is the party of South-western Germany, or Germany Proper; but the real sense of the platform is that the minor States of the present Confederation should neither be swallowed up by Prussia nor by Austria, nor divided between the two, nor remain what they are now—the sovereign but powerless and insignificant members of an ill-constructed and loose confederacy—but should unite into a more compact body, strong enough to defend its independence, and to stand on an equal footing with Prussia and Austria, and that these three German Powers, namely, Austria, Prussia, and this projected South-western Commonwealth, should form a close offensive and defensive alliance, destined to form the nucleus to a Confederation on a larger scale, capable of withstanding the aggressions of France and Russia for ever, and to become the centre of a United States of Europe. A separate republican party does not exist in Germany at the present time, not even in secret."

*Hungary*.—In last Covenanter (Belfast) we find the following resumé of the condition of the Presbyterian Church in that oppressed kingdom :

"As, during the last few weeks, the Protestants of Hungary have assumed the attitude of calm and resolute resistance to the ordinance of the despotic Emperor of Austria, and his Jesuit counsellors—as their few remaining liberties are threatened by the proposal, which, it is said, has been recently adopted at Vienna, to send some 30,000 Popish soldiers to occupy the garrisons and military posts in Hungary; and as the issue of the present struggle will be watched with intense interest by all who love the cause of civil and religious liberty, we may be excused for presenting to our readers a somewhat fuller statement of the position of parties in this important affair. We shall cordially rejoice if any thing that we state be the means of awakening a solemn and prayerful interest in the condition of our oppressed brethren in Hungary.

"The Protestant Church in Hungary—divided into two large sections—the Lutheran and the Reformed, has, for more than three hundred years, under deep and bitter oppression and wasting persecution, contended for the principle of self-government, and her divine right to possess it, against the wiles and perfidy of the Romish hierarchy. All along, the Presbyterians of Hungary—for the government of the church is strictly Presbyterian—nobly acted upon the principle of supporting their own ministry, and providing for their institutions of learning, and resolutely refused to be stipendiaries to the State for the accomplishment of these objects. The Protestant Churches, Colleges, and Schools of Hungary, were never State property, but were all raised by the nobles, gentry, and peasantry, at their own expense, and almost always in spite of Austria. The whole charges of these churches, maintenance of the ministry, professors, teachers, schools, &c., have been exclusively defrayed by the Protestants themselves, from the Reformation till the present hour. Frequently has this property, including hundreds of churches, through violence and Jesuit schemes, been taken from them by Austrian persecutions; and, again and again, have the Hungarian Protestants reclaimed the stolen property, building new churches and schools, and endowing them. Various attempts have been made at different times by the Government to bring the Protestant Church in Hungary into the pay of the State, that it might be brought more completely under its control. All proposals of this kind have constantly been refused by the Protestants of Hungary—they judging rightly, that the poverty of their churches, with restricted liberty, was greatly to be preferred to the undoubted slavery which would ensue, if they accepted the pay of a Popish Government—and to the apostacy both of ministers and people, which would be the sure result. In the year 1849, when the Hungarians had achieved their short-lived independence, and Kossuth, a Pro-

testant, was in power, they were offered a State endowment, but the Lutheran and Calvinistic Synods unanimously rejected the offer. They nobly remarked, in answer to the proposal of the National Government—'Your Government is friendly to us, but your place may soon be filled by our historic enemies. We will remain, as we have ever been, free; and claiming that the State shall act towards us in harmony with the known treaties of Linz, Vienna, Szatmayer,' &c. The Hungarian Protestants have every right to stand resolutely on this ground of independence, for it was won by them after vigorous and severe struggles. Four great wars—each terminating in favour of the Protestants, extorted from Austria these treaties in 1608, 1647, and 1791—according to which the Protestant Churches are guaranteed their self-government, the right to hold Synods, make their own laws, direct their own schools, and manage their own funds by persons freely elected for this purpose. When the liberties of Hungary were taken away, at the close of the short war of independence, and the country was placed under martial law, the despotic order of Marshal Haynau, issued in 1850, completely deprived the Protestant Church of free and independent action—prohibiting the meeting of Ecclesiastical Courts, and subjecting the whole interests of the Protestant Church to the control and dictation of a Popish State. Yet, even amid the horrors of proscription and oppression, the Protestants ceased not to utter a faithful protest in favour of their Scriptural rights and liberties. In a petition of the Calvinistic Church, addressed to the Emperor Francis Joseph, in 1851, the following noble sentiments occur:—

"Most gracious Sire,—We ask not for ease, for this is not the place of our rest, nor for outward good which vanisheth; but we beg for *liberty of conscience*, which is now denied us by the civil power.

"The cause of our suffering is to be found in the Edict of his Excellency Baron Haynau, of 10th February, 1850, by which the rights of the Protestant Churches, which they have enjoyed for centuries, are, by one stroke of the pen, annihilated. Our Reformed Church, in the constitution which has been acknowledged for 300 years, declares that the apostolical form of church government is the model which we follow, and yet we have seen the day when, by military power, another form of government is forced upon us, as if neither the apostolical pattern, nor the experience of 300 years, were sufficient to teach our church how she ought to be governed. . . . Most gracious Emperor! the peace of Vienna and of Linz, as also the treaty of Szatmar, which was guaranteed by Holland and England, as also the coronation oath of your Imperial Majesty's predecessors, have faithfully secured to us freedom of faith and conscience; and yet by this Edict our rights are so trampled on, that we must regard these treaties as empty words, and we can see no reason why the present "martial law" should deprive us of the rights of conscience; for the "kingdom of the Lord Jesus must not suffer violence." We here remember the words of your Majesty's predecessor, Maximilian I.:—"To rule over the conscience is to take forcible possession of heaven's citadel;" and in his letter to General Lazarus Schwendt, he says, "Affairs of the Church can never be settled by the sword."

"It is also no comfort to us that this Edict is provisional, for the eternal truth of Christ can never be subject to the temporary enactments of man. We therefore pray your Majesty to remove this Edict, and restore us our independence as a church, and allow us to manage our ecclesiastical affairs in the Presbyterian form, which we regard as apostolical, and, therefore, as the only proper mode of church government. We lay on the freedom of our church courts the same stress which John Knox laid on it when he said, "It is all one whether they take from us the freedom of the church courts, or deprive us of the gospel." We enter, then, a solemn protest against all limitations of the freedom of our Presbyterian Church courts, and declare ourselves unable to discharge our duty as a church, either to God, or your Majesty, or to our people, without liberty, freely to exercise our ecclesiastical functions. We do not wish that amount of liberty which your Majesty has granted the Roman Catholic Church, by dispensing her from the Imperial "placet" in her ecclesiastical acts. No, we much rather desire that the Government should have an opportunity of seeing how anxiously we strive after every thing which is for the honour of our king, for the good of the State, and for the well-being of the church. We want freedom only in so far as will allow the representatives of the Protestant Church to carry out their principles. . . . Most gracious Emperor, we, Protestants, adhere faithfully to the command—"Let every soul be subject to the higher powers;" and the more faithfully we observe the injunction—"Render unto Cæsar the things which are Cæsar's," do we demand the right "of rendering unto God the things that are His." We are ready to serve your Majesty with our property and our lives; but we must serve our God with our heart and conscience."

“The recent Edict of the Emperor, of 1st September last, has been condemned and refused by both classes of Protestants in Hungary, on the strongest grounds. The Helvetic Confession, the Calvinists, numbering two millions of members, have held Synods, in two of her four superintendencies, and reject the Imperial patent, because—1. It has no legal basis, but rather is a plain violation of national treaties. 2. It deprives the church of its right to self-government and self-legislation, and places the religious affairs of the Protestants under the self-instituted jurisdiction of the State. They object decidedly to several of the chief enactments of the Edict,—such as giving the State the power to issue ordinances binding the Protestant Church—declaring the elections of the church to be only valid when confirmed by the State—making the superintendents and elders *employes* of the State, receiving State pay—and granting to the State the right to superintend the schools, choose the books and teachers, &c., thus poisoning the fountain, and effectually preventing the increase and extension of the Protestant Churches. The other section of the Protestant Church in Hungary has likewise taken decided ground against the Imperial Edict. The two bodies—numbering 3,000 ministers and 3,000,000 members—have boldly taken their stand, and nobly refuse the toleration which the Austrian Emperor, at the instigation of the Jesuits, has offered them, and which they rightly regard as sapping the foundation of their very existence as a portion of the visible Church of Christ.

“The Austrian Government is evidently uneasy at the agitation of this subject. True to its despotic instincts, it first positively prohibited the Protestants of Hungary from complaining of, or making any demonstration against, the Imperial Patent of 1st September. Hence it has recently led the journals of Vienna to assert that the Protestant agitation in Hungary is dying away. So far, however, is this from being the case, that, despite of the ministerial prohibition, the Protestants of the Comitatus of Presburg, at a meeting held about a month ago, protested against the Imperial manifesto, and voted an address to the Emperor, praying him to restore full liberty of action to the Protestant Church. The Protestants of the Comitatus of Pesth have likewise held a meeting, presided over by Baron Gabor Proney, a high Conservative nobleman, at which they adopted a petition, claiming that the Emperor should restore to them the liberties which were wrested from them by Haynau, in 1850, would authorize the meeting of a Synod, which they say has alone power to reform the Protestant Constitution, and that he would order his ministers not again to touch the liberties of the Protestant Church. It is worthy of remark that these two Comitatus, that are now acting in concert, were formerly widely separate in their political views—that of Pesth being the centre of Liberalism, and that of Presburg being strongly Conservative. The latest intelligence is, that the Protestants of Hungary are every where preparing to support their leaders in this movement. Though there are considerable fears, arising from the despotic character of the Austrian Government, and the machinations of the Jesuits, there are not wanting, at the same time, hopes that the Hungarian Protestants may succeed in the present struggle for the church's independence. By suffering and patience they have hitherto succeeded; and Austria is not now in a condition to refuse the reasonable demands of any large class of her subjects, if they are energetically and perseveringly pressed. A large number of the oldest and most powerful families of Hungary have had Protestant ancestors, and some are still Protestants. It is thought that a majority of the whole Roman Catholic laity in Hungary side with the Protestants in the struggle, from their dislike to the priests, because of their abetting the despotism of Austria, and to the Concordat. It is said that this fact is well known to the Imperial Government, and hence that they are so anxious to pacify the Protestant agitation. It deeply concerns all who value the spiritual liberties and independence of the church, and who seek the overthrow of mystical Babylon, to sympathize cordially with the Protestants of Hungary in their present efforts and trials, and to aid them by earnest and persevering prayers.”

*Norway and Sweden.*—We have noticed frequently, in our exchanges, references to a religious movement in these countries. It is some years since it began, and from all accounts it has gained in extent and efficiency. Protestantism of the Lutheran type is the established religion in these kingdoms, but has degenerated very largely into mere formalism, with an intermixture of Rationalism. Of the movement to which we refer, Rev. Mr. Scott thus spoke lately in Belfast :

“I greatly rejoice to find a most decided and extensive religious movement in

Norway. I met with two devoted converted theological professors, connected with the University of Christiana, and they assured me that at least one-fourth of the theological students attending the University were considered by them converted men,—a very delightful prospect, indeed, for the future of the Norwegian Church. I may mention one incident in Norway to show the sovereignty of God in his working in connexion with the extension of the kingdom of Christ. There is a small town in the extreme north called Tronsheim, in which I was told there was scarcely a family without some member being in earnest concern for salvation. In regard to Sweden itself, the awakening—for they term it awakening, rather than revival—is so extensive, that you can scarcely find a town, a village, or a hamlet, where there is not a little company of believers united together, and edifying one another in love. I would be disposed to consider that at least 200,000 persons have been awakened, out of a population not exceeding three millions. There are not at present any remarkable physical manifestations in connexion with the revival. I believe one great means of promoting the conversion of souls is the simple reading and expounding of the Word of God, though they are not at all averse to elaborate discourses. Let me observe here, that it is one evidence of the reality of the work of God, that there is an immediate severance from the world, and mere worldly amusements, on the part of those who are brought under this work of grace. I conversed with several ladies, who told me that, from the time of their experiencing the love of Christ, they could not attend balls or dancing parties, not because they found any specific rule against it, but because they received a taste for something purer and better, and they felt it their duty to nourish a taste for aliment suited to it. I have found, also, that the literature of the country is really becoming changed. I had a lengthened conversation with the principal publisher in Stockholm, who has acquired considerable wealth by the translation and publication of British novels and French novels. He assured me that he had no sale now for that sort of literature—but that translations of Dr. James Hamilton's works, translations of the "Tongue of Fire," and such like works, were now in far greater demand than the former kind of publications. I should observe that he put into my hand "The Vineyard of the Labourer," the translation of which was executed by a member of the Royal family, the Princess Eugenia, who seeks to promote the best interests of the people with whom she stands connected. In a town where, twenty years ago, I knew a Christian man, who told me he had not a Christian companion, there is now a large place of meeting, and several thousands who are joined together in spiritual fellowship. In the neighbourhood of that town I was invited to spend a midsummer's day, and an arrangement was made for two out-door services. In the early morning there were 500 gathered together, and at half-past two in the afternoon there were more than 3,000 persons brought together to the service. These 3,000 people represented, I would say, a distance of 80 or 90 miles in circumference on the day in question, and I was told that they had learned, instead of the holiday-making connected with midsummer, to make it a holy day, the people gathering together to hear the word of God, and unite in prayer. I had to spend a couple of days with the family of one of the chief nobles of the country—perhaps one of the wealthiest too, and a highly accomplished man, who some years ago was savingly converted to God. He desired that I should pay him a visit for some time; and when I went, I found that his entire household consisted of converted persons. I learned, also, that a great number of his tenantry had been brought to God through his instrumentality."

These statements are but the reiteration of what has been frequently affirmed by other competent witnesses.

#### AFFAIRS AT HOME.

*Congress.*—At this date (January 26th) the House of Representatives is yet unorganized. The time has been spent in making speeches, chiefly by Southern men and their allies, and these made up largely of threats of disunion in case a Republican President is elected. It is a strange and ominous scene, and shows clearly that this government does not stand very firm. The Republicans have a large plurality, but cannot elect a Speaker by their own strength. We care very little for the issue. The leaders of this latter party are far from being thorough anti-slavery men: they profess great zeal for the "compromises" of the Constitution.

*Nebraska.*—We have received the message of S. W. Black, the Administration Governor of this Territory. It contains much interesting information regarding the growth, the natural capabilities and prospects of the Territory, which he represents in a very favourable light. The Legislature lately passed a law prohibiting slavery, which the Governor *vetoed!* Still, it cannot go there. The act of the Governor is a mere insult to the North, and humble humiliation to Southern dictation. Surely a day of reckoning is fast approaching.

## NOTICES OF BOOKS.

THE CHRISTIAN HOME; or Religion in the Family. By the Rev. Joseph A. Collier, Kingston, N. Y., Author of "The Right Way," (a Prize Essay.) 12mo., pp. 198. Philadelphia: Presbyterian Board of Publication.

FAMILY RELIGION; or the Domestic Relations as regulated by Christian Principles. By the Rev. B. M. Smith, Professor of Union Theological Seminary, Virginia. A Prize Essay. 12mo., pp. 210.

These are excellent books, and contain very much useful instruction—useful both to parents and children. They are both upon the same topic, and both follow the same general outline. Still they are very far from being similar in details. Both may be read with great profit by all parents and children who wish to know, and are desirous of performing their duty. The latter work is more minute than the former; but in the section relating to the "Responsibilities of Masters and Servants," the author takes for granted the rightfulness of human bondage, and ignores the fact that the fundamental nature of that system precludes the possibility of the practical application of his principles, save in isolated cases.

A PLEA FOR THE PROPER OBSERVANCE OF THE SABBATH. By John Graham, D. D., Liverpool, England. Pp. 23.

This is a well-written pamphlet, "designed to awaken attention to a subject which is greatly neglected," even more in this country, perhaps, than in Great Britain. The author discusses—I. "*The Sabbath as an institution of perpetual obligation.*" On this subject we extract the following:

"Then we find the law of the Sabbath imbodyed in the decalogue. The moral law is perpetual and unalterable. None of its precepts are of a temporary duration. Our Saviour came not to destroy, but to fulfil it. He magnified and made it honourable. . . . But if we deny the perpetual obligation of the Sabbath, we do what we can to alter and annul the law of the Ten Commandments. We find it enshrined within the sacred centre of these commandments, and we cannot reach it to interfere with its obligation, without trenching on the sanctity of the other commands, and loosening the ties wherewith they bind the conscience. The first speaks to us with divine authority of the object of worship, the second of those objects which ought not to be worshipped, the third of the manner and spirit of worship, and the fourth of the time specially set apart for the exercises of worship. But deny the perpetuity of the Sabbath law, whilst you allow the other commandments to remain in force, and you represent God as commanding us to worship Him, without securing a portion of time that shall be sacred to His service."

Dr. Graham then considers "*How the Sabbath should be kept.*" In reference to the relation which works of necessity and mercy have to Sabbath observance, and appealing to the example of Christ, he says:

"Thus He who perfectly fulfilled all the requirements of the moral law, and who 'called the Sabbath a delight, the holy of the Lord, honourable,' did certain works on that day, and triumphantly vindicated himself against the charges of the

caviller and the hypocrite, on the plea that they were demanded on the score of necessity or of mercy, so that, instead of being secular they were Sabbath works, and ought to be performed on that day."

As to mere bodily rest and recreation, the author forcibly observes:

"Then, mere animal rest and recreation, such as the class of persons in question plead for, are but those of the ox and the ass. Man is something more than the beast that perisheth. 'There is a spirit in man, and the inspiration of the Almighty giveth him understanding.' He has a soul, rational and immortal, which needs religious exercise and spiritual nourishment, and can find its appropriate supplies of support and enjoyment only in God."

Dr. Graham then states and illustrates "*some of the grounds on which the observance of the Sabbath may be urged.*" Viewing it as "*a day of solemn and grateful remembrance,*" he says:

"But what, above all, the Christian delights to commemorate is, the resurrection of Christ from the dead. On the morning of the Lord's day, Christ's work of humiliation was completed, and his glory may be said to have begun. His work on earth was stupendous and glorious. He redeemed his people by his precious blood from sin, Satan, the world, death, and hell; so that, in comparison, the old creation is not worthy of being remembered. This is the chief of the ways of God—'For, behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.' Isa. lxv. 17."

This pamphlet is seasonable; and we hope, with the author, that "Christians may be more watchful and decided in their observance of the day of holy rest."

THE HISTORICAL BOOKS OF THE HOLY SCRIPTURES, from Judges to Esther. With a Critical and Explanatory Commentary. By the Rev. Robert Jamieson, D. D., of St. Paul's Parish, Glasgow, Scotland. 12mo., pp. 183. Wm. S. & Alfred Martien, Philadelphia. 1860.

This is a continuation of the Commentary, the first volume of which was noticed in our last number. We have examined it upon several passages with some care, and judge it to be judicious, and calculated to be very useful. The arrangement of the text and commentary is the same as in the previous volume. The paper is good; and the type, although small, is clear.

ESTHER AND HER TIMES. In a Series of Lectures on the Book of Esther. By John M. Lowrie, Fort Wayne, Ind. 12mo., pp. 276. Presbyterian Board of Publication.

This book illustrates the great lesson that is taught in the book of Esther, namely, that God in his providence rules over and guides the affairs of men, and that he orders every thing for the promotion of his glory, and the welfare of his people. It is well calculated to teach all that "the Most High ruleth in the kingdoms of men."

#### MISSIONARY INTELLIGENCE.

A letter, dated Dec. 3d, 1859, has been received from our missionaries. They write that they are firmly established at Latakiyeh. They have obtained a house with mission premises, and expected to commence public Sabbath services in Arabic about the middle of December. They are much encouraged.

#### THEOLOGICAL SEMINARY.

We add the name of Mr. J. C. Smith, graduate of Indiana University, Bloomington, to our list of students—at this date, sixteen in all.

In our last we gave "Muskingum College" as the place where J. L. M'Cartney graduated. It should have been Jefferson College.

THE  
C O V E N A N T · E R .

---

MARCH, 1860.

---

THE MINISTRY AND INTELLECTUAL CULTURE.

(Concluded from page 164.)

II. To consider the importance of this culture in reference to the work of the ministry. And—

1. *The ministerial calling is worthy of the best minds in their highest development.* Surely this statement needs no confirmation. If there be any human avocation which has a right to call for the most gifted and most cultivated, it must be that avocation which deals with men in the name of Christ—which is ever employed in investigating the law and claims of the Most High—the lost condition of fallen men—the plan of salvation—its Author, nature, and issues—its issues here and hereafter. All, or nearly all, admit—for their own worldly interests are concerned in this—that contested rights of property, or the diseased human frame, should be intrusted to the hands of men naturally well endowed, and, then, specially and carefully trained; the larger their endowments and the more complete their training, the better both for individuals and for society. All admit that to meet, conscientiously, the demands of these professions, the practitioner is imperatively bound to bring to his calling his best gifts, in their best culture, and to maintain them in their highest practicable activity. As much as “the cure of souls” excels in intrinsic dignity the guardianship of property, or of health, is there an enhanced obligation resting upon him who undertakes it, to set before him and study to attain, with other qualifications, the greatest possible measure of intellectual development.

2. *The ministry affords the amplest scope for the exercise of the most cultivated mental powers.*

In this work we have to deal with facts and doctrines, with laws, with divinely-instituted ordinances, with the souls of men, in all their varied faculties and manifestations of thought and feeling—with questions of casuistry—with matters of the highest social importance—with the entire range of moral obligation and duty. The truth must be ascertained, in part by thorough personal examination—doctrines must be carefully analyzed, that they may be well understood—the heart must be ransacked, its sentiments, its feelings, its modes of thought, its varied emotions must be explored—such graces as faith, and repentance, and hope—such virtues as humility, patience, forbearance, and love, with others their kin, must be weighed with care, studied in their elements, in their origin, in their mutual relations, in



their outward manifestations, and discriminated from every counterfeit—the great associations, church and state, must be examined in their principles, their ends, their workings and relations to each other, and all these in their relations to Christ, Saviour and King.

So far the gathering of materials, the work of analysis—then come the processes of synthesis. These materials are to be arranged in some just logical order, illustrated, enforced, and applied, and all with that wisdom which gives to every soul “a portion in due season, rightly dividing the word of truth;” and this in a form and style measurably fitting their surpassing interest and value. Great questions—the greatest of all—relating to God, his being and attributes, purposes and government—to Christ, his glorious person and precious salvation—to man, in his state, fallen or redeemed—to human society, its nature, duties, and workings, come to be discussed in the most impressive form within the reach of our abilities, and in view of the most momentous issues. If the teacher of science, the pleader at the bar, the parliamentary statesman, and orator, are required to devote the highest energy of their faculties, each in his own sphere, how much more the Christian teacher, pleader, and orator!

3. *Biblical and ecclesiastical history bear very decided testimony to the importance of culture in the ministry.*

In Bible history I go no farther back than the formal constitution of a definite ecclesiastical system among the Israelitish people. Moses, chosen of God as his instrument for the accomplishment of this work, was “learned in all the learning of the Egyptians.” It is more, perhaps, to our purpose, that the hereditary priesthood, the teachers of the Jewish people, were trained from their infancy in such methods of culture as their times afforded. In fact, the priests made up, very largely, the cultivated class of the Jewish commonwealth. Many of them no doubt enjoying, besides that culture which they received by thorough study of the Mosaic system of law, worship, and polity, the additional advantages, whatever their value, of the scientific attainments and secular literature of their age and nation. In the case of David, of Solomon, of the prophets, besides all the advantages common to them with the order of the priesthood, it must be remembered that they were gifted with extraordinary endowments of the Holy Ghost, which secured the result, and much more than supplied the place, of the usual processes of intellectual development.

So far of the Old Testament. In the New, we have the apostles—originally, it is true, unlearned men—called, nearly all, from very humble occupations, but, ere they entered fully upon the work of the apostleship, prepared for it mentally as well as spiritually, in an unequalled school of intellectual culture, by more than three years' intimate association with the great Teacher himself—listening daily to the simple, but profound teachings of the Son of God, illustrated and adorned with inimitable beauties of thought and rhetorical garniture. And lest I may be supposed to exaggerate the measure of *mental* culture thus communicated, I remind the classical scholar of the fact that the philosophers of Greece taught their disciples, as Christ taught his, not in the lecture room, but in the broad ways of the crowded city, in the shady grove, or retired avenue. In addition to all this, moreover, there was given to the apostles, as a last and crowning preparation for

their special ministry, the gift of tongues: and not only the gift itself, but with it, unquestionably, a measure of that invigoration of the intellect that attends literary acquisitions by common methods. So the ordinary ministry of the apostolic church: they also "received the Holy Ghost;"—they had extraordinary gifts—and whatever the special character of these gifts, there is no reason to doubt that, wherever required, they took the place, in part, if not entirely, of the usual mental training. In this way—I mean by special spiritual gifts, and consequent singular culture—we account, in part, for the polish, the grace, the majesty of the prophets and psalmists of the ancient economy—the simplicity, the elevation, the force, which characterize the entire canon of Scripture.

How long these gifts remained in the church we cannot positively determine—long enough, we may safely infer, to allow time for the preparation of a ministry, fitted in the schools which history tells us were very early established.

The case of Paul is singularly instructive. The predestined instrument in the work of evangelizing the more polished nations—the Grecian and the Roman, and occupying a place in the New Testament church somewhat analogous to that of Moses in the Old—he was fitted in providence for his special sphere by an anterior, and no doubt, extended course of study in both Jewish and Grecian schools.

Turning to the history of the church in ages subsequent to the age of extraordinary gifts, we gather the same lessons. The ministry, with rare exceptions, has ever been a cultured ministry—the most largely cultured in the best days of the church. Every period of reformation, however partial, is marked by the revival of literature, by the establishment of seminaries of learning, secular and theological, by earnest efforts to provide a ministry, enjoying all the advantages of a thorough course of intellectual training. In the sixteenth and seventeenth centuries, besides converting, as they could, to the uses of Protestantism, colleges and universities formerly Popish, the Reformers in Switzerland, in France, in Germany, in Holland, and in Scotland, established new foundations with direct reference to the education of the rising ministry. In some instances this design is expressly affirmed: in all it was the main impelling motive. The names of Calvin, Beza, and Knox—of William, Prince of Orange, and of the enlightened Protestant nobles and statesmen of Holland and Germany, are indissolubly associated with these efforts for securing a ministry to the church, intellectually, as well as religiously qualified. From these schools, in various countries, there issued such a ministry as the world has rarely, if ever, seen—whose names are found, a few of them—on the rolls of the Westminster Assembly, and of the Synod of Dort—a ministry whose works and labours of love in the pulpit and pastoral charge, praised them in their day, and abounded in the fruits of knowledge and righteousness among the people where they ministered—a ministry, whose published works are still found filling up our libraries, and many of them hand-books to this day in Christian dwellings. A learned and cultivated ministry has ever been one of the main visible bulwarks of gospel truth and vital Christianity.

*4. The character of the times adds additional weight to the general argument.*

I here allude to the times in two aspects. And—(1.) *As there is now a more widely diffused intellectual culture than in any preceding age.* This is unquestionably the case in all Protestant countries. Nor do I refer specially to the culture of the liberally educated classes: this has not advanced much, if at all. There is a process of development going on quite independent of the classical course of the schools and colleges. The community generally share in it,—it is carried on in connexion with the rapid improvement in mechanical and locomotive appliances, and the constant attention paid to the movements of social and political life. Its agents are the Institute, the Library, the Mechanical and Agricultural Exhibition, the Rostrum and the Court room, and above all, these common agencies, the Press and the Pulpit itself. By means like these, the general mind is rendered more observant, more analytic, more constructive, more tasteful; and, in consequence, more exacting. And still more. In every department minds are seen *highly* cultivated which have come but in moderate contact with the learning of the schools, yet always under the same conditions of close attention, large knowledge, rigid analysis, and active synthesis.

To meet the demands of such a time, the ministry should be men not only of intelligence, but of true intellectual development; observing men, thinking men; men of cultivated taste; men who so think, and so speak, that they will bear themselves honourably in presence of the manifold cultured intellects around them.

(2.) There is another aspect of the times equally pressing. *It is an age when radical error has enlisted under its banner minds of the greatest power*—minds endued with great original genius and talent—trained in the most subtle polemics—bold and free in their utterances, sagacious in their reasonings, and able to clothe the deformities of the most odious doctrines with every ornament of diction. Science, history, the laws of mind, the depths of the earth, and the immensities of space, are laid under contribution to furnish, and put a keener edge upon the weapons they wield in their nefarious warfare upon the most sacred and cherished principles of our common Christianity: while within the pale of the visible church, the same active hostility which has ever plagued and tried the advocates of Calvinistic truth, manifests itself with undiminished virulence and craft. These must all be met and overcome. To meet and overcome them, the truth demands qualified agents to wield her weapons—well tempered, and often victorious, in the same conflict. I proceed—

III. To offer some suggestions—to state some rules for practical use; and these may be the more readily abbreviated, inasmuch as they are all mere corollaries from the preceding statements and illustrations. And—

1. *Let the student form a proper estimate of mental culture in reference to the work of the ministry:* convinced that it is a duty second only to the culture of the heart, to prosecute diligently, laboriously, and perseveringly, this work of Intellectual development—that we must not bring to God the blind or the halt, when we have—or might have—a better sacrifice. Hence—

2. *Every student should see to it that he proceed intelligently in every step of his advance.* To whatever object of thought the attention is directed—words, facts, doctrines, reasonings, it is always in-

dispensable to real progress that these be carefully analyzed and studied—words, in the fulness of their import—facts, in their truth, causes, and results—doctrines, in their primary, and fontal, and mutual relations—reasonings, in their precise bearings, validity, and force. I repeat, the acquisition of knowledge as an act of memory alone, is of very little use,—mere knowledge improves the mind but little more than gold and silver polish the vault that holds them. And yet more, and worse. If we are content with a vague and general view of the subject before us, instead of improving the mind by such processes of study, we really injure it. Many scholars have been ruined intellectually by skipping the hard places, or by being lifted bodily over them. Many more have been injured, rather than benefited, by a course of so-called liberal education, from an impatience of details, especially those which rise up so formidably in the very gateways of knowledge. It was a good resolution of President Edwards, when, at an early age, he resolved that so soon as a difficulty in theology was presented to him, he would at once bend his powers to its solution. Such a purpose the student should ever form—that what he learns, little or much, he will learn as thoroughly, and digest as carefully, as his talents and his time allow.

3. It is all-important *that the mind be frequently employed in the process of arranging its knowledge in new combinations*, and in cultivating the faculty of ready, perspicuous, and forcible expression of thought and feeling. In other words, that appropriate means be used for the cultivation of the synthetic faculty. The physician not only analyzes his remedies—mentally at least—and ascertains their properties, and learns their effects,—he not only studies diseases, their symptoms and successive aspects, but brings together these distinct departments of knowledge, in the establishment, first of a mental, and then of an actual relation, between the diseased patient and the appropriate remedy. So the practitioner at the bar,—he must study law and cases, principles and practice, and the art of adapting the one wisely and manifestly to the other. Hence in the study of medicine and of law, a considerable proportion of the student's attention is wisely directed to this special culture. In all our schools the same thing is exemplified, but in most of them very inadequately, in the phenomenon of a school-boy's composition. In the theological seminary these assume the form of essays, of outline sermons, of discourses filled up and delivered, of discussions and debates. But even in theological seminaries, these exercises too often hold but a subordinate place; the notion still too largely predominates every where that the almost exclusive object of the school, of whatever grade, is to communicate knowledge, and not—as is the truth of the case—to train the mind, and fit it for close, earnest, and persevering work. Hence, I go a little farther. The student who would acquire the full development of this most valuable of mere intellectual gifts, and absolutely indispensable to the Christian minister—the faculty of synthesis—should not only write much, and discuss much, but think and ponder much—often conning over some portion of his knowledge, reflecting upon words, and upon Bible texts, stating propositions in his own mind, framing arguments in proof of them, and searching for illustrations to render them more intelligible and convincing.

That this is more difficult than mere learning, however penetrating and analytic, I have already affirmed. Every scholar knows this well. Synthesis is difficult, because it is essentially creative: mere learning is receptive. The constructive brings us to our real work, and hence the signal importance, the paramount character of this element of culture. It is a great mistake to imagine that mere knowing qualifies to make known. On the contrary, it is notorious that many intelligent men have rarely the gift of speech. An able critic may be a wretched speaker. In many, very many cases, it would be far wiser to spend the largest share of the time and attention in attaining, or improving, this power of combination, and the necessary measure of ability in expression, even at the expense of partial ignorance.

4. *The student of theology should ever seek most earnestly, in all his studies, to see God and his Christ*—should ever seek the teaching and help of the Spirit of Christ in all his efforts to attain fitness for the ministerial calling. Whatever we may know, or think we know, we are ignorant indeed, unless we know the God of the Bible. We know nothing, as we ought to know it, unless we see God in it, unless we discern upon it the impress of its Divine Author. If this be true of the knowledge of common things, how much more of that knowledge which a student of theology sets himself to acquire! Moreover, the regenerating and sanctifying grace of God has no unimportant connexion with the genuine growth of the mind itself in acuteness, comprehension, and vigour, especially as applied to things spiritual, whether doctrinal or practical. It operates directly in imparting spiritual discernment, in rectifying the judgment, and by infusing strength, in varying degrees, into the intellect itself. It operates still more effectively, indirectly, by awakening a lively interest in revealed truth, and hence prompting to the most careful study and most exact observation, to devout meditation, to cautious discrimination, while the synthetic faculty is in its turn cultivated and quickened by that Christian feeling which impels the earnest believer to employ his precious treasures of evangelical knowledge in noting their relations to each other for his own edification, and in speaking to others, whether old or young, of things heavenly and eternal. Taste, also, is developed in its highest form in the habitual use of the word of God, in the constant contemplation of its fine models of style, in thought and expression, and in daily familiarity with doctrines so lovely and sublime. In these, all will find the very best means and instrumentalities for advancement in that development of mind of which I speak. Employed in these, we are employed in contemplating the very objects for which God has given us being, and Jesus Christ our bread, and higher life. Hence, I am far from ranking the intelligent Christian, however small his measure of human learning, among the rude and untutored classes. He has a true culture—a more genuine refinement of the highest order than the mere worldling, however imbued with secular knowledge. Hence “the prince of dreamers,” the Bedfordshire tinker, John Bunyan, one of the rare exceptions already alluded to in the history of the church’s ministry, became the peer, yea, the superior in nearly all the characteristics of an effective gospel ministry, in penetration, in knowledge of the human heart, in eloquence, and even in logic and beauty of ex-

pression—the peer and superior of nearly all, if not all, his contemporaries. Nature, indeed, did much for him; his native abilities were of the highest order, but grace did far more. It led him, as it leads all in whom the Spirit of God dwells richly, to the study, constant and eager, of the pure word of God. Quenching his own thirst out of these wells of salvation, he delighted in dispensing to others also rich draughts of the water of life; and hence he grew, in mind as well as in heart, in the image of Christ, and became large and strong, as he thought more deeply upon these things of God.

Again, the grace of God is essential to guard the student against the temptation to give undue attention to mere literature, or literary, intellectual pursuits. Important as these may be in regulated measure, to the Christian minister, they are not, after all, his main things; they are but subordinate helps to his real calling and work, and ever to be kept rigidly in their own place. It is the work of Christ with which His ambassador has to do, with “the things of the kingdom of heaven.” In these, after all, his great strength lies. By these, as he makes them his meditation all the day, he comes forth with radiant aspect and divine power to speak on the noblest themes, in the name of Christ, to saints and sinners.

Again, the grace of God alone imparts a true intrinsic and abiding satisfaction in the investigation of that truth with which the candidate for the ministry seeks a special familiarity. It must be a business fearfully repulsive—the directing of the mind and heart for months and years to facts and doctrines which have no felt and attractive interest. On the other hand, how gladly do the truly regenerate, in whose hearts the law of God is written by his own finger, devote their days to these researches! How intense their enjoyment as they endeavour, with some success, to learn the very mind of God!

Again, the student finds his best encouragement amid his felt insufficiency for so great a work, in this grace and help of God. Well it is, that, after all, acceptance and success in our work are not conditioned upon the possession of the highest mental abilities. Each is to use his own, conscientiously and prayerfully cultivating and enlarging them; and then prosecuting his work with diligence, and under a high sense of his responsibility to do his best, the humble student knows that he shall not labour in vain.

And, finally, the grace of God alone kindles in the heart the fires of love to God and man, and thus enlightens and energizes the whole intellectual man, and makes him a living minister of Christ's salvation to men. Without this grace the intellect, though as ample in its gifts as that of Erasmus, and, like his, garnished with all knowledge and refinement, is but as a marble statue, perfect in every limb, in every feature, but lifeless and cold, infinitely inferior in intrinsic worth to the new-born and helpless, but living infant. Or like the celebrated temple, which I have seen on the banks of the Scottish Esk, standing in all its original perfection and beauty a very model of symmetry, embellished by the finest efforts of the sculptor's art: a monument of wealth and of wondrous skill, but a deserted temple—no life there. Its only office is to furnish a resting place for the decaying bones of a long line of barons of Roslin. So is mind, so is learning, so is culture, so is every thing, without the quickening Spirit

of Christ. Young gentlemen, you enter upon a great work. You are now preparing for the active employment of your God-given faculties in a calling involving the most momentous issues to ourselves and to others. As you would be living ministers of so great salvation, "meditate upon these things; give yourselves wholly to them; take heed to yourselves, and to the doctrine." "Press on, reaching forth to the things that are before." Depend upon God's blessing and help; and whether your career be long or short, and whatever your apparent success, you will one day hear, from the lips of our Redeemer himself, a loving welcome, and receive from his hand a crown of eternal life.

---

(For the Covenanter.)

#### SOME REMARKS ON THE BASIS OF THE UNITED PRESBYTERIAN CHURCH.

The union of the different branches of the church of God in one compact and harmonious body, is an object for which every true Christian must labour and pray. Christian unity is so plainly enjoined in the Scriptures, so congenial to the feelings of every good man, and its advantages so numerous and great, that there is no room for any diversity of views among the real followers of Jesus Christ as to the duty and desirableness of union in the household of faith. The Christian church, in her constitution, principles, and end, is one, and her present divided condition is the sin, weakness, and reproach of professed Christianity. Nor is division in the church to be regarded as a necessary evil, in which Christians should silently acquiesce and fold their hands, but incidental and temporary, which every lover of Zion should mourn over, and labour to remove. For the divisions of Reuben there should be great searchings of heart. The union of the whole church of God in one happy family, is among the most lovely and cheering prospects presented before us on the pages of prophecy and promise.

The union of all Christians in one visible brotherhood is so important, and the evils of division so manifold and hurtful, that there is danger of good men overlooking the principles involved and the means employed in efforts to consummate so desirable an object. The mind impressed with the importance of the ends to be attained may not duly consider the ground that is to be occupied, and the measures to be adopted in order to attain it. Moreover, in schemes for promoting unity in the church there is usually an external pressure of public opinion in favour of union, which is very unfavourable to calm reflection and impartial investigation. The current of public sentiment becomes so strong, rapid, and boisterous, that many are carried along, until, ere they are aware, resistance becomes unavailing, and they find it to be a matter of necessity, not of choice, to float down the stream. A spirit of emulation rises, and earnest and pious men—but not established in the truth—afraid of being thought wanting in zeal for the unity of the church, resolve not to be behind others in the popular cry for union. And the man who is rooted and grounded in the truth, and has courage and prudence to keep him from joining in the popular clamour, is cast out of the number of the friends of union, and is stigmatized as bigoted and illiberal, and a friend of division and

strife in the church of God. Thus the true friends of union upon a Scriptural basis often find themselves arraigned, and libelled, and condemned in the high court of public opinion, and it demands no small share of moral courage and patience to meet these unkind allegations, and to defend themselves from these popular and groundless charges.

The United Presbyterian Church has now become a fixed fact in ecclesiastical history, and its basis has been for some time before the public. At the time of the formation of that body, and of the steps immediately leading to it, the attention of the parties engaged was so much excited, and the desire for union so dominant, that there was little leisure or opportunity for close reasoning and prayerful consideration. Now that the union has been consummated, and the effervescence arising from the commingling of so many discordant ingredients has, in some measure, subsided, it may not be improper to review the transaction, and to survey the ground on which the new ecclesiastical edifice stands. And here let it be observed, that in the remarks we are about to make we cherish no inclination to find fault—no desire to dwell upon mere human infirmities, which will always manifest themselves more or less on such occasions—nor have we any disposition to administer indiscriminate or gratuitous censure. Believing that that influential and respectable denomination contains a large number of God's chosen and redeemed people, and that its basis contains much Scriptural truth well expressed, we would exercise that charity which covers a multitude of sins. And it is truly gratifying, and we record it with pleasure, that so large and effective a body of Christians has taken high and honourable ground in reference to some of the prevalent errors and sins of the present times. The position taken on the subject of slaveholding, if faithfully maintained, will entitle that church to the respect and consideration of earnest and godly men in all Christian denominations. And Reformed Presbyterians who have for a long time filled the first ranks in the battle of human freedom, and stood long and almost alone in the breach, will feel themselves strengthened and encouraged to deeds of nobler daring by this large host coming up to the help of the Lord against the mighty.

Desirous to approve of all that is excellent in the character of our young sister, and allowing a large margin for infirmities, weakness, and juvenile folly, there are nevertheless errors and sins chargeable to her, which it is altogether proper that brethren should notice and reprove. True Christian affection does not consist in silence respecting the faults of those whom we love, or in flattering their imperfections, but in kindly and plainly reproving them for their sins. "Open rebuke is better than secret love."

The name by which this new organization has chosen to designate itself seems to be unfortunate. The term "United Presbyterian Church" implies that two or more branches of the Presbyterian Church have been united, and now constitute one body. Such, however, is not the fact. The Associate and the Associate Reformed Churches still exist. Parts of both these churches—a majority of their members—have agreed to unite and form a new church; but the original bodies still exist, and are as far separated as they were before the union took place. Two or more Presbyterian Churches have not united. The number of churches has not been made less by this union,



but has been increased. Three churches have been made out of two. Division has not been healed except in some places, but a new rent has been made in the body of Christ. The formation of three churches out of two is not the way to unite the church. "The United Presbyterian Church" is a misnomer.

Nor does the ground assumed by this denomination require a change of name. Except the article in the Basis on secret societies, which should rather have found a place in a book of discipline, and which, by the way, is very generally disregarded in the congregations of the United body, there is no new ground taken or principle adopted different from the Basis on which the Associate Reformed Church was organized. The new Basis of Union is not in advance of the former one, on which the Covenanters and Seceders united about these questions of a century ago. That union was constituted on ten distinct articles. "The *sixth* of the ten articles declares that the administration of the kingdom of providence is committed to the Mediator; and that the church has the sanctified use of that and every common benefit through the grace of Christ. The seventh declares that Divine Revelation is the rule by which magistrates ought to be regulated. And the eighth declares that a people may, by their own voluntary deed, make a religious test essential to the very being of a magistrate among them. The *ninth* article pledges both parties, when united, to adhere to the standards compiled by the Westminster Assembly. In one of the six additional articles, covenanting is termed an important duty, and it is referred to the future deliberations of the whole body." The use of inspired psalmody in the worship of God, exclusive of all human composition, was regarded by both parties in this union as a settled question. Now the new Basis contains no distinctive doctrine additional to those contained in the articles of agreement on which the Associate Reformed Church was constituted, and it has not the doctrine of Christ's purchase of temporal blessings for believers contained in the former. The new Basis is not in advance of the former one. It makes no accession to the cause of truth. It may be admitted that it is in advance of the position of the Associate Reformed Church, when it was adopted by it, but it is not higher than the original ground that church occupied. And it was regarded in this light by many of the ablest men in that denomination. Hence a leading D. D., whose judgment is regarded as almost oracular by a large portion of that church, said that the Basis served as a bridge to conduct the seceders over into the Associate Reformed Church. A large majority of the Associate Church resolved to pass over on this new bridge into the Associate Reformed Church. And this large accession of seceders to the A. R. Church should not be regarded as the formation of a new ecclesiastical body, but simply as an addition to one previously existing. The United Presbyterian Church is not a new ecclesiastical organization, but merely the Associate Reformed Church a little remodelled and enlarged, and improperly called by a different name. The ecclesiastical house is not a new erection, but an old one repaired and enlarged, with an addition to the family.

It follows, of course, that if the seceders were justifiable in going into the so-called union in 1858, they are chargeable with a great sin in maintaining a separate ecclesiastical organization since the Asso-

ciate Reformed Church was first constituted. During seventy-six years they have maintained a groundless division, one perpetual schism in the church of God. For they could have united with the Associate Reformed Church on the same principles in 1782 on which they did unite with it in 1858. This is, to those of them who have gone into the United Presbyterian Church, an important and humbling consideration. They should either confess their sin, or retrace their steps.

Nor can we censure severely those seceders who declined the privilege of passing over on the new bridge prepared for their accommodation. For although in doing so, they would have seemed to lay aside some of the creeds of their church, and to approach nearer to Reformation principles, yet they had some reason to suspect the solidity and permanency of the ground which they were expected to occupy on the other side. And that such fears were not altogether groundless, was manifest when some who entered into the union did so under protest against certain articles of the Basis. *Danaos timea et dona ferentes*, has often operated on the minds of good men.

There is, moreover, an ambiguity and vagueness in the article in the Basis on the Headship of Christ, which is objectionable in a document of this kind. There is no doctrine of divine revelation more frequently and clearly stated in the Bible than the universal dominion of the Mediator. On this subject the inspired writers seem to labour to leave no room for doubt or cavil. Foreseeing the deep-seated hostility of the human heart, and the continued opposition of all nations to the rule of this Man over them, (Ps. ii. 1—4,) the Holy Spirit has presented this truth in every phase and form of language, so as to leave ungodly and anti-christian civil governments and their rulers without excuse, in their disregard of his revealed authority and law. But notwithstanding the clear and abundant teachings of the Bible on this subject, the Secession and the Reformed Presbyterian churches have always been at variance respecting the dominion of the Prince of the kings of the earth. The Secession Church holding as a prominent principle of their testimony, that Christians are under moral obligation to acknowledge and support as the moral ordinance of God every government under which they live, however unscriptural and immoral in its character, and seeing the flagrant evils in the governments of Great Britain and the United States, found it necessary, to be consistent, to deny the authority of Jesus Christ over the nations, and to maintain that his law revealed in the Bible, is not the rule by which civil government is to be constituted and administered, and to limit his kingly power to the church. They affirmed that God, essentially considered, directs natural causes to their natural ends, and that Jesus Christ directs supernatural causes to their supernatural ends. See the Letter of the Associate Synod to the Reformed Presbyterian Synod in 1828; *Precious Truth*, page 250; *Dick's Theology*, pages 293, 294.\* The Reformed Presbyterian Church having adopted the universal dominion of the Mediator as an important principle of her Testimony, and maintaining the duty of nations to form their constitutions and administer their governments according to his law, found it necessary to dissent from the Erastian and covenant-breaking government,† and

\* Xenia Edition.

† Of Great Britain.

the infidel and slaveholding government of the United States, and to testify against all anti-christian and immoral governments rejecting the authority and law of the King of nations. Hence the long and often warm controversy between these churches in this country and Great Britain on the doctrine of Christ's universal Headship. It would, therefore, have been highly desirable if the Basis of the United Presbyterian Church had given a certain sound on this long-controverted subject, and left no room to doubt or mistake its position in reference to the claims of Messiah the Prince upon the nations, and their duty of subjection and obedience to Him as Lord of all. But instead of the simple and plain language of Scripture on this subject, we have a threefold dominion ascribed to Jesus Christ—a dominion as God over all things—a dominion as God-man and Mediator over all things—and a dominion over the church. Now while we admit there is an apparent approximation to the truth in the language there used, yet it is not sufficiently definite and explicit to warrant the conclusion that the large and intelligent body of men who previously opposed the doctrine of Christ's universal Lordship, have, all at once, been convinced of their error, and embraced the truth. The opposite views and the long controversy previously maintained on this subject rendered a frank and explicit declaration the more needful and proper; but there is reason to fear that the general and indefinite terms employed leave ground for diversity of views and future conflict.

But the language of the Basis on the subject of the magistrate's power, *circa sacra*, as contained in the Westminster Confession of Faith, is still more reprehensible. It says: "In making this declaration of adherence," (to the Westminster standards,) "we are not to be understood as giving an unqualified approbation of the principles respecting the power of the civil magistrate as they are set forth in chap. 20th, sec. 4th, chap. 23d, sec. 3d, chap. 31st, sec. 2d of the Westminster Confession. The language there employed has been variously interpreted, and by many thought to be inconsistent with that liberty of conscience and that "distinct government in the hands of church officers," which the Confession itself recognises. For this reason we have deemed it a duty, without expressing any judicial opinion in relation to the meaning of these parts of the Confession, to exhibit, in a parallel column, the acknowledged doctrine of the church, leaving it to every reader to form his own opinion as to the agreement or disagreement of the views set forth."

On this we remark, first, it would have been much better if the U. P. Church had frankly expressed its own views of the principles of the Confession of Faith on the subject of the magistrate's power; and if it approved of them to have affirmed them, and if necessary explained them; and if it disapproved them, it ought to have pointed out the errors of the Confession, and to have faithfully and solemnly warned its members and the public against principles so dangerous and hurtful as these are, that are inconsistent with the liberty of conscience and the independence of the church. This would have been an honest and manly course. But the Basis itself tells the reason this course was not taken. It was "from a desire to avoid doing violence to that feeling of veneration which all true Presbyterians cherish for this standard of faith, to which the church, under God, is so much in-

debted." That is, the U. P. Church could not have expressed its views of the Westminster Confession of Faith on the subject of the magistrate's power about the church without doing violence to the cherished feelings of all true Presbyterians. So hostile are the views of this church to "this standard of faith," that it was necessary for it to refrain from expressing them, lest it should wound the sensibilities of all true Presbyterians. We are not, then, left to conjecture how the U. P. Church regards the Westminster Confession of Faith on this important subject. It here plainly, and in the strongest manner, *but not designedly in this place*, disavows the principles of the Confession in reference to the magistrate's power about the church, as also the principles of all true Presbyterians on the same subject. The U. P. Church occupies, indeed, a very peculiar position.\*

Second. The principles of the Westminster Confession on the magistrate's power about religion are not obscure, and hard to be understood. The difficulty does not consist in understanding the principles of the Confession, but in liking them. The teachings of the Bible on the same subject are equally misunderstood and disliked.

Third. The fact that the language of the Confession on the subject of the magistrate's power about the church has been variously interpreted, and by many thought to be inconsistent with itself, is not a sufficient reason for abandoning it. The Bible has also been variously interpreted, and by many thought to be inconsistent in its statements.

Fourth. The Westminster Confession does not contradict itself, as is insinuated in the above extract from the Basis. Let the same rules be applied to the Confession that are employed in interpreting the Bible, or any other book, and no inconsistency will appear in its statements of doctrine. And it ought not to be asserted, without proof, that an assembly of the most godly and able divines and eminent scholars of their own or any age, such as that at Westminster, have affirmed and denied the same truth in the same document. And it does not appear at all probable that the Church of Scotland, in her brightest and purest days, so jealous for the liberty of conscience and her own independence of civil control, approved and adopted as her standard of faith a confession whose principles subverted the spiritual liberty of her members, and laid her bound hand and foot at the feet of a hostile and despotic king. That the Confession asserts the liberty of conscience, and the freedom of the church of civil power, the Basis admits. Moreover, the question at present is not whether the Confession is consistent with the word of God on the doctrine of the magistrate's power about the church, but is it consistent with itself? We affirm. The United Presbyterian Church denies. If there be any contradiction on this subject in the Confession, it will be found in the 3d section of the 23d chapter. It reads thus: "The civil magistrate may not assume to himself the administration of the word or sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions

---

\* On the subject of the magistrate's power about religion, the Westminster Confession and all true Presbyterians are on one side, and the U. P. Church, by its own admission, is on the other.

and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." If there be any Erastian power given by the Confession to the civil magistrate, it is found in these two sentences, or rather in the first sentence. But the first part of that sentence clearly asserts the perfect freedom of the church of any form and phase of civil authority, and divests the civil magistrate of every shadow of power in the church of God. He may not assume to himself the administration of the word or sacraments, or the power of the keys of the kingdom of heaven. The administration of the word and sacraments, and the power of the keys of the kingdom of heaven, include every form of ecclesiastical power, and it is said the civil magistrate may not assume them to himself. It would be difficult to find terms that would more clearly and strongly, and also more concisely express the entire freedom of the church of all Erastian power and civil interference. But in perfect consistency with this entire independence of the church of civil control, the magistrate has certain duties assigned to him in the latter clause of the same sentence, which he should perform outside of the pale of the church, and for her benefit, while civil rulers have no power in the church, yet they have important duties to perform for her external well-being. The Confession then goes on to specify what these duties are. He (the civil magistrate) hath authority, and it is his duty to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, &c., &c. In the exercise of this power given in this clause to the civil magistrate, the English Parliament called together the Assembly of Divines at Westminster. At a time of great civil and ecclesiastical disorder and corruption, when division, and strife, and blasphemy, and heresy, and ungodliness, threatened to overturn the very foundations of church and state, the English Parliament took order for removing these alarming evils, and establishing truth, and righteousness, and peace, by calling an assembly of the most learned and godly divines in the kingdom, to give advice to the Parliament on important matters submitted to their consideration, and to prepare a basis on which the different sects of Christians might be united in one uniform system of faith and worship. The Westminster Assembly was called, sat, and acted upon the power assigned in this part of the Confession to the civil magistrate. The Synod of Dort was also called upon the same principle. The English Parliament, and the Estates General of Holland, called synods for the purposes stated in the Confession. These kingdoms took the order for promoting the interests of religion which the Westminster Confession says the civil magistrate should take when the times require it. The Confession here states the ground on which its framers acted in its compilation. It follows, then, that either the English Parliament committed a great wrong in calling the Westminster Assembly, and it is to be regarded as an unlawful assembly, or the power given to the civil magistrate in the Confession is legitimate and Scriptural. The Confession, and the Assembly that composed it,

stand or fall together. If that Assembly, with the objects for which it was called, is admitted to be lawful, then the principles contained in the Confession on the subject of the magistrate's power, must be also received.

"It is easy," says Dr. M'Crie, an eminent Seceder, in a letter written March, 1804, "for persons to catch hold of abstract and disjointed expressions and propositions, and to give them a sense which will be contradictory. A Socinian will insist that there is a contradiction between the fourth and fifth questions in our Shorter Catechism. It is now commonly alleged that there is an inconsistency between the declaration in the Confession of Faith, that 'God alone is Lord of the conscience,' and what follows, as to the claim of liberty of conscience to exempt persons from the lawful jurisdiction of courts, civil and ecclesiastical; yet it is no difficult matter to show the agreement of them." Again, the same excellent writer says: "We consider that it is eminently the duty of those who are invested with civil authority to exercise a care about religion, and to make laws for countenancing its institution."

The allegation that the Confession contains contradictory statements in reference to the power of the civil magistrate *circa sacra*, is always made by those who are opposed to civil rulers administering both tables of the moral law. Those who believe that the civil magistrate should keep the whole law of God—the first table, as well as the second—see no difficulty in reconciling the several expressions and propositions of the Confession in regard to civil government. Moreover, it is easy to see how those who maintain that the civil magistrate should keep only a part of God's law, are perplexed, and imagine they discover contradictions, when they read this standard of faith, which contains a summary of civil duties as commanded in the entire law of God. The *seeming* contradictions contained in the Confession are found also in the Bible; and those who imagine them to be *real*, do so because they cannot understand how civil magistrates can administer the whole law of God in consistency with the freedom of conscience of the people, and the independence of the church. They assume, that in order to maintain the freedom of conscience and the independence of the church, God's minister for good to the people must ignore or reject the first table of his law. That is to say, the liberty of conscience and the independence of the church of Jesus Christ, demand the rejection of the authority of God revealed in his law, and rebellion against the Most High! It is lamentable that professed Christians, should thus blaspheme. "Father, forgive them, for they know not what they do."

The Basis of the U. P. Church is here directly at variance with the Confession of Faith; its expressions are sufficiently indefinite, as not likely to offend godless politicians; and notwithstanding the care taken to avoid it, violence has been done to the feelings of veneration which all true Presbyterians cherish for this standard of faith, to which the church, under God, is so much indebted. But we must reserve the farther consideration of this subject to another paper.

## HISTORY OF THE AUTHORIZED METRICAL VERSION OF THE PSALMS.

We have been favoured by a friend with a copy of the second volume of *The Orthodox Presbyterian*, a monthly magazine published in Belfast, Ireland, during the year 1831, from which we extract the following interesting sketch of the metrical version of the Psalms now in use in the United Presbyterian and Reformed Presbyterian Churches of America, and in the Presbyterian Churches of Scotland and Ireland.—ED. REP.

SIR:—I trust it will not be unacceptable to your readers to be furnished with a brief account of that metrical version of the Psalms which is used by the various sections of the Presbyterian Church in this country. To every *Orthodox Presbyterian* this version is full of deep interest. It has been so long used by his venerated forefathers—he has been so early and constantly familiarized with it as an inseparable appendix to the Word of God—it is so interwoven with all his recollections of early instruction, of a mother's tender solicitude, or a father's grave care to imbue his mind with the elevated piety of its simple strains—it is so indispensable to the performance of his devotional exercises, either in the sanctuary, or the family, or the closet—and so many tender and hallowed associations link themselves to almost every verse, that it stands, in his estimation, as a part of the Bible itself, and is equally venerated with the prose original. As poetry, it has no doubt its defects. What work of man has not? But though, since its adoption by the Church of Scotland, many versions of the book of Psalms have been published, and several of these by distinguished poets and critics, yet it is not too much to say that, *as a whole*, it has never been exceeded—perhaps not even equalled. I am borne out in this opinion by the testimony of Dr. Beattie, himself an eminent poet. In his letter to Dr. Hugh Blair, on the improvement of Psalmody in Scotland, lately published, though printed fifty years ago, he thus speaks of this version:—"Notwithstanding its many imperfections, I cannot help thinking it is the best. The numbers, it is true, are often harsh and incorrect; there are frequent obscurities, and some ambiguities in the style; the Scottish idiom occurs in several places, and the old Scottish pronunciation is sometimes necessary to make out the rhyme. Yet in this version there is a manly, though severe simplicity, without any affected refinement, and there are many passages so beautiful as to stand in need of no emendation."

Of the various metrical versions of the Psalms that are in use in Protestant churches, ours is both the most extensively adopted, and has had exclusive possession of the psalmody of the church for the longest period. The version by Sternhold and Hopkins, though of older date, has for a long time been very generally disused; and the other authorized version of the English Church is of a much later origin. How many thousand Presbyterian churches in Scotland, England, Ireland, North America, the United States, &c., do, on every returning Sabbath, tender their united praises to Jehovah through the medium of this valued version! How many broken hearts are bound up—how many afflictive dispensations soothed—how many death-beds brightened, by its simple and consoling strains! And now, for nigh two centuries, it has been employed throughout the church in these sanctifying ministrations. Our fathers sang its verses on the mountain-side, when hunted like wild beasts from the abodes of men by their bloody persecutors. They carried it with them to the scaffold; and oftentimes, in the very words in which our infant innocence lisped a Father's watchful care, did these men of God, of whom the world was not worthy, close their pilgrimage, and commit their souls to his keeping.

What Bishop Horne says of the book of Psalms in prose, in one of the most

\* This article, which we copy from the *Evangelical Repository* supplies a desideratum in the history of Psalmody.—ED. COV.

eloquent passages that can be found in our language, may with equal propriety be applied to it when versified:—"The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrantcy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies will desire to taste them yet again; and he who tastes them oftenest will relish them best."

This version has, therefore, Mr. Editor, many claims on our notice. It has long been an object of affectionate regard, and even veneration, to myself. I have consequently taken an interest in tracing the history of its origin and progress, and its final adoption by the parent church in Scotland. And trusting that many of your readers feel towards this version as I do, I have been induced to lay before them, through the medium of your excellent little work, the result of my inquiries and researches.

The subject will be best introduced by the following paragraph from M'Crie's *Life of Knox*:—

"In every Protestant country, a metrical version of the Psalms, in the vernacular language, appeared at a very early period. The French version, begun by Clement Marot, and completed by Beza, contributed much to the spread of the Reformation in France. The Psalms were sung by Francis I. and Henry II. and by their courtiers; the Catholics flocked for a time to the assemblies of the Protestants to listen to their psalmody. It has been said that there was a Scots version of the Psalms at a very early period. It is more certain that, before the year 1546, a number of the Psalms were translated in metre; for George Wishart sung one of them in the house of Ormiston, on the night in which he was apprehended. They were commonly sung in the assemblies of the Protestants in the year 1556. John and Robert Wedderburn, sons of a merchant in Dundee, appear to have been the principal translators of them. The version was not completed; and at the establishment of the Reformation, it was supplanted in the churches by the version begun by Sternhold and Hopkins, and finished by the English exiles at Geneva."

That version was therefore the first that was used by the Church of Scotland after the Reformation. It was publicly authorized, both by the General Assembly and by the Parliament. Its reputed authors were natives of England. *Thomas Sternhold* was born in Hampshire before the year 1500. He was educated at Oxford, held a situation at court under Henry VIII. and Edward VI., and died at London in the year 1549. To supersede the worthless songs in use among the courtiers, he rendered into metre fifty-one of the Psalms, which he also set to music, each Psalm to a separate tune. Of *John Hopkins*,\* who was united with him in this useful work, and who was one of the minor poets of that age, little is known. He versified fifty-eight Psalms; and the remaining forty-one Psalms were, as intimated by Dr. M'Crie, paraphrased† by the English Protestants who had fled to Geneva during the reign of Queen Mary. This version being printed in England, and usually bound up with the English Liturgy, against which the Scottish Reformers had many serious objections, they resolved to have it printed in Edinburgh, for the use of their

\*The following information is obtained from "Allibone's Dictionary of Authors:" "John Hopkins was the principal successor of Thomas Sternhold in versifying the Psalms of David. He was admitted A. B. at Oxford in 1544, and is supposed to have been subsequently a clergyman and schoolmaster in Suffolk. He versified fifty-eight of the Psalms, which bear his initials. The complete version was first printed (by John Davy) in 1562, quarto; though portions had appeared before. Warton says, 'Of his abilities as a teacher of classics, he has left us a specimen in some Latin stanzas prefixed to Fox's Martyrology. He is rather a better English poet than Sternhold.' See, also, *Athenæ Oxoniensis*; *Heylin's History of Reformation*; *Hawkins' and Burney's History of Music*; *Chalmers' Biographical Dictionary*; and authorities there cited; *Cotton's Editions of the Bible*; and *D'Israeli's Curiosities of Literature*."

† The word *paraphrase* was then used as synonymous with *versify*.



own church. This object, after many difficulties, they at length accomplished in the year 1564. In the end of that year the General Assembly ordered that every minister, exhorter, and reader, should procure a copy of the new edition. And, what is still more indicative of the spirit of those days, the Parliament in 1569 enacted, "That all gentlemen, householders, and others, worth three hundred merks of yearly rent, or above, and all substantial burgesses, who were likewise householders, and worth five hundred pounds in lands or goods, should be held bound to have a Bible and Psalm-book, in the vernacular language, in their houses, for the better instruction of themselves and their families in the knowledge of God: each person under the penalty of ten pounds (*Scots.*)"

The great variety in the metres of this version rendered a proportionable variety of tunes and considerable skill in vocal music necessary in order to use it properly in public worship. Accordingly, the same Parliament also turned its attention to the instruction of the youth in music and psalmody. After observing that the art of singing was in danger of falling into decay, unless some reasonable remedy were provided, they required that all the principal towns, and all the patrons and provosts of colleges, should erect a singing-school, with an adequate master, within their respective jurisdictions, under the penalty of forfeiting their privileges. In consequence of this enactment, "sundry musicians of the best skill in music, set down proper and common tunes to the whole Psalms, according to their various forms of metre;" and the people were diligent in learning these tunes, amounting probably to nigh fifty, and delighted in singing them, not only in the church, but on various other occasions.

What a contrast, Mr. Editor, does the present state of psalmody, in many of our congregations, present to this state of things in the earliest and rudest stage of our church's reformation! Behold our venerable ancestors using above a dozen various metres, and singing above fifty various tunes in their religious assemblies, and still diligently aiming at a further improvement: and behold, in this enlightened age, most of our congregations content to use one or two, or at the utmost three varieties of metre—the short, long, and common—and the whole extent of their psalmody limited to six, eight, or perhaps a dozen tunes! And, what is more deplorable still, behold many of them obstinately resisting, as an intolerable innovation, the introduction of any additional metres, though already existing in the authorized version, or any additional tunes, though the same were used by their reforming forefathers!

Sternhold and Hopkins' version is still in authorized use in the United Church of England and Ireland. It is scarcely ever seen in the parish churches in this country; but I believe it is still in frequent use, under the name of "the Old Version," in the country churches in England. Dr. Beattie, in the "Letter" already quoted, thus speaks of its character:—"Its rudeness has become even proverbial. The verse is very incorrect, the sense not always clear, and the expression sometimes exceedingly vulgar. And yet, even in this version, there are a few stanzas, particularly in the 18th and 103d Psalms, which no true poet would undertake to improve." To this just opinion of a deceased poet, I may subjoin that of a living one. Mr. Montgomery, of Sheffield, in his preface to the "Christian Psalmist," thus writes:—"The merit of faithful adherence to the original has been claimed for this version, and need not to be denied; but it is the resemblance which the dead bear to the living; and to hold such a version forth (which some learned men have lately done) as a model of standard psalmody for the use of Christian congregations in the nineteenth century, surely betrays an affectation of singularity, or a deplorable defect of taste."

As a specimen of its harmony, take the following passage from the 18th Psalm:—

9. The Lord descended from above,  
And bowed the heavens high:  
And underneath his feet he cast  
The darkness of the sky.

10. On seraph and on cherubim  
Full royally he rode;  
And on the wings of all the winds  
Came flying all abroad.

Of the incorrectness of the rhyme, and the vulgarity of the expression, alluded to by Beattie, take the following specimens:—

## PSALM LXXVIII. 46.

Nor how he did commit their fruits  
Unto the caterpillar;  
And all the labour of their hands  
He gave to the grasshopper.

## PSALM LXXIV. 12.

Why dost thou draw thy hand aback,  
And hide it in thy lap?  
Oh pluck it out, and be not slack  
To give thy foes a rap.

The copy of this version in my possession was printed in 1638. It has above fifty psalm tunes interspersed; none of which, so far as I can find, are now used, with the exception of that solemn and beautiful air, the 100th Psalm, long metre. The version of this Psalm is very nearly the same with that in use at present. The 23d Psalm, which is so literally, yet beautifully, rendered in our version, stands thus in that of Sternhold:—

The Lord is only my support,  
And he that doth me feed;  
How can I, then, lack any thing  
Whereof I stand in need?  
He doth me fold in coats most safe,  
The tender grass fast by:  
And after drives me to the streams  
Which run most pleasantly.

And when I feel myself near lost,  
Then doth he me home take;  
Conducting me in his right paths,  
Ev'n for his own name's sake.

And though I were ev'n at death's door,  
Yet would I fear none ill:  
For with thy rod and shepherd's crook,  
I am comforted still.

Thou hast my table richly decked,  
In despite of my foe;  
Thou hast my head with balm refreshed;  
My cup doth overflow.  
And finally, while breath doth last,  
Thy grace shall me defend;  
And in the house of God will I  
My life for ever spend.

From the time that Sternhold's version was adopted by the Church of Scotland, various attempts were made by her to remedy its acknowledged defects. Thus in the General Assembly which met in May, 1601, Mr. Robert Pont, one of the most learned and eminent ministers in the church, was appointed to revise the entire book. It does not appear, however, that this appointment was attended to: at least no revision of the Psalm-book took place. The Assembly at which this measure was proposed is remarkable for having been the means of first suggesting to James I. the propriety of obtaining an entirely new translation of the Bible. This most important object he accomplished soon after he ascended the English throne. The translation which we now use, and which is adopted by all the Reformed churches in Great Britain and America, was commenced by English divines acting by committees in the year 1606, and was brought to a happy and satisfactory termination in the year 1611. The narrative which Spottiswood, in his "History of the Church of Scotland," has given of James's proceedings at the Assembly above mentioned, though that of a fawning courtier, is worthy of being preserved in your pages, not only on account of its connexion with the subject of the present paper, but also as developing the germ of that noble undertaking, the present authorized translation of the Bible, and as exhibiting a characteristic sketch of the learned, but vain and pedantic monarch:—

"A proposition was made for a new translation of the Bible, and the correcting of the Psalms in metre. His Majesty did urge it earnestly, and with many other reasons did persuade the undertaking of the work; showing the necessity and the profit of it, and what glory the performance thereof would bring to this church. When speaking of the necessity, he did mention sundry escapes in the common translation, (of the Bible,) and made it seen that he was no less conversant in the Scriptures than they whose profession it was. When speaking of the Psalms, he did recite whole verses of the same, showing both the faults of the metre, and the discrepancies from the text. It was the joy of all who were present, and bred not little admiration in the whole Assembly, who, approving the motion, did recommend the translation (of the Bible) to such of the brethren who were most skilled in the languages, and the revising of the Psalms to Mr. Robert Pont; but nothing was done in the one or the other. Yet did not the king let his intention fall to the

ground. The perfecting of the Psalms he made his own labour; and at such hours as he could spare from the public cares, went through a number of them commending the rest to a faithful learned servant, who hath therein answered his Majesty's expectation."

This "faithful servant" was Sir William Alexander, afterwards created Earl of Stirling. King James versified only the first thirty Psalms, and Sir William the remainder. The entire version, known by the name of the Royal Psalter, was completed and published about the year 1630. Charles I. was very anxious to have it introduced into general use, especially in Scotland. But as this was the first of his innovations on the usages and authority of the Scottish Church, it met with considerable opposition; and together with the more serious and offensive encroachments of Laud, was defeated by the commotions in 1638, when prelacy was wholly abrogated. Row, in his manuscript history of that church, thus relates the steps that were taken towards its introduction:—

"In the year 1631, there was a report that the King (*Charles I.*) would have the Psalms of David, as they were translated and paraphrased by King James, his father, received and sung in all the kirks of Scotland. Some of the books were delivered to Presbyteries, that ministers might advise concerning the goodness or badness of the translation, and report their judgments, not to the General Assembly, for that great bulwark of our church was then demolished, but to the diocesan assemblies. Yet the matter was laid aside for some time."

Of this Royal version Dr. Beattie thus speaks:—

"The work does honour to the learned monarch. It is not free from the northern idiom; but the style seems to me to be superior to every other Scotch writer of that age, Hawthornden\* excepted. There are in it many good stanzas, most of which have been adopted by the compilers of the version now authorized in Scotland, whereof this of King James is, indeed, the groundwork. Nay, those compilers have not always equalled the royal versifier, where they intended, no doubt, to excel him. I shall give one example. The third verse of the fiftieth Psalm stands in our version thus:—

'Our God shall come, and shall no more  
Be silent, but speak out;  
Before him fire shall waste, great storms  
Shall compass him about.'

"James has the advantage, both in the arrangement of the words and in the harmony:—

'Our God shall come, and shall not then  
Keep silence any more;  
A fire before him shall consume,  
Great storms about him roar.'

Though this version was almost unanimously opposed, and finally rejected by the church, yet the want of a new one, or at least an emendation of the old, was still felt and desired. Several persons, both in England and Scotland, translated particular Psalms. But a new version of the whole book was undertaken by Sir William Mure, of Rowallan, in Ayrshire, and completed by him in the year 1639. Sir William, or, as he was in those days more briefly styled, Rowallan, had early distinguished himself as a religious poet. He was a staunch friend to the Presbyterian Church, and died in 1657. Some of his descendants settled in this country, [Ireland,] where they still remain. His version does not appear to have been ever printed, though it must have been pretty generally known. For when the Westminster Assembly was engaged in preparing our present version, Principal Baillie, one of the commissioners to the Assembly from the Church of Scotland, writing from London, thus speaks of it:—"I wish I had Rowallan's Psalter here, for I like it better than any I have yet seen." In the "Historie and Descent of the House of Rowallan," written

\* That is, William Drummond of Hawthornden, the friend of Ben Jonson.

by the poet, Sir William, and lately published from the original manuscript, several specimens of his version are given, copied from the original, which is still preserved among the family papers in Scotland. As this version has been now altogether unknown for nearly two centuries, and as it was used in compiling our present Psalm-book, a few of these specimens may prove interesting to your readers, and especially to those of them who, like myself, are in any way antiquarian in their tastes.

Sir William, in a short preface, dated July 12, 1639, speaks thus modestly of his work:—"It is not to be presumed that this version, in the first draught, has attained the intended perfection. Let the reader observe and comport with this essay till (the Lord furnishing greater measure of light, and better conveniency of time) it be amended." He dedicates it—"To all the sincere seekers of the Lord, and in him spiritual furniture from the rich fountains of his holy Word." And he addresses them in the following prefatory lines, which afford a pleasing specimen of his poetical powers:—

"Let not seem strange that here no studied phrase  
Charm thy conceit, and itching ear amaze.  
Simplicity of words, still grave, bold, plain,  
The Spirit, doubtless, did not chuse in vain,  
Pure streams from purest fountains to present.  
In David's language David's mind to vent,  
My purpose is."

The following is a specimen of his version of a well-known and beautiful Psalm. Your readers will observe how vastly superior it is to Sternhold's version, already given, and how nearly it approaches to our present version, of which it was evidently the groundwork:—

## PSALM XXIII.

The Lord my Shepherd is, of want I never shall complain; For me to rest on, he doth grant Green pastures of the plain. He leads me stillest streams beside, And doth my soul reclaim; In righteous paths he me doth guide, For glory of his name.	The valley dark of earth's abode, To pass I'll fear no ill; For thou art with me, Lord; thy rod And staff me comfort still. For me a table thou dost spread In presence of my foes; With oil thou dost anoint my head, By thee my cup o'erflows.
--	---

Mercy and goodness all my days  
With me shall surely stay;  
And in thy house, thy name to praise,  
Lord, I will dwell for aye.

Shortly after the appearance of Rowallan's version, another candidate for the honour of being the versifier of the Psalms appeared in Scotland. This was Mr. Zachary Boyd,\* Minister of the Barony Church, Glasgow, from the year 1623 till his death in 1654. He was a very liberal benefactor to the college, and a bust of him still remains over the inner gate. He had a wonderful propensity to the writing of verse; but as a poet he ranks very low. He unfortunately conceived that the more literal his translations were, and the more familiar his language, the more useful were his labours. But the devout have been shocked at his vulgarity, and the profane have turned his homely verses into ridicule. He rendered the greater part of the Old Testament, from Genesis to Solomon's Song, into metre, under the title of "The

\* Zachary Boyd, or Boyde, author of "The Battle of the Soul in Death," Edin. 1619, 8vo.; "Oratio," &c., 1633, 4to.; "Crosses, Comforts, Counsels," &c., Glasgow, 1643, 8vo.; "The Garden of Zion," Glasgow, 2 vols. 8vo., 1644; "Two Oriental Pearls, Grace and Glory." This good man turned the Bible into rhyme, in the vulgar dialect of the country, to be published and circulated for the benefit of the common people; and for this purpose he intrusted a large sum to the University of Glasgow. His executors, however, never published the MSS., deeming it inexpedient to circulate this poetical version.—*Allibone's Dictionary*.

Garden of Zion; wherein the life and death of godly and wicked men in the Scriptures are to be seen," &c., printed at Glasgow, in 1644. He left, in manuscript, a metrical translation of the four Evangelists, and several volumes of what he styled, "Zion's Flowers; or Christian Poems for Spiritual Edification." But he never translated the *whole* Bible into verse, as has been erroneously supposed; nor is any part in manuscript, save his version of the gospel history. Dr. Jamieson, and several other well qualified judges, have given it as their opinion that the ludicrous passages commonly printed as Boyd's are not really his.

Amid his other occupations, he prepared a new translation of the Psalms in verse, which he was very ambitious of having adopted by the General Assembly. It had been published soon after Rowallan's version appeared; as the *third* edition, which I have seen, was printed at Glasgow, in the year 1646. Principal Baillie, to whom I have already alluded, as entertaining a high opinion of Rowallan's Psalter, does not appear to have favoured this attempt of Boyd. In one of his letters he thus writes:—"Our good friend, Mr. Zachary Boyd, has put himself to a great deal of pains and charges to make a psalter; but I ever warned him his hopes were groundless to get it received in our churches; yet the flatteries of his unadvised neighbours make him insist in his fruitless design." And he attributes the slowness with which the Assembly proceeded in the publication of the present version to the opposition of Mr. Boyd's partisans. "Had it not been," he says, "for some who had more regard than needed to Mr. Zachary Boyd's Psalter, I think the Psalms had passed through in the end of the last Assembly."

This version, however, is not without occasional passages of considerable merit; and as it was, in common with Rowallan's, used by the brethren who revised and published the present authorized version, it furnished the groundwork of several of our Psalms as they now stand. As a favourable specimen of its character, I subjoin the translation of two short Psalms, which, in my opinion, is superior to our present version:—

## PSALM CXVII.

O praise the Lord most thankfully, Ye nations great and small! With heart and voice praise him also, On earth ye people all.	For he his kindness merciful, To us doth still afford: For ever the Lord's truth endures. Praise ye always the Lord.
---	---

## PSALM CXXXI.

My heart, O Lord, not haughty is, Mine eyes not lofty be; I meddle not in matters great, Or things too high for me.	Myself I have behav'd and still'd, As of his mother mild, A child that's wean'd, yea, ev'n my soul Is as a weaned child.
--	---

Let Isr'el all, ev'n in the Lord  
Still hope and him adore,  
From henceforth, as their duty is,  
And so for evermore.

The three versions to which I have referred, and of which I have given specimens, namely, those by King James and Lord Stirling, by Sir William Mure, of Rowallan, and by Mr. Zachary Boyd, appear to have been all that were published prior to the present version. Your readers are therefore now prepared to enter on the history of the origin, progress, and final adoption of this version by the Church of Scotland.

The version of the Psalms now used by the Church of Scotland, and by all the other Presbyterian churches that have branched off from this parent stem, was the production of Mr. Francis Rouse, an English gentleman, of whom your readers will doubtless expect a brief account. He was a native of Devonshire, and youngest son of Sir Anthony Rouse, Kt. He was educated at Oxford, where he took the degree of B. A. in 1591. He early appeared as an author

in opposition to the Arminian doctrines and High Church principles of some of the more popular of the court divines; and in 1627, then an active and prominent member of the Parliament, he, before the House of Commons, impeached Dr. Manwaring, a celebrated partisan of Archbishop Laud, of maintaining principles subversive of religion and civil government, and procured his conviction and punishment. As the Parliament was not suffered to meet during the subsequent twelve years, Mr. Rouse employed his leisure in preparing his version of the book of Psalms. At the meeting of what was called *the Long Parliament*, in November, 1640, he was one of the representatives for the borough of Truro, in the county of Cornwall, and very soon re-appeared as the intrepid opponent of Laud and his party, and the zealous advocate of civil liberty. He now published his version of the Psalms. When the Westminster Assembly of Divines met in the year 1643, Mr. Rouse was one of the lay assessors nominated to sit as members by the English Parliament. Though originally a Presbyterian, he joined the Independent and Republican party after the execution of the king. He was a member of the select parliament which Cromwell assembled in 1653, and was chosen its Speaker. He was also one of Cromwell's Council of State. In 1657 he was made a member of his House of Peers, under the title of Lord Rouse; and about the same time Provost of Eton College. He died at Acton, near London, January 7th, 1659, and was buried at Eton.

He was a learned and religious man, fearless in his opposition to error, and zealous for every thing which he conceived to be for the interest of the gospel. During the latter years of his life he enjoyed the high satisfaction of seeing his version of the Psalms in very general use in England; and of knowing that it was universally adopted by the Church of Scotland, and that the pious and devout people of an entire kingdom were daily employing his strains in both their public and their domestic worship.

The version of Mr. Rouse was introduced to the notice of the Westminster Assembly of Divines, in the month of November, 1643, by a message from the House of Commons, requesting that it might be taken into consideration with a view to its adoption in public worship. The Scottish commissioners opposed the motion, till the opinion of the General Assembly of their church should be ascertained. Accordingly in May, 1644, they thus informed their brethren of their proceedings in this matter:—

“There was also presented to the Assembly a new paraphrase of the Psalms in English metre, which was well liked and commended by some of the members of the Assembly. But because we conceived that one Psalm-book in all the three kingdoms was a point of uniformity much to be desired, we took the boldness (although we had no such express and particular commission) to oppose the present allowing thereof, till the Kirk of Scotland should be acquainted with it; and therefore have we now sent an essay thereof in some Psalms.”

The General Assembly having empowered them to sanction the preparation of the new Psalm-book, the Westminster divines accordingly entered on the work, but they appear to have prosecuted it very tardily. We learn from Baillie that, early in 1645, they had unanimously agreed to omit the doxologies which had hitherto been sung, both in the Scotch and English churches, at the end of each Psalm, as they are in the latter church to the present day:—

“About the conclusion of the Psalms we had no debate with them, (the Independent party.) Without scruple both Independents and all sang it, so far as I know, where it was printed at the end of two or three Psalms. But in the new translation of the Psalms, resolving to keep punctually to the original text, without any addition, we and they were content to omit that; whereupon we saw both the Popish and Prelatical party did so much doat as to put it to the end of most of their lessons, and all their Psalms.”

As the new Psalms were revised in the Assembly, they were forwarded to Scotland for the animadversions of a Committee of that church previously appointed to examine them. In June, 1645, Baillie thus writes from London to Lord Lauderdale, then in Scotland:—

"You have herewith, also, the last fifty of Mr. Rouse's Psalms. They would be sent to Edinburgh to the Committee for the Psalms. Mr. Andrew Ker will deliver them. When your lordship goes thither, you would stir up that Committee to diligence; for now the want of the Psalms will lie upon them alone; for, if once their animadversions were come up, I believe the book would quickly be printed and practised here. I know how lazy soever and tediously longsome they be *here*, yet that they will be impatient of any long delay *there* in this work."

His exhortations to diligence appear to have been so far effectual that in the month of November following he states that the Psalms were perfected by the Westminster Assembly, and at press; and he describes them as 'without all doubt the best that ever yet were extant.' The Parliament, however, were very dilatory, in giving their final sanction to the book. For this delay Baillie, in December 1646, accounts in the following manner:—

"The translation of the Psalms is past long ago in the Assembly; yet it sticks in the Houses. The Commons passed their order long ago; but the Lords joined not, being solicited by divers of the Assembly and of the ministers of London, who love better the more poetical paraphrase of their colleague, Mr. Burton. The too great accuracy of some in the Assembly, sticking too hard to the original text, made the last edition more concise and obscure than the former. With this the commission of our church was not so well pleased; but we have got all those obscurities helped; so I think it shall pass."

Having been at length approved by the English Parliament, as well as by the Westminster divines, the General Assembly in Scotland now resolved seriously and deliberately to examine the whole version, previously to its receiving their sanction. Accordingly, at the Assembly which met at Edinburgh in 1647, the following overture on the subject was passed:—

"The General Assembly having considered the report of the Committee concerning the paraphrase of the Psalms sent from England, and finding that it is very necessary that the said paraphrase be yet revised, therefore doth appoint Master John Adamson\* (*Principal of the College of Edinburgh*) to examine the first forty Psalms; Master Thomas Crawford, (*Professor of Humanity and Mathematics in the College of Edinburgh*), the second forty; Master John Row, (*Principal of the King's College, Aberdeen*), the third forty; and Master John Nevey, (*Minister of Newmills, Ayrshire*), the last thirty Psalms of that paraphrase; and in their examination they shall not only observe what they think needs to be amended, but also to set down their own essay for correcting thereof: and for this purpose recommends to them to make use of the travails (*labours*) of Rowallan, Master Zachary Boyd, or of any other on that subject, but especially of our own paraphrase, that what they find better in any of these works may be chosen."

At the General Assembly in the following year, the animadversions of these ministers were transmitted to Presbyteries, who were to enter on the examination of the book without delay, and report to the standing Commission of the church. At length, at the next Assembly, which met at Edinburgh in July, 1649, the work was found to be in such an advanced state that it was referred to a special Committee, appointed to read it over carefully, and transmit their corrections to the standing Commission of the church, who were empowered to publish it forthwith for general use. The following is the Act passed on this occasion:—

"The General Assembly, having taken some view of the new paraphrase of the Psalms in metre, with the corrections and animadversions thereupon, sent from several persons and Presbyteries, and finding that they cannot overtake the review and examination of the whole in this Assembly; therefore now, after so much time and so great pains about the correcting and examining thereof, from time to time, some years by-gone, that the work may come now to some conclusion, they

\* John Adamson, author of "The Muses' Welcome to King James VI. at his Return to Scotland, Anno 1618." Edin. 1618. The speeches will be found in Nichol's Progress of King James. He published several other works.—*Alibone's Dictionary*.

do ordain the brethren appointed for the perusing the same during the meeting of this Assembly, namely, Masters James Hamilton, (*formerly Minister of Ballywalter, in the county of Down,*) John Smith, Hugh Mackail, (*uncle to the youthful martyr of the same name,*) Robert Trail, George Hutchinson, and Robert Laurie, (*all ministers at Edinburgh,*) after the dissolving of this Assembly, to go on in that work carefully, and to report their travails to the Commission of the General Assembly for public affairs at their meeting at Edinburgh in November; and the said Commission, after perusal and re-examination thereof, is hereby authorized with full power to conclude and establish the paraphrase, and to publish and emit the same for public use."

The book being now in a fair way of being introduced into the public worship of the church, Principal Baillie, who had watched its progress with great anxiety, thus expresses, in September, 1649, his fears, lest the change which, in the mean time, as already stated, had taken place in the politics of his friend, Mr. Rouse, should impede the reception of his book in Scotland:—

"I think at last we shall get a new Psalter. I have furthered that work ever with my best wishes; but this scruple now arises of it in my mind. The first author of the translation, Mr. Rouse, my good friend, has complied with the sectaries, and is a member of their republic. How a Psalter of his framing, albeit with much variation, shall be received by our church, I do not well know; yet it is needful we should have one, and a better in haste we cannot have. The Assembly has referred it to the Commission to cause print it after the last revision, and to put it in practice."

His apprehensions, however, appear to have been groundless. The Commission of the church, which met at the time appointed, finally approved of the version; and in the following Act authorized it, and it alone, to be used in the public service of the church:—

"The Commission of the General Assembly having with great diligence considered the paraphrase of the Psalms in Metre sent from the Assembly of Divines in England,—and having exactly examined the same, do approve the said paraphrase, as it is now compiled; and therefore, by the power given them by the said Assembly, do appoint it to be printed and published for public use; hereby authorizing the same to be the only paraphrase of the Psalms of David to be sung in the Kirk of Scotland; and discharging the old paraphrase, and any other than this new paraphrase to be made use of in any congregation or family, after the first day of May, in the year 1650."

On the 8th of January, 1650, it was approved by the Scottish Parliament, and having thus received the approbation and sanction of both the civil and ecclesiastical powers, it soon supplanted Sternhold's version, and was universally adopted throughout the kingdom.

Thus, Mr. Editor, have I traced the history of the psalmody of our church from the earliest period to the introduction of the present version; which, since its original adoption, has undergone no alteration. Notwithstanding its many excellences, it is susceptible of considerable improvement, which I have no doubt, in the course of time, it will receive. And as this is a subject full of interest to Presbyterians, I shall with your permission, lay before your readers, in a subsequent number, the pertinent and judicious observations of Dr. Beattie, relative to a revision of our psalmody. These observations occur in the Letter to Dr. Hugh Blair, to which I have already once or twice referred, and which is not generally known.

Praying that your readers may be both edified and entertained by this letter, and grateful for the opportunity you have afforded me of laying before them my researches on a favourite topic,

I remain your obliged servant,

BEN-EZRA.



## MISSIONARY CORRESPONDENCE.

Lattakiyeh, December 2d, 1859.

DEAR BRETHREN:—We exceedingly regret that, with the exception of a brief note addressed you by Mr. Dodds from Beirut, on the eve of his departure for Lattakiyeh, we have been prevented by a peculiar train of circumstances from earlier responding to the cordial and fraternal feeling so kindly cherished by you, and expressed in your last two communications, through the Chairman of the Board. With Zahleh still barred against us—apparently as little accessible as at any previous period of our connexion with it—and compelled by a sudden and disastrous outbreak between the Christians and Druses in that part of Mount Lebanon adjacent to Abadiyeh, to forsake our summer residence a month earlier than we expected, and to seek refuge again in Beirut in the month of August, at the peril of our families, we felt ourselves bewildered, and our way straitened and hedged in, such as it had never been before. We had truly reached a crisis in our missionary career, when a word from you was requisite to give us encouragement and hope; hence, when we received the first of your welcome letters, conveying to us the joyful intelligence of your united action in regard to your missionaries—expressions of your undiminished confidence in their integrity and prudence, and hearty approval of their former course, suddenly our darkness was changed to light, and our path made plain as if by the finger of God directing us, leaving no longer a doubt to obscure or bedim our distracted vision. Lattakiyeh, which for some time before had been a subject of our serious and prayerful consideration, became immediately a place of absorbing interest to us, presenting a wide and open door for usefulness, in the cultivation of its unoccupied and hitherto neglected avenues and districts. A voice behind us seemed almost audibly to say: “This is the way, walk ye in it;” and not being disobedient to what seemed to us a heavenly voice, we lost no time in making the necessary preparations for our removal, by bringing the remainder of our goods from Bludan to Beirut, so as to have them in readiness for shipping at the earliest opportunity. And deeming it a favourable opportunity to make, with our families, a farewell visit to the beloved missionary friends in that region, which, perhaps, might not be our privilege so conveniently to do in the future, we all concluded at first to make the trip to Bludan together; but our little child being then in feeble health, we—Mrs. B. and myself—determined to abandon our intention, and to remain at Mr. Hunter’s, while Mr. D. and family went to Bludan, arranged all their affairs there, and returned. Mr. D. then took passage to Lattakiyeh, to see about renting a house. This he was obliged to do in a *Shaktoor*—a small Arab sailing vessel. The ports of Syria being in a state of quarantine at the time, the French and Russian steamers—the only ones that land at Lattakiyeh—refused to receive passengers from them. I, too, had purchased a ticket, with the intention of accompanying him, and was only prevented by the sickness of Mrs. B., who was seized with an attack of fever, brought on by our sudden removal from the mountain to the plain during the oppressive heat of summer, aggravated by her excessive anxiety for the safety of our little one. Being thus providen-

tially detained, I set out when circumstances permitted, as I had intended to do at any rate on my return from Lattakiyeh for Bludan and Damascus,—to the former place, for the purpose of collecting and packing my own furniture—to the latter, for the securing of animals for the transportation of all our boxes, &c., across the mountains to Beirut, and also to take a farewell leave of the brethren there, and in the mean time to make arrangements for the erection of a little tomb to the memory of our dear, departed Mattie.

On my return to Beirut I found Mr. D. safely back from Lattakiyeh, without having succeeded in the renting of a house. The French steamer being in port, and the quarantine restrictions being now removed, it was at once agreed that Mr. D. and family, accompanied by our Arabic teacher, should proceed immediately to Lattakiyeh to receive the goods, and that I and Mrs. B. should take passage in the next steamer, and thereby be enabled to attend to the shipment of our goods in an Arab boat. The winds being unfavourable for sailing northward, we reached our destination a day before them; which, however, seemed providential, as the detention afforded time for the bringing of our Arabic books from Zahleh, to be sent by the same boat. We found Mr. D. and family on our arrival still destitute of a house, and boarding with the English Consul; where, at the kind invitation of the Consul, we determined to remain until we could secure habitations of our own. This Mr. D. has now accomplished, after an unavoidable delay of five weeks, and we hope it will be our happy privilege on the coming week to enter our own hired houses. Our detention, however, at the house of the English Consul on the sea-shore, though in many respects inconvenient, has been, we think, a merciful dispensation, the health of our families being thereby exceedingly improved. As yet we have been unable to perform any public missionary work; but having taken the preliminary steps of renting a house, and fitting it up, we hope in a few days to open a school, and to hold our first public service on Sabbath week, to be conducted by Mr. Dodds. Our books, for which already there have been several demands, we have arranged in a conspicuous place in the school-house, where they may be disposed of to any who may apply to the teacher, who will have his residence there.

Like some other towns on the Syrian coast, a large proportion of Lattakiyeh stands some ten or fifteen minutes back from the sea, with a population of about fifteen thousand inhabitants, composed of Moslems and Christians—the latter composed of Greeks and Maronites, which, together with the fact of its being a seaport, the gateway to the Nusariyeh, and never having previously been made the seat of any missionary operations, make it possess, in our judgment, many advantages over Zahleh. The houses are mostly small, and badly arranged; but they are thus constructed, to protect them, as far as possible, from the destructive and desolating effects of earthquakes, to which the place is subject. These effects are every where manifested by pieces of broken columns half buried by the way-side, or some fragment of a capital built in the wall, or by the traces of ancient foundations, the last relics of superstructures long since passed away. The only objects of antiquarian interest that have survived, are the remains of what is said to be a temple and triumphal arch.

Our prospects of success are altogether encouraging in Lattakiyeh; and we know not how, after so many changes and wanderings, sufficiently to express our united gratitude to God for a settled place of abode, and for the brotherly love that has not only continued among us during these years, but has grown and been strengthened by every adversity, drawing us daily more closely together. You will pardon the minute detail of this epistle; but we are very desirous of having you made acquainted, as nearly as possible, with our true condition, that we may have as large an interest in your prayers, and in the prayers of all our brethren, as our circumstances require. Mrs. Beattie, and Mr. and Mrs. Dodds unite in kind regards to you and all your families. As ever, yours on behalf of the mission, J. BEATTIE.

#### CHURCH MUSIC.

The true idea of church music is in some danger of being lost sight of in the desire, so generally cherished, for the kind of music which gratifies the cultivated taste of an artificial and worldly age. It has been largely lost sight of in not a few of the churches; and hence choirs, instruments, and artistic singers, are introduced into the house of God. The following, which we find in the columns of a contemporary, is, in this connexion, worthy of careful attention. We are happy to find even so much as this from Germany, a land of music and musicians, and, moreover, of "hymn-singers:"

"A gentleman, who was travelling in Germany, made the inquiry, in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was:—'We do not have any *music* in church.' Somewhat surprised; he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was *music*; it was a religious exercise into which music came incidentally, without doubt, but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing. *Music* is not the object, but *devotion*. The exercise must not be regarded as musical, but religious. The most rhetorically elegant prayers are not necessarily the best, by any means; but, on the contrary, the rhetoric may become a positive hinderance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation is best, though it may lack musical elegance."

#### AFFAIRS ABROAD.

*Syria*.—We find the following interesting item of intelligence in the *Christian Intelligencer*. It is gratifying to learn that our missionaries will be remunerated for their losses in Zahleh:

"A letter from Beirut says: 'The American ambassador has left for Sidon, Tyre, Acre, and Jaffa, whence he proceeds to Jerusalem, and afterwards to Alexandria, where his family is to winter. He has, I am glad to say, obtained perfect satisfaction for the insult cast on the American Protestant missionaries, Messrs. Dodds and Beattie, by the Roman bigots of Zahleh. That town is to pay all ex-

penses—has paid them, indeed—to which the missionaries were put, the rent of their houses, damage, and loss of furniture, etc., to the tune of 20,000 piastres; and these, or any other Protestant missionaries, have full leave to reside in Zahleh, how, when, and where they please.”

*Scotland.*—We find the following in the foreign correspondence of the *United Presbyterian*. We put it upon record in our pages, as it will be of interest hereafter to note the beginning of this latest attempt of the civil authority to override the independence of the church:

“The Supreme Civil Court in Scotland has this week been making the ears of non-conformists tingle, by the expression of its resolution to subordinate all the Christian churches of this country to its jurisdiction. The occasion chosen for this expression was the deliverance of the judgment of the Lords (Judges) of the First Division of the Court of Session in the case of the Rev. John M’Millan, of Cardross, which came before them by an appeal from an interlocutor of the Judge Ordinary on the preliminary defences lodged on the part of the Free Church Assembly, the other party in the action. It may be remembered that in 1857 Mr. M’Millan, who was then minister of the Free Church in Cardross, and clerk of the Synod of Glasgow and Ayr, was accused before the Presbytery of Dumbarton with sundry acts of immorality, particularly of drunkenness; and that the Presbytery found the major part of the accusations proven. The Synod of Glasgow, before whom their finding was brought by appeal by Mr. M’Millan, sustained certain portions of the accusation; and their finding was next brought under the review of the General Assembly, by both the accused and his accusers. The Assembly, in taking up the case, went into the whole of the original accusations; and by a large majority, came to the resolution of suspending Mr. M’Millan from his office of pastor. Thereupon, he proceeded to the Court of Session, to have the sentence of the Assembly annulled; and the latter being then holding its annual convocation, he was summarily dealt with as a contumacious person, and formally deposed from the ministry of the Free Church. This sentence he continues to resist, in respect of his prolonged occupation of the Free Manse of Cardross; but he instantly ceased to participate in the equal dividend or other emoluments common to the ministers of that communion; and shortly thereafter, by a vote of the provincial Synod, was relieved of the duties of their clerkship. In the Civil Court Mr. M’Millan seeks the reduction of ‘the illegal sentences’ and ‘damages for the wrong he has sustained.’ He charges the Assembly with having acted lawlessly, in entering upon matters not brought before that Court in the appeals from the Synod’s judgment, and with thus violating ‘those rules and principles which are essential to, and of universal application in, the fair administration of justice in all courts,’ ecclesiastical and civil. The Judge Ordinary of the Court of Session, Lord Benholme, nearly a twelvemonth ago, dismissed the action—finding that ‘the pursuer, as a member of the Free Church, and bound by his subscription and adherence to its standards and formula, is not entitled to pursue’ it, and also that, ‘in regard of its subject matter,’ the action is ‘incompetent in this court.’ Their Lordships of the Inner House, however, last week took quite an opposite bias of the case. They decided unanimously to repel the defences of the church, which were these:—That the pursuer has no right to insist on the exhibition, in the Civil Court, of sentences pronounced by his ecclesiastical superiors; that the action is incompetent, as attempting to review an ecclesiastical sentence confined to spiritual matters, and pronounced by a tribunal to whose decision the pursuer bound himself to submit; and that the alleged violation of the Forms of Process, by which the Courts of the Free Church are regulated, forms no ground on which exhibition of the sentences, with a view to reduction, can be asked or ordered.

“The Court of Session, by the lips of the four Inner House Judges, has totally ignored the divinely-bestowed jurisdiction for which the Church of Scotland, as often as the right to exercise it was attacked, has always contended. Lord Deas did not hesitate to assert that ‘all jurisdiction flows from the supreme power of the State;’ and having made this bold, atheistic averment, which may be placed side by side with the toast of the infidel—‘The people, the legitimate source of all power,’ he very consistently arrived at the conclusion, that ‘the defenders (the Free Church Assembly) have no jurisdiction whatever.’ The other Judges arrived at the same conclusion, but with more studied desire not to offend the non-Established Churches, whose laws they, nevertheless, regard in the same light as they do the

laws or regulations of a commercial company or of a missionary society. 'Had their Lordships (*The Witness* remarks) decided merely a point of form—had the demand to satisfy production been accompanied with a declaration of incompetency to try the case on the merits—no vitally important question would have been involved. But Lord Ivory distinctly said that the preliminary points and the merits ran into each other; and all their Lordships maintained that, at whatever stage the case might arrive, the church could have no more jurisdiction than a debating society.'

*Java.*—We see from the subjoined paragraph, that soon human bondage will cease in this distant isle. While the shackles are falling from the limbs of men in other lands, the cruel oppressor in this land (United States) is seeking to extend the area of bondage, and to rivet more tightly the chains of the enslaved:

"The emancipation of Dutch slaves in Java has begun. The plan adopted is modelled on the act of 1834, which put emancipated negroes in the British colonies on the footing of apprenticed labourers. In Java, the apprenticeship is to last for six years—from the beginning of 1860 to 1866—after which date full liberty will be conceded. Owners received one hundred and fifty francs for slaves worth one thousand francs each."

*Italy.*—The following gives encouragement in relation to the progress of religion in Italy, and the downfall of the Papacy. The Jesuits have been expelled, we learn, from Parma, Modena, and Romagna:

"Full religious liberty for all Protestants has been proclaimed by the legislative assemblies of Parma, Modena, Tuscany, and the Legation. Naples, Venetia, and the Papal States remain now the only Italian States in which the free organization of Protestant congregations is still forbidden or impeded. At Florence the Italian service, begun by Mr. Malan, late Moderator of the Waldensian Church, has been regularly continued. Father Gavazzi has re-commenced preaching in Bologna. In Milan the necessary arrangements have been made for the establishment of a Waldensian church.

"Rev. E. E. Hale writes from Florence, that in every bookshop and bookstall in the city, he found some edition of the Bible for sale; and that there meets in public every evening in Florence, a Society of Italians for the study of the Scriptures. On Sabbath these meetings are as large as five hundred persons—on week days as many as two hundred meet; they are conducted by the voluntary or spontaneous action of the members, with extempore prayers in Italian, and careful and reverential study of Scripture. He adds:—"I am told, on authority which I have no right to dispute, that there are whole villages—two were named to me—which are recognised as Protestant villages. In these particular cases some scandal connected with the priests had led to dissatisfaction—but the people, instead of sinking into Nothingarianism, had at once put themselves into communication with the Protestants of Florence, and by the study of Scripture were making their way to a Protestant faith."

*France.*—Louis Napoleon is evidently playing a deep game in the political world. To carry out the programme of Villafranca—the restoration of the banished Dukes and the establishment of a confederated Italian kingdom, he finds impossible: perhaps he has no desire to do so. He is obviously offended by the obstinacy of the Pope and the Ultramontanes in his own empire. In reply to a communication from the former, dated early in December last, Louis addressed a letter to the Pope, advising him to surrender the Romagna, intimating that there was, otherwise, some danger of losing all the provinces east of the Appenines. The Pope demurred, and Louis has sent him—so it is reported—another communication, saying, among other things equally plain, that while "he is willing and anxious to remain the eldest son of the church, if his Holiness opposes his late proposition, *let him remember Henry VIII.*" At home, Louis is restraining very rigidly the Ultramontane papers—the chief of these having received not a few warnings. We add, that England and

France appear to have arrived at a very distinct understanding regarding the independence of the Italians. They will not allow Austria to interfere again by force in Italy.

*The London Morning Post*, the organ of Lord Palmerston, says:

“The relative positions of Italy, Austria, and France, at the present moment are, in truth, not greatly dissimilar to those occupied by each of these Powers at the commencement of last year. Austria again menaces Italy by demanding the surrender of the rights which were then claimed, but which have been now obtained. Italy a second time appeals to France, and France invokes the moral and material aid of England. But how different is the attitude which England can now assume! Thanks to the enlightened firmness of Lord Palmerston and his colleagues, our country has been entangled in no engagements which could possibly run counter to the national interests and wishes; and if our power must be exercised and felt, it will be exercised and felt only in behalf of right and justice, of long oppressed nations, of the most sacred interests of humanity.”

---

#### NOTICES OF BOOKS.

GRACE AND GLORY; or, The Young Convert instructed in the Doctrines of Grace. Being a Sequel to “The Gospel Fountain.” By James Wood, D. D. 18mo., pp. 317. Presbyterian Board of Publication. “Series for Youth.”

This is a useful book. It contains a brief, but clear exposition of many of the doctrines of grace, such as Predestination, Regeneration, Repentance, and Adoption. These doctrines are shown to be Scriptural by proof texts, and are illustrated by authentic anecdotes, many of which are very interesting. The work may be read with profit by those who are not young, although it is specially designed and eminently fitted to interest and instruct the youth. We observe but one thing to which we demur. The author maintains the universal salvation of infants, and asserts that the Westminster Divines “held that all dying in infancy are saved.” We believe that there is not the slightest foundation in Scripture for this belief, nor do we believe that our Presbyterian forefathers ever held to the dogma thus ascribed to them. Where the Scriptures are silent, we cannot affirm.

BENONI; or, The Triumph of Christianity over Judaism. By the Rev. Dr. Barth. From the German. 18mo., pp. 127.

ANNIE LESLIE; or, The Little Orphan. 18mo., pp. 107.

These both are also published by the Presbyterian Board. They are designed for the young, and we think will interest and profit those who may read them. From the latter parents may receive some valuable hints for the training of their little ones.

SAINT PAUL. Five Discourses by Adolphe Monod. Translated from the French by Rev. J. H. Myers, D. D. Boston: Gould & Lincoln. New York: John Wylie. Philadelphia: Smith & English. 12mo., pp. 191.

This is an admirable book. It presents, in a clear and beautiful style, original, vivid, and animating views of the conversion, character, life, and work of the great Apostle of the Gentiles. It is a work eminently calculated, by the blessing of Christ, to aid in forming a people of God “that shall fulfil the spiritual task of this epoch.” We heartily commend it to our readers.

## OBITUARIES.

Died, in Brooklyn, L. I., Oct. 16th, 1859, MR. JAMES SLOAT, aged 72 years and 22 days.

"Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them." A few facts in relation to the life of this good man may not be amiss, for the encouragement of others, now that he has entered upon *his* rest—called upon, as we are, to "mark the perfect man, and behold the upright." The exact date of his connexion with the Reformed Presbyterian Church we cannot state; we have, however, ascertained that it was early in the ministry of Dr. Willson, at Coldenham. Previous to this he had been a member of the Reformed Dutch Church at New Prospect, N. Y., and though comparatively young, had acted as a member of the Consistory, and soon after his change of church connexion he was called to the duties of the Eldership in the congregation of his choice. About 1830 he moved to Michigan, where he was chosen a member of the Bloomfield session, and where he laboured faithfully for his Lord and Master till 1855, when he changed his residence to New York. A few months previous to his decease he removed to Brooklyn. The new congregation in this latter place were encouraged by his presence among them, though they had little reason to hope that he would long be spared to labour with them, infirm as he was, and apparently conscious of his approaching end, as the most of his arrangements seem to have been made in view of his departure. He had expressed an earnest desire to be able to partake with them of the sacrament of the Supper; but better things were in store for him. On the morning of their communion Sabbath he was called home to higher enjoyments. His love for and interest in them; as engaged in the service of the Redeemer, may be inferred from the fact that when his will was opened it was found that he had remembered them for years to come. He loved the house and service of God. As regards his general characteristics, we may say that where principle and truth were concerned, he was stern and uncompromising, while a spirit of meekness won for him the love even of little children. We cannot here withhold an extract from a private letter, written by one who had ample opportunities of testing his worth,—all the more truthful, if possible, as not intended for other than our own perusal. The author will indulge us thus far:—"In regard to father Sloat," he says, "I can only say that while he remained in ——— he maintained the character of a very devout, consistent, and conscientious Christian, and a self-sacrificing and zealous Covenanter. In church courts he was considered a wise counsellor, and as an overseer of the flock was faithful and diligent. His departure from this field of labour was much lamented by myself and the numerous friends and admirers of the man. His return to this region on business periodically was refreshing to us in renewed tokens of friendship, and in sweet counsels to the house of God; and while he returns to us no more, we feel that it is with joy his spirit has returned to God who gave it."

"He died in a good old age, an old man, and full of years, and was gathered to his people." His eminently useful life, and triumphantly peaceful death, are a standing comment on the value of godliness, "profitable unto all things, having promise of the life that now is, and of that which is to come." † Com.

The subject of this memoir, ELEANOR, wife of Robert Kirkpatrick, was the daughter of Joseph and Ann Sterrett, and the sister of the Rev. Samuel Sterrett. In the year 1854 she was married to Mr. Robert Kirkpatrick, in the Irvile branch of Rev. Mr. M'Farland's congregation. Her death, which occurred on the 19th of October, 1859, and in the 28th year of her age, was very sudden and alarming. Not being in vigorous health for some time previous, she received a paralytic stroke in the after part of the night, which terminated her life in about twenty hours. After she received the stroke she never spoke, although she gave some little evidence of consciousness.

Thus early in life, and very suddenly, she was removed from time, and she leaves a warmly attached husband to mourn his loss, and say with the prophet Ezekiel, "He hath taken away the desire of mine eyes with a stroke."

Though her death was sudden, yet it is believed she was prepared for her change. Her feeble health had been a warning to her. She did not anticipate long life, and before her death she talked to her husband much about it, and he found her often engaged in prayer. Let us all "watch and pray, for in such an hour as ye think not, the Son of man cometh." † Com.

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

---

APRIL, 1860.

---

(For the Covenanter.)

SOME REMARKS ON THE BASIS OF THE UNITED  
PRESBYTERIAN CHURCH.

We are not left to uncertainty as to the position of the U. P. Church in reference to doctrines of the Westminster Confession of Faith on the subject of the magistrate's power about religion. The ground taken here is directly opposed to that of the Confession. The Basis says: "No authoritative judgment concerning matters of religion is competent to them," (civil rulers,) "as their authority extends only to the external works or practices of their subjects as citizens, and not as Christians." If it had said no authoritative judgment concerning *ecclesiastical* matters is competent to civil magistrates, the language might have been understood as teaching the freedom of conscience and the independence of the church of civil authority,—but when it says no authoritative judgment concerning matters of religion is competent to civil rulers, it must be understood in a much broader and more general sense. It clearly implies that it is not competent to civil rulers to enact any *law* in reference to the sins which men commit directly against God, or the duties which they owe to him. Religion, in all its bearings upon men, is beyond the sphere of civil legislation. Atheism, idolatry, profaneness, and Sabbath desecration, are sins concerning which no law shall be passed by the state. The civil magistrate, who is God's minister for good to men, must ignore his character, his authority and law, and all his claims upon the obedience of those who are the subjects of his own ordinance; and his vicegerent on earth shall make no authoritative enactment to encourage his worship, or to prevent men from dishonouring Him. But it may be said that the U. P. Church did not certainly intend to assume this broad atheistical ground, and the language of the Basis should be received in a more limited and qualified sense. In reply it may be observed, that we have now to do with judicial declarations and language, and not with private intentions and thoughts, and there is much in the publicly expressed opinions of different ministers in that church in favour of the plain and obvious sense which we have put upon the terms used. Moreover, there is no consistent medium ground on the subject of the magistrate's power, *circa sacra*, as contained in the Confession of Faith, and that taken by the U. P. Church. There is no consistent ground for either individuals or nations between obe-



dience to God, and rebellion against him. The nation, as well as the individual, that is not with Jesus Christ, is against him. The character of the person who refuses to express any judgment in matters of religion is well known, and the character of the nation that gives no authoritative judgment in matters of religion is equally easily determined. Nations are moral persons, and are the subjects of God's moral government, and are under all the moral obligations of private individuals.

The principle of the U. P. Church on this subject is plainly contrary to the entire teachings of the word of God, inconsistent with the faith of the best Reformed churches, and subversive of the divine ordinance of civil governments and the best interests of civil society. The position here taken is a departure from the faith once delivered to the saints—a rejection of an integral part of the standards and testimony of the church in her purest and brightest days, and is manifestly schismatical and sectarian.

The chief difference between a good and a bad king in Israel and Judah, as given in the word of God, consists in the fact that the former employed his power in maintaining the worship of God, and the latter thought no authoritative judgment in matters of religion was competent to him. *And it is worthy of special remark, that every extensive revival of religion which took place under the Old Testament dispensation, was begun and carried on chiefly by the civil magistrate.* Let the ministers and members of the U. P. Church ponder this fact, and consider how far their opposition to the Bible principles on which the pious kings of Israel and Judah acted tends to prevent the revival of religion at the present time. And in the brightest pages of prophecy respecting the happiness and glory of the church in New Testament times, the power of civil rulers in supporting the church, and promoting the interests of religion, occupies an equally prominent place. “Kings shall be thy nursing fathers, and their queens thy nursing mothers. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. The nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it.” Isa. xlix. 23, lx. 10; Rev. xxi. 24. The church, in her millennial beauty, glory, and blessedness, will be introduced, adorned, and maintained by civil rulers in all the nations of the earth. And the most terrific and desolating judgments of divine wrath are denounced upon those rulers and nations that will not maintain the church, and advance the interests of religion. “For the nation and kingdom that will not serve thee,” (the church,) “shall perish; yea, those nations shall be utterly wasted.” Isa. lx. 12.

On this subject all the purest Reformed churches in Great Britain and the Continent spoke with one mouth. However they differed on other subjects, here their faith was one. And this uniformity in doctrine, in the circumstances in which they were placed, is a strong testimony in support of the principle that nations should support the church. For by the tyranny and usurpation of Papal and Prelatical power the Reformers were strongly tempted to abandon the truth on this subject, and to maintain that civil rulers had nothing to do with the church; but they uniformly maintained the medium ground between Erastian encroachment and infidel indifference. Erastianism

they regarded as the great sin and heresy of their times, and they resisted it unto blood, but they were equally zealous in asserting the subjection of nations to the law of Christ, and their obligations to promote and defend the Christian religion. A great and precious practical truth, so clearly taught in the Bible, and incorporated in the faith and affections of the great and the godly of past ages, and sealed with the blood of God's dear saints, and ratified and sworn to by the most solemn and sacred engagements between God and man, should not have been disregarded and opposed in the Basis of the U. P. Church. "Whereto the church has already attained, she should walk by the same rule, and mind the same thing." Phil. iii. 16.

The time when this Basis was prepared and adopted was favourable for those of both bodies, who united upon it, taking a step in advance of their former positions on this subject. In the discussion of great moral questions by which society has been agitated for some years past, both in this country and in Europe, much light has been shed upon the duty of civil rulers to encourage and maintain the Christian religion. Christians of all denominations in the United States lately joined in sending petitions to Congress, asking that body to stop the carrying of the United States mail on the Lord's day. Never was the Christian sentiment of the country more concentrated than in those petitions. The Senate took the matter into consideration, and refused to arrest the public national desecration of the holy Sabbath, on the ground of the U. P. Church, that "no authoritative judgment in matters of religion is competent to them, as their authority extends only to the external works or practices of their subjects as citizens, and not as Christians." The present anti-slavery movement in this country is intimately connected with religion,—it is this aspect of the subject that gives it so great a power, and so strong a hold upon the consciences and hearts of the people, and implies an obligation on the rulers of the nation to regard the slaves as spiritual, immortal, and accountable beings, and to provide for their souls, as well as for their bodies. The British government, in extending their empire in East India, acted upon the principle of giving no authoritative judgment in matters of religion. It laboured to establish schools, and to extend civilization, without showing any preference to Christianity above Hindooism. The word of God and the shasters of the Hindoo were placed upon the same level, and the rebellion of 1857 was the consequence. In founding schools and promoting education, apart from Christianity, the East India Company, chartered and sustained by the British government, prepared and trained soldiers to overthrow its own power. The better the natives were educated in science apart from the Christian religion, they were the fitter for the work of extermination and blood. Had the British government in India acted upon the principles stated in the Confession of Faith, with proper modifications to the character and circumstances of the people, and established Christian schools, and encouraged and sustained Christian missionaries; and with the extension of their empire extended the circulation and reading of the Bible, and the influence of Christianity, there is very good reason to believe that the blood and treasure spent in the late war in that country would have been saved. The war of 1857 was a legitimate sequence of the British infidel policy, and is a

bloody commentary upon the principle that civil rulers should give no authoritative judgment in matters of religion. British statesmen have recently had their attention directed to this subject; and some of them, who before advocated the policy of indifference to matters of religion, now see the necessity of a change in the government of India. Hence the East India Company has been abolished. Pity that churches and nations have to be taught obedience to God's law by lessons so severe as the ashes of desolated cities and plains covered with blood.

The question now agitated in Holland, Ireland, and in some of the States of this country in regard to reading the Bible in common schools, must be settled by civil and governmental preference given to Christianity. Papists and infidels unite in opposing the Bible as a school book, and desired its rejection from the schools as unfit for education. Christians of all denominations ask the Bible to be taught to their children, as a part of their education. The whole principle of magisterial interference in matters of religion and support of Christianity is involved in this question, and it can be decided only by civil rulers giving an authoritative judgment in favour of the Bible.

The gospel is carried into a heathen land. Its principles and influence soon come in conflict with the institutions and practices of Paganism, for Christianity is essentially an exclusive and aggressive system, and will ultimately destroy all opposing powers. Controversies arise between the new converts and the votaries of idolatry. The civil rulers become converted to the gospel, and are called upon to judge and determine between the claims of Jesus Christ and the idols of the country. Neutrality is impossible. The strong and irrepressible feelings of the Christian ruler, as well as the obligations of God's law, which the new convert has not yet learned to disregard, demand an authoritative judgment in these matters concerning religion.

The discussion of these and other collateral moral questions, for some years past, in different countries, has done much to enlighten public opinion, remove prejudice from the minds of men on the subject of civil government, and the obligations of civil rulers to obey the law of God, and to prepare the way for bringing good men of different names to harmony of views, and to promote union and brotherhood in the church of God. And as these discussions go on, more light will be evolved, alienations and strifes will diminish, and division will cease; and the different sections of the church that have departed from the attainments of better times, will return to the good old paths in which their fathers walked, and find rest to their souls. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. lii. 8. Then will be found, what does not now exist—"THE UNITED PRESBYTERIAN CHURCH." For it is not too much to expect, that all true Presbyterians will yet unite upon "that standard of faith which they cherish with a feeling of veneration, and to which the church, under God, is so much indebted." The position which the so-called U. P. Church occupies in regard to civil government, and the duty of civil rulers to maintain the true religion, is inconsistent with the word of God, aside from the ground of the Reformation churches, and is even behind the light of the present times.

On the subject of national covenanting the Basis says nothing.

And this is the more remarkable, as nearly all the texts referred to, to prove the duty of the church to enter into covenant with God, speak primarily and chiefly of national covenanting. Ex. xix. 5—8; Deut. xxix. 10—13; Josh. xxiv. 1, 24—26; 2 Chron. xv. 9—15, xxix. 10; 2 Kings vi. 17, xxiii. 3; Ezra x. 3—5; Neh. ix. 38, x. 28, 29; Isa. xix. 18, 19; Jer. l. 4, 5, are illustrations and proofs of the duty of nations under both the Old and New Testament dispensations entering into solemn covenant with God. After reading these texts, it is passing strange how the compilers of that document could ignore national covenanting. One would think that the duty of nations is here so plainly taught, that the wayfaring man, though a fool, could not err therein. The entire omission of any recognition of this important principle in the Basis, and the implied condemnation of the divine ordinance of national covenanting, is a sad evidence of the blinding influence of prejudice and ungodly civil institutions upon the minds of good men. For if this land were married to the Lord, and the government in professed and actual subjection to Jesus Christ, the Lord of all, no one would call in question the duty of nations to swear to the Lord of hosts.

The importance of the duty of national covenanting, in a practical point of view, cannot be too highly estimated. It is plainly and frequently commanded in the word of God—it was often exemplified in the history of God's peculiar nation with signal instances of his presence and approval, and it is presented to our view in New Testament times as one of the happiest scenes on which the eye of prophetic vision delighted to rest. In the lands of our fathers' sepulchres this duty was performed again and again with the most remarkable manifestations of God's gracious presence and favour, and the outpouring of his Spirit upon those covenanted nations. The National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England, and Ireland, were entered into in the palmiest days of these kingdoms, and served as the great bulwarks of the Protestant Reformation, against which all the powers of European tyranny and Popery combined, fought, and were broken to pieces. These solemn national oaths of subjection and allegiance to the Most High God, were the times of the church's emancipation from Papal and political thralldom, and the dawn of the day of civil liberty to all the nations of the earth. These memorable national deeds deserved honourable record as memorials of the years of the right hand of the Most High, and as a suitable means of awakening this nation to its great sin in breaking asunder the bands of the Lord and his Anointed, and casting their cords from them. And we can hardly forgive the U. P. Church for disregarding a duty so important and evident, recommended by so many tender reminiscences, and so loudly called for at the present time; and for doing what it could to cast into oblivion the names and the deeds of those who have done worthily in Ephrathah, and been famous in Bethlehem.

God speaks to nations, as well as to persons, when he says, "I am the Lord thy God." And the first and great duty of nations, as of individuals, is to respond to this gracious declaration, and by solemn covenant to become the Lord's people. And the person or nation that refuses to accept this gracious offer of covenant relation, rejects

both the authority of God's law and the grace of the gospel, becomes a rebel in the empire of Jehovah, and is exposed to the fiercest wrath of the Almighty. There is no safety for either persons or nations but in covenant with God. God will certainly destroy all unconverted persons, and all unconverted nations. "Blessed is the nation whose God is the Lord." How needful, then, that the church, which is the pillar and ground of the truth, and the light of the world, should give this great truth a prominent place in her confession of faith, and proclaim it before the nations; and how defective is that Basis, and how unfaithful is that church, from which nations and their rulers cannot learn the first duty which they owe to God!

There is an apology, however, which should, perhaps, be made here for the U. P. Church. It was well understood in preparing and adopting the Basis of Union, that the members of the United Church should be identified with the government of the United States, and take the usual oaths to support the Constitution,—a constitution, which knows no God, nor Bible, nor church, and is equally acceptable to the Atheist, the Turk, the Mormon, the slave-trader and the slaveholder, and the United Presbyterian. To approve and swear to maintain such a constitution, and at the same time to profess adherence to the Confession of Faith and the National and Solemn League and Covenant, would have been an inconsistency too obvious and great to be admitted even for a moment. Men would rather be thought erroneous than inconsistent. They have more regard for their own character than for the truth. It was therefore necessary, either to receive the Confession of Faith on the subject of civil government and the covenants of our fathers, or to dissent from the Constitution of the United States, and to forego the special honours and privileges of political advancement. Hence there was a strong temptation to form such a Basis as that now before us.

But we must proceed to the adopting act. Here it is:—"And *whereas*, It is agreed between the two churches that the forbearance in love which is required by the law of God, be exercised toward any brethren who may not be able fully to subscribe to the standards of the United Church, while they do not determinedly oppose them, but follow the things that make for peace, and things wherewith one may edify another."

To the superficial and unwary reader there may seem little wrong in the language here employed, and we are inclined to believe that some who voted for this resolution did not then see the whole extent of its legitimate application. The term forbearance is employed here in an improper sense, and many may not perceive the impropriety of so using it. Christian forbearance is a duty so important and becoming, that it seems hard to say a word against any thing to which the term may have been applied. It is one of the chief duties of the Christian profession, and it claims and should possess a very large field for its exercise. But it has its bounds, and there is a point at which even forbearance ceases to be a virtue. The standards of the church are the proper limits for the performance of this duty among her members, and the law of God does not require the surrender of any truth received and professed by the church. The law of God should not be thus placed in opposition to his truth, for it requires

the faithful maintenance of truth. Besides, when Christians agree and unite together as a church, and profess and exhibit certain articles of faith as the common bond of their union, they cannot make these articles a matter of forbearance without being chargeable with an inconsistency—nay, an absurdity. For they profess to maintain them, and not to maintain them, at the same time; or, having agreed upon a basis of union, they receive members into fellowship on different grounds from that on which they themselves are united. The future applicants are to be admitted upon terms different from those on which the original members stood. This is not forbearance, but injustice and unfaithfulness. This is not “the forbearance in love which is required by the law of God.”

And there is no specification of any particular doctrines in reference to which this forbearance is to be exercised towards applicants for admission into the church. The whole doctrines of the Confession of Faith, as well as those of the Basis, are placed under its control. It is to “be exercised towards any brethren who may not be able fully to subscribe to the standards of the United Church.” And every pastor and ruling elder in the church is constituted a judge of the doctrines of the standards in regard to which this forbearance is to be exercised. Of course, there will be some diversity of opinion among so great a number of judges, as to how many, and how few, of the doctrines of the standards may be retained or dispensed with in receiving applicants into the church. Some will dispense with one doctrine, and some with another. And the very fact of being authorized to sit in judgment upon the standards of the church, will create and foster in the minds of the officers of that church a spirit of indifference and disregard for the doctrines which have heretofore been maintained. And this influence will increase as it is exercised, and will work faster and wider until the whole church will be leavened by its extensive and all-pervading power. This little leaven will leaven the whole lump. This resolution is the letting forth of water. At first a small, and apparently harmless aperture is made, but by wearing it becomes wider and wider, and the current stronger and stronger, until by its sweeping and irresistible force it bears down all before it.

Moreover, this resolution is calculated to destroy all confidence and unity in the church which adopted it. For one part of the church cannot know, as matters now stand, how many have been received into the church in other parts who could not fully subscribe to the standards, or what are the doctrines to which exception has been taken, or how far the standards have been lowered to accommodate applicants for membership in the church. By this adopting act the U. P. Church has virtually laid aside her Basis and Confession of Faith, and adopted in their place the views of those who desire to enjoy her privileges, and will agree not determinedly to oppose her former standards. This act itself becomes the only Confession of Faith of the U. P. Church to which a subscription is required. The ground upon which this act places the U. P. Church is not the belief and profession of the Basis and the Confession, but merely an agreement not to determinedly oppose them, and to follow the things that make for peace, and things wherewith one may edify another. This

church does not require applicants for privileges to profess and maintain the truth, but simply to make no determined opposition to it. The Basis and the Confession of Faith are not the standards of the whole church, but only of a part of her members, while others are authorized to hold opposite doctrines, provided that in the maintenance of them they do not disturb the peace of the church. They may hold their own principles, and eat their own bread, and wear their own apparel, if they will only consent to be called by her name.

Now we are free to say that no conscientious man should become a member of the U. P. Church on the ground of this resolution; and few intelligent persons, who are strongly attached to principle, will do so. It implies a compromise between truth and error, which is not fit to be made. If a man, for instance, conscientiously believes that it is a duty to sing human compositions in the worship of God, he will not agree to make no determined opposition to the exclusive use of inspired psalms. If a person conscientiously believes that the atonement of Jesus Christ is indefinite and unlimited, he will not consent to make no opposition to the doctrine of a limited atonement. The *honest* Arminian will not agree not to oppose Calvinism. Those who are conscientiously in favour of catholic communion in the Lord's Supper, will not promise to stifle their convictions of duty, and to consent to the opposite practice. As the honest man thinks in his heart, so will he speak. The standards of the church should not contain any doctrine which all its members are not required to believe. All the members should be received upon the same terms. Different terms of communion in the church destroy each other. The very act of receiving members into communion, who will not fully subscribe to the Confession of Faith, removes those articles to which exception is taken from their place in the standards, and those objected articles cease to be a part of the church's profession. The church may still say she is secure; but if this act is known and allowed, her confession is gone. We object, then, to this adopting act, because its tendency is to nullify both the Basis and the Confession of Faith as standards of the church, to diminish the love of truth, and to destroy unity and confidence in the Christian profession.

On the whole, we remark that the Basis of the U. P. Church is sectarian and narrow; and even the narrow limits it professes to occupy are rendered equivocal and uncertain by her adopting act. By laying aside the doctrine of the Confession of Faith and of the Reformed churches on the magistrate's duty about religion and the ordinance of national covenanting, she has abandoned a part of the Basis on which the church stood in her purest and brightest days, separated herself from the great body of the faithful, broken the covenant which God made with her fathers, and become a sect. And let it be borne in mind that those truths rejected are not the minutia and circumstantialia of the church's profession, but great, vital, practical principles, clearly taught in the word of God, forming an integral part of the church's beauty and strength in former and better times, and still necessary as means of reforming society, enlarging the church, and in the evangelization and conversion of the world.

The acknowledgment of the Headship of the Lord Jesus Christ, as "a dominion over all persons and things," is of little avail, and may

be admitted by some as an abstract principle, while the nations and their rulers are not required to submit themselves to his authority and law, and are told that "no authoritative judgment in matters of religion is competent to them." Ungodly rulers, it may be, will not quarrel with this general statement of truth, provided they are not asked to have this Man reign over them.

The Basis of the U. P. Church is defective, and is too narrow for the Reformed Presbyterian Church to stand upon. The Basis of the R. P. Church embraces the whole ground of the Protestant and covenanted Reformation. It is broad and catholic, and on it "all true Presbyterians" were once united. All divisions and sects among Presbyterians have arisen from unwarrantable efforts to make a narrower basis. When will this folly end? There is large Scriptural ground outside of the U. P. Church for the Reformed Presbyterian Church to stand upon, and accomplish her important work. In addition to all the truths professed by the former, she maintains other important principles essential to the symmetry and efficiency of the church of God, and which will yet bless the world with righteousness and peace. Sage dogmatists, and some of her own treacherous sons, have asserted that the Reformed Presbyterian Church has fulfilled her mission, and she is no longer needed. It should not be thought strange that those who are hostile to the claims of Jesus Christ as Prince of the kings of the earth, should fondly desire to dispense with her agency. Her mission, grand and glorious, is yet to be accomplished; and until our entire world, in all its institutions and relations, is brought into professed and actual subjection to the Mediator, the Man Christ Jesus, she is a *necessity*. And the present state of the world shows that her labours have not been altogether in vain. The present shakings of the nations are the effects of the diffusion of her principles, and give promise of a bright and glorious day to the church and to the world; for these shakings assure us that those things which can be shaken shall be removed. Then the church, United, Reformed, Presbyterian, and extended through the whole earth, will arise and put on her beautiful garments, and become the admiration and joy of all nations. Then the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it. Hail the happy day! Bright and glorious the morning that now begins to gleam upon the long dark, dark night of Zion's sufferings and sorrows. Lift up your heads, ye saints of the Most High. Your exalted Redeemer is now on his glorious march to take to himself his great power, and reign. His mighty footsteps are now heard in thunder tones along the ground. The kingdoms of this world will soon become the kingdoms of our Lord and his Christ. All kings shall fall down before him, and all nations shall serve him. And men shall be blessed in him, and all nations shall call him blessed. The bride will soon make herself ready, and the marriage of the Lamb will come. And high in mid heaven the voices of a great multitude will be heard from pole to pole, and rolling like mighty thunders around the world, proclaiming the earth-gladdening news, "Alleluia, for the Lord God omnipotent reigneth."

Such an object is worth living for, and worth dying for.



## SOUTHERN TESTIMONY AGAINST SLAVERY.

CORRESPONDENCE BETWEEN MRS. MASON AND MRS. CHILD.

*Letter from Mrs. Mason, of Virginia, to L. Maria Child.*

Alto, King George's county, Va., Nov. 11, 1859.

Do you read your Bible, Mrs. Child? If you do, read there "Wo unto you, hypocrites," and take to yourself with twofold damnation that terrible sentence; for rest assured, in the day of judgment it shall be more tolerable for those thus scathed by the awful denunciation of the Son of God than for you. *You* would sooth with sisterly and motherly care the hoary-headed murderer of Harper's Ferry! A man whose aim and intention was to incite the horrors of a servile war—to condemn women of your own race, ere death closed their eyes on their sufferings from violence and outrage, to see their husbands and fathers murdered, their children butchered, the ground strewed with the brains of their babes. The antecedents of Brown's band prove them to have been the offscouring of the earth; and what would have been our fate had they found as many sympathizers in Virginia as they seem to have in Massachusetts?

Now, compare yourself with those your "sympathy" would devote to such ruthless ruin, and say, on that "word of honour, which never has been broken," would you stand by the bed-side of an old negro, dying of a hopeless disease, to alleviate his sufferings as far as human aid could? Have *you* ever watched the last, lingering illness of a consumptive, to sooth, as far as in you lay, the inevitable fate? Do you soften the pangs of maternity in those around you by all the care and comfort you can give? Do you grieve with those *near* you, even though their sorrows resulted from their own misconduct? Did *you* ever sit up until the "wee hours" to complete a dress for a motherless child, that she might appear on Christmas day in a new one along with her more fortunate companions? *We* do these and more for our servants, and why?

Because we endeavour *to do our duty in that state of life it has pleased God to place us*. In his revealed word we read our duties to them—theirs to us are there also—"Not only to the good and gentle, but to the froward." 1 Peter ii. 18. Go thou and do likewise, and keep away from Charlestown. If the stories read in the public prints be true, of the sufferings of the poor of the North, you need not go far for objects of charity. "Thou hypocrite! take first the beam out of thine own eye, then shalt thou see clearly to pull the mote out of thy neighbour's." But if, indeed, you do lack objects of sympathy near you, go to Jefferson county, to the family of George Turner, a noble, true-hearted man, whose devotion to his friend (Col. Washington) causing him to risk his life, was shot down like a dog. Or to that of old Beckham, whose grief at the murder of his negro subordinate made him needlessly expose himself to the aim of the assassin Brown. And when you can equal, in deeds of love and charity to those *around* you, what is shown by nine-tenths of the Virginian plantations, then by your "sympathy" whet the knives for our throats, and kindle the torch that fires our homes. *You* reverence Brown for his clemency to his prisoners! Prisoners! and how taken? Unsuspecting workmen, going to their daily duties; unarmed gentlemen, taken from their beds at the dead hour of the night, by six men doubly and trebly armed. Suppose he had hurt a hair of their heads, do you think one of the band of desperadoes would have left the engine-house alive? And did not he know that his treatment of them was his only hope of life then, or of clemency afterward? Of course he did. The United States troops could not have prevented him from being torn limb from limb.

I will add, in conclusion, no Southerner ought, after your letter to Gov. Wise and to Brown, to read a line of your composition, or to touch a magazine which bears your name in its list of contributors; and in this we hope for the "sympathy" at least of those at the North who deserve the name of woman. M. J. C. MASON.

*Mrs. Child's Reply.*

Wayland, Mass., Dec. 17, 1859.

Prolonged absence from home has prevented my answering your letter so soon as I intended. I have no disposition to retort upon you the "twofold damnation" to which you consign me. On the contrary, I sincerely wish you well, both in this world and the next. If the anathema proved a safety valve to your own boiling spirit, it did some good to you, while it fell harmless upon me. Fortunately for

all of us, the Heavenly Father rules His universe by laws, which the passions or the prejudices of mortals have no power to change.

As for John Brown, his reputation may be safely trusted to the impartial pen of History; and his motives will be righteously judged by Him who knoweth the secrets of all hearts. Men, however great they may be, are of small consequence in comparison with principles; and the principle for which John Brown died is the question at issue between us.

You refer me to the Bible, from which you quote the favourite text of slaveholders:—

“Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.” 1 Pet. ii. 18.

Abolitionists also have favourite texts, to some of which I would call your attention:—

“Remember those that are in bonds, as bound with them.” Heb. xiii. 3.

“Hide the outcasts. Bewray not him that wandereth. Let mine outcasts dwell with thee. Be thou a covert to them from the face of the spoiler.” Isa. xvi. 3, 4.

“Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee where it liketh him best. Thou shalt not oppress him.” Deut. xxiii. 15, 16.

“Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.” Prov. xxxi. 8, 9.

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Israel their sins.” Isa. lviii. 1.

I would especially commend to slaveholders the following portions of that volume wherein you say God has revealed the duty of masters:—

“Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.” Col. iv. 1.

“Neither be ye called masters; for one is your Master, even Christ; and all ye are brethren.” Matt. xxiii. 8, 10.

“Whatsoever ye would that men should do unto you, do ye even so unto them.” Matt. vii. 12.

“Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” Isa. lviii. 6.

“They have given a boy for a harlot, and sold a girl for wine, that they might drink.” Joel iii. 3.

“He that oppresseth the poor reproacheth his Maker.” Prov. xiv. 31.

“Rob not the poor, because he is poor; neither oppress the afflicted. For the Lord will plead their cause, and spoil the soul of those that spoiled them.” Prov. xxii. 22, 23.

“Wo unto him that useth his neighbour’s service without wages, and giveth him not for his work.” Jer. xxii. 13.

“Let him that stole, steal no more, but rather let him labour, working with his hands.” Eph. iv. 23.

“Wo unto them that decree unrighteous decrees, and that write grievousness, which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor, that widows may be their prey, and that they may rob the fatherless.” Isa. x. 1, 2.

“If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me, what then shall I do when God riseth up? and when he visiteth, what shall I answer him?” Job xxxi. 13, 14.

“Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are around about thee, and sudden fear troubleth thee; and darkness that thou canst not see.” Job xxii. 9—11.

“Behold the hire of your labourers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter; ye have condemned and killed the just.” James v. 4.

If the appropriateness of these texts is not apparent, I will try to make it so, by evidence drawn entirely from *Southern* sources. The Abolitionists are not such an ignorant set of fanatics as you suppose. They *know* whereof they affirm. They are familiar with the laws of the slave states, which are alone sufficient to inspire abhorrence in any humane heart or reflecting mind not perverted by the prejudices

of education and custom. I might fill many letters with significant extracts from your statute books; but I have space only to glance at a few, which indicate the *leading* features of the system you cherish so tenaciously.

The universal rule of the slave states is that "the child follows the condition of its *mother*." This is an index to many things. Marriages between white and coloured people are forbidden by law; yet a very large number of the slaves are brown or yellow. When Lafayette visited this country in his old age, he said he was very much struck by the great change in the coloured population of Virginia; that in the time of the Revolution nearly all the household slaves were black; but when he returned to America, he found very few of them black. The advertisements in Southern newspapers often describe runaway slaves that "pass themselves for white men." Sometimes they are described as having "straight, light hair, blue eyes, and clear complexion." This could not be unless their fathers, grandfathers, and great-grandfathers, had been white men. But as their *mothers* were slaves, the law pronounces *them* slaves, subject to be sold on the auction-block, whenever the necessities or convenience of their masters or mistresses require it. The sale of one's own children, brothers, or sisters, has an ugly aspect to those who are unaccustomed to it; and, obviously, it cannot have a good moral influence that law and custom should render licentiousness a *profitable vice*.

Throughout the slave states, the testimony of no coloured person, bond or free, can be received against a white man. You have some laws which, on the face of them, would seem to restrain inhuman men from murdering or mutilating slaves; but they are rendered nearly null by the law I have cited. Any drunken master, overseer, or patrol, may go into the negro cabin and commit what outrage he pleases, with perfect impunity, if no white person is present who chooses to witness against him. North Carolina and Georgia leave a large loop-hole for escape, even if white persons are present, when murder is committed. A law to punish persons for "maliciously killing a slave" has this remarkable qualification: "Always provided that this act shall not extend to any slave dying of moderate correction." We at the North find it difficult to understand how *moderate* punishment can cause *death*. I have read several of your law-books attentively, and I find no cases of punishment for the murder of a slave, except by fines paid to the *owner*, to indemnify him for the loss of his *property*; the same as if his horse or cow had been killed. In the South Carolina Reports is a case where the state indicted Guy Raines for the murder of a slave named Isaac. It was proved that William Gray, the owner of Isaac, had given him a *thousand lashes*. The poor creature made his escape, but was caught, and delivered into the custody of Raines, to be carried to the county jail. Because he refused to go, Raines gave him five hundred lashes, and he died soon after. The counsel for Raines proposed that he should be allowed to acquit himself by his *own oath*. The Court decided against it, because *white witnesses* had testified; but the Court of Appeals afterwards decided that he *ought* to have been exculpated by his own oath, and he was *acquitted*. Small, indeed, is the chance for justice to a slave, when his own colour are not allowed to testify, if they see him maimed or his children murdered; when he has slaveholders for judges and jurors; when the murderer can exculpate himself by his own oath; and when the law provides that it is no murder to kill a slave by "moderate correction."

Your laws uniformly declare that "a slave shall be deemed a chattel personal in the hands of his owner to all intents, constructions, and purposes whatsoever." This, of course, involves the right to sell his children, as if they were pigs; also, to take his wife from him "for any intent or purpose whatsoever." Your laws also make it death for him to resist a white man, however brutally he may be treated, or however much his family may be outraged before his eyes. If he attempts to run away, your laws allow any man to shoot him.

By your laws, all a slave's earnings belong to the master. He can neither receive donations, nor transmit property. If his master allows him some hours to work for himself, and by great energy and perseverance he earns enough to buy his own bones and sinews, his master may make him pay two or three times over, and he has no redress. Three such cases have come within my own knowledge. Even a written promise from his master has no legal value, because a slave can make no contracts.

Your laws also systematically aim at keeping the minds of the coloured people in the most abject state of ignorance. If white people attempt to teach them to read or write, they are punished by imprisonment, or fines; if they attempt to teach each other, they are punished with from twenty to thirty-nine lashes each. It cannot be said that the anti-slavery agitation produced such laws, for they date much further

back; many of them when we were Provinces. They are the *necessities* of the system, which, being itself an outrage upon human nature, can be sustained only by perpetual outrages.

The next reliable source of information is the advertisements in Southern newspapers. In the North Carolina (Raleigh) *Standard*, Mr. Micajah Ricks advertises, "Run away, a negro woman and two children. A few days before she went off, I burned her with a hot iron on the left side of her face. I tried to make the letter M." In the Natchez *Courier*, Mr. J. P. Ashford advertises a runaway negro girl, with "a good many teeth missing, and the letter A branded on her cheek and forehead." In the Lexington (Ky.) *Observer*, Mr. William Overstreet advertises a runaway negro with "his left eye out, scars from a dirk on his left arm, and much scarred with the whip." I might quote from hundreds of such advertisements, offering rewards for runaways, "dead or alive," and describing them with "ears cut off," "jaws broken," "scarred by rifle-balls," &c.

Another source of information is afforded by your "Fugitives from Injustice," with many of whom I have conversed freely. I have seen scars of the whip and marks of the branding-iron, and I have listened to their heart-breaking sobs, while they told of "piccaninnies" torn from their arms, and sold.

Another source of information is furnished by emancipated slaveholders. Sarah M. Grimké, daughter of the late Judge Grimké, of the Supreme Court of South Carolina, testifies as follows: "As I left my native state on account of slavery, and deserted the home of my fathers to escape the sound of the lash and the shriek of tortured victims, I would gladly bury in oblivion the recollection of those scenes with which I have been familiar. But this cannot be. They come over my memory like gory spectres, and implore me with resistless power, in the name of a God of mercy, in the name of a crucified Saviour, in the name of humanity, for the sake of the slaveholder, as well as the slave, to bear witness to the horrors of the Southern prison-house." She proceeds to describe dreadful tragedies, the actors in which, she says, were "men and women of the first families of South Carolina;" and that their cruelties did not, in the slightest degree, affect their standing in society. Her sister, Angelina Grimké, declared: "While I live, and slavery lives, I *must* testify against it. Not merely for the sake of my poor brothers and sisters in bonds; for even were slavery no curse to its victims, the exercise of arbitrary power works such fearful ruin upon the hearts of slaveholders that I should feel impelled to labour and pray for its overthrow with my latest breath." Among the horrible barbarities she enumerates is the case of a girl, thirteen years old, who was flogged to death by her master. She says: "I asked a prominent lawyer, who belonged to one of the first families in the state, whether the murderer of this helpless child could not be indicted, and he coolly replied that the slave was Mr. —'s property; and if he chose to suffer the *loss*, no one else had any thing to do with it." She proceeds to say: "I felt there could be for me no rest in the midst of such outrages and pollutions. Yet I saw nothing of slavery in its most vulgar and repulsive forms. I saw it in the city, among the fashionable and the honourable, where it was garnished by refinement, and decked out for show. It is my deep, solemn, deliberate conviction that this is a cause worth dying for. I say so from what I have seen, and heard, and known, in a land of slavery, whereon rests the darkness of Egypt and the sin of Sodom." I once asked Miss Angelina if she thought Abolitionists exaggerated the horrors of slavery. She replied, with earnest emphasis: "They *cannot* be exaggerated. It is impossible for imagination to go beyond the facts." To a lady who observed that the time had not yet come for agitating the subject, she answered: "I apprehend if thou wert a *slave* toiling in the fields of Carolina, thou wouldst think the time had *fully* come."

Mr. Thome, of Kentucky, in the course of his eloquent lectures on this subject, said: "I breathed my first breath in an atmosphere of slavery. But though I am heir to a slave inheritance, I am bold to denounce the whole system as an outrage, a complication of crimes, and wrongs, and cruelties, that make angels weep."

"Mr. Allen, of Alabama, in a discussion with the students at Lane Seminary, in 1834, told of a slave who was tied up and beaten all day with a paddle full of holes. At night, his flesh was literally pounded to a jelly. The punishment was inflicted within hearing of the Academy and the Public Green. But no one took any notice of it. No one thought any wrong was done. At our house, it is so common to hear screams from a neighbouring plantation that we think nothing of it. Lest any one should think that the slaves are *generally* well treated, and that the cases I have mentioned are exceptions, let me be distinctly understood that cruelty is the *rule*, and kindness is the exception."

In the same discussion, a student from Virginia, after relating cases of great cruelty, said: "Such things are common all over Virginia; at least, so far as I am acquainted. But the planters generally avoid punishing their slaves before *strangers*."

Miss Mattie Griffith, of Kentucky, whose entire property consisted of slaves, emancipated them all. The noble-hearted girl wrote to me: "I shall go forth into the world penniless; but I shall work with a light heart, and best of all, I shall live with an easy conscience." Previous to this generous resolution, she had never read any abolition document, and entertained the common Southern prejudice against them. But her own observation so deeply impressed her with the enormities of slavery that she was impelled to publish a book, called "The Autobiography of a Female Slave." I read it with thrilling interest; but some of the scenes made my nerves quiver so painfully that I told her I hoped they were too highly coloured. She shook her head sadly, and replied: "I am sorry to say that every incident in the book has come within my own knowledge."

St. Geo. Tucker, Judge and Professor of Law in Virginia, speaking of the legalized murder of runaways, said: "Such are the cruelties to which a state of slavery gives birth—such the horrors to which the human mind is capable of being reconciled by its adoption." Alluding to our struggle in '76, he said: "While we proclaimed our resolution to live free or die, we imposed on our fellow-men, of different complexion, a slavery ten thousand times worse than the utmost extremity of the oppressions of which we complained."

Gov. Giles, in a message to the Legislature of Virginia, referring to the custom of selling free coloured people into slavery, as a punishment for offences not capital, said: "Slavery must be admitted to be a *punishment of the highest order*; and, according to the just rule for the apportionment of punishment to crimes, it ought to be applied only to *crimes of the highest order*. The most distressing reflection in the application of this punishment to female offenders is that it extends to their offspring; and the innocent are thus punished with the guilty." Yet one hundred and twenty thousand innocent babes in this country are annually subjected to a punishment which your Governor declared ought to be applied only to crimes of the highest order.

Jefferson said: "One day of American slavery is worse than a *thousand years* of that which we rose in arms to oppose." Alluding to insurrections, he said: "The Almighty has no attribute that can take side with us in such a contest."

John Randolph declared: "Every planter is a sentinel at his own door. Every Southern mother, when she hears an alarm of fire in the night, instinctively presses her infant closer to her bosom."

Looking at the system of slavery in the light of all this evidence, do you candidly think we deserve "twofold damnation" for detesting it? Can you not believe that we may hate the system, and yet be truly your friends? I make allowance for the excited state of your mind, and for the prejudices induced by education. I do not care to change your opinion of me; but I do wish you could be persuaded to examine this subject dispassionately, for the sake of the prosperity of Virginia, and the welfare of unborn generations, both white and coloured. For thirty years Abolitionists have been trying to reason with slaveholders, through the press and in the halls of Congress. Their efforts, though directed to the *masters only*, have been met with violence and abuse almost equal to that poured on the head of John Brown. Yet surely, we, as a portion of the Union involved in the expense, the degeneracy, the danger, and the disgrace, of this iniquitous and fatal system, have a *right* to speak about it, and a right to be *heard* also. At the North we willingly publish pro-slavery arguments, and only ask a fair field and no favour for the other side. But you will not even allow your own citizens a chance to examine this important subject. Your letter to me is published in Northern papers, as well as Southern; but my reply will not be allowed to appear in any Southern paper: The despotic measures you take to silence investigation, and shut out the light from your own white population, prove how little reliance you have on the strength of your cause. In this enlightened age, all despotisms *ought* to come to an end by the agency of moral and rational means. But if they resist such agencies, it is in the order of Providence that they *must* come to an end by violence. History is full of such lessons.

Would that the veil of prejudice could be removed from your eyes! If you would candidly examine the statements of Gov. Hincks, of the British West Indies, and of the Rev. Mr. Bleby, long time a missionary in those islands, both before and after emancipation, you could not fail to be convinced that Cash is a more powerful incentive to labour than the Lash, and far safer also. One fact in relation to those

islands is very significant. While the working-people were slaves, it was always necessary to order out the military during the Christmas holidays; but, since emancipation, not a soldier is to be seen. A hundred John Browns might land there without exciting the slightest alarm.

To the personal questions you ask me, I will reply in the name of all the women of New England. It would be extremely difficult to find any woman in our villages who does *not* sew for the poor, and watch with the sick, whenever occasion requires. We pay our domestics generous wages, with which they can purchase as many Christmas gowns as they please; a process far better for their characters, as well as our own, than to receive their clothing as a charity, after being deprived of just payment for their labour. I have never known an instance where the "pangs of maternity" did not meet with requisite assistance: and here at the North, after we have helped the mothers, we do not sell the babies.

I readily believe what you state concerning the kindness of many Virginia matrons. It is creditable to their hearts; but, after all, the best that can be done in that way is a poor equivalent for the perpetual wrong done to the slaves, and the terrible liabilities to which they are always subject. Kind masters and mistresses among you are merely lucky accidents. If any one *chooses* to be a brutal despot, your laws and customs give him complete power to do so. And the lot of those slaves who have the kindest masters is exceedingly precarious. In case of death, or pecuniary difficulties, or marriages in the family, they may at any time be suddenly transferred from protection and indulgence to personal degradation, or extreme severity; and if they should try to escape from such sufferings, any body is authorized to shoot them down like dogs.

With regard to your declaration that "no Southerner ought henceforth to read a line of my composition," I reply that I have great satisfaction in the consciousness of having nothing to lose in that quarter. Twenty-seven years ago, I published a book called "An Appeal in behalf of that Class of Americans called Africans." It influenced the minds of several young men, afterwards conspicuous in public life, through whose agency the cause was better served than it could have been by me. From that time to this, I have laboured too earnestly for the slave to be agreeable to slaveholders. Literary popularity was never a paramount object with me, even in my youth; and, now that I am old, I am utterly indifferent to it. But, if I cared for the exclusion you threatened, I should at least have the consolation of being exiled with honourable company. Dr. Channing's writings, mild and candid as they are, breathe what you call arrant treason. Wm. C. Bryant, in his capacity of editor, is openly on our side. The inspired muse of Whittier has incessantly sounded the trumpet for moral warfare with your iniquitous institution; and his stirring tones have been answered, more or less loudly, by Pierpont, Lowell, and Longfellow. Emerson, the Plato of America, leaves the scholastic seclusion he loves so well, and, disliking noise with all his poetic soul, bravely takes his stand among the trumpeters. Geo. W. Curtis, the brilliant writer, the eloquent lecturer, the elegant man of the world, lays the wealth of his talent on the altar of freedom, and makes common cause with rough-shod reformers.

The genius of Mrs. Stowe carried the outworks of your institution at one dash, and left the citadel open to besiegers, who are pouring in amain. In the Church, on the ultra-liberal side, it is assailed by the powerful battering-ram of Theodore Parker's eloquence. On the extreme orthodox side is set a huge fire, kindled by the burning words of Dr. Cheever. Between them is Henry Ward Beecher, sending a shower of keen arrows into your intrenchments; and with him ride a troop of sharpshooters from all sects. If you turn to the literature of England or France, you will find your institution treated with as little favour. The fact is, the whole civilized world proclaims slavery an outlaw, and the best intellect of the age is active in hunting it down.

L. MARIA CHILD.

## TEMPORAL BLESSINGS.

With respect to the things of this life, the Old Testament saints walked more by sight than we do; but it does not therefore follow that their trust had a firmer foundation, or their reliance upon Providence a more assured certainty. The personal communications by which God's promises were given, may seem to make confidence more easy; and the specific character of his promises, to make dependence upon them more entire. But this is not really so. Why

should the evidence of the senses be stronger than the witness of the Spirit? Why should the word spoken seem more sure than the word written? When God said, he would give manna in the wilderness, and water in the desert, and victory over untried enemies, and milk and honey in an unknown land, we are apt to wonder that Israel ever wanted faith, or feared; especially when they saw the promises continually verified by facts. Yet what had they to rely on more than we, when it is said to us, "All these things shall be added unto you?" "He that believeth, shall want no manner of thing that is good." "The very hairs of your head are numbered." "Thou shalt keep him in perfect peace, whose mind is stayed upon thee." It is not true that they of old had more promises for this world than we have. Then why are we not surprised at ourselves rather, that ever we feel mistrust or fear about the present life? It is not because we want more ground of assurance, and a distincter promise, or because we have no evidence of fulfilment; but because the heart is what it always was, deceitful above all things, and we incur the curse, while we make pretensions to the blessing. We refuse to trust to God for the things we desire of him.—*Caroline Fry.*

---

#### ASSURANCE.

It is a ground of much regret, and I think 'humiliation, that believers in this life so seldom attain, or at least so seldom own they have attained, this joy and confidence in God. It cannot be that God is reluctant to fulfil his promises to their full extent, and purposely keeps back his children from the utmost enjoyment of them. Unlikely as this would seem, if duly considered, men are not unapt to say he does so, by inference at least; for they say that they must wait for their assurance till it please God to give it them; and hitherto it has not pleased him to admit them to the full enjoyment of that hope which maketh not ashamed. True, we must wait for every thing till God gives it; of him we must ask it, and from him alone expect it. But it may be doubted, whether it is ever his pleasure to withhold what he has both promised and commanded; whether he would not be always pleased, much better pleased, that his people on their part made not so many difficulties, but took simply and wholly his offers and assurances, and all the blessedness attached to them. I apprehend, most frequently, if not always, the delay is with ourselves; it is we who will not take, not He that will not give, the peaceful security of faith; and whether unwittingly, or whether wilfully, place something between ourselves and Christ, that makes the full vision of our bliss impossible. Oftener than any thing, perhaps, it is our contentedness to be without it: we are satisfied to be in doubt; we are satisfied with a vague, uncertain hope, and will not use the means to attain to more. Yet surely it is a base contentedness to wait without, as servants who know not what their Lord doeth, when we are invited to enter in as children, and partake of his counsels; and surely it is to be meanly in love with penury, not to long to enter into our rich inheritance. It seems humility, and were it a question of merit, it might be so; but where the tender is a gift, it is oftener pride than humility that hesitates.—*Idem.*

---

#### SCOTTISH COVENANTERS.

We take the following abstract of a lecture from the *United Presbyterian*; it appeared first in the *Edinburgh Witness*. The lecturer, Mr. Dodds, is an Edinburgh barrister, who became interested in the Covenanters and their struggles for liberty, by the perusal of old papers relating to those times, which he found in the Hall of the Writers to the Signet. Previous to this he had no settled opinions upon the subject; but his researches convinced him of the

righteousness of the cause of the Covenanters, and the uprightness of their character. The effect of Mr. Dodds' examination upon himself, is another example of the fact that it only requires an impartial study of the history of those times to convince any honest inquirer that the Scottish Covenanters were not bigoted and enthusiastic fanatics, but enlightened and earnest defenders of civil and religious liberty.—ED. COV.

“On Monday night Mr. Dodds delivered his third lecture on the struggles of the Scotch Covenanters in the Queen Street Hall.

“Mr. Dodds commenced his lecture by referring to the assassination of Archbishop Sharpe on the 2d May, 1679, and vindicated the Covenanters as a body from all participation in or odium arising from the deed. The act was never approved of by them, but on the contrary censured and condemned,\* while Burley, on his flight to Holland, was denied church privileges by the Presbyterians there, as a man of blood. In estimating this act of the seventeenth century, Mr. Dodds urged his hearers to bear in mind that it was solely the act of the perpetrators—that it was unpremeditated—and that so far as intention stamped the character of crime, the men who took part in it did not believe they were committing murder, but inflicting just punishment on a wretch worthy to die, who could not be reached by any ordinary course of justice. The Covenanters always disclaimed and expressed their abhorrence of assassination, which in that age was regarded as a legitimate weapon of warfare in cases of extremity, and all they contended for was the right of armed self-defence. (Applause.) Sharpe, though dead, yet spake. The measure which he carried in the Council a few days before his death was approved of by the King, and published on the 13th May. It was a warrant to all judges and officers to seize and put to death, as traitors, such as went to field meetings with arms.

This new capital offence gave rise to a new movement on the part of the strict Covenanters. Instead of the detached meetings they had been accustomed to have, they determined to hold great aggregate meetings, at which the people might repair from all parts of the surrounding country.† They had thus a large body of popular forces always at their command to meet any enemy that might attack them while worshipping God according to their own consciences. There was no standing army in those days; and the Covenanters might by a series of military demonstrations have shaken, if not overthrown, the Government. Two circumstances, however, came in to prevent such a proceeding,—namely, the divisions that crept into their body, and the want of a great commander fit for the occasion. The lecturer then graphically described the battle of Drumclog, showing how, on the morning of Sabbath, the 1st of June, a great aggregate conventicle were worshipping under the leadership of Thomas Douglas; how, in the midst of the services, they were interrupted by Claverhouse; how the people were suddenly transformed from a peaceful assemblage

\* On the contrary, the martyrs either refused to pronounce judgment upon the act, in any form, or expressed their opinion that it was no murder.—ED. COV.

† Wodrow mentions that large meetings for worship, at which they were prepared to defend themselves, began to be held in the autumn of 1778.—ED. COV.



of Christian worshippers into a body of stern, fierce, brave warriors, ready to shed the last drop of their blood to protect their homes and the moorland temple of their God. He then narrated in glowing language the divisions that began to creep into the Covenanting camp after this battle. The result was, that when attacked by Monmouth, the new commander of the forces, with 15,000 men at Bothwell Bridge, only 300 veterans, under the command of Hall, Hackston, and Turnbull, turned out to meet him, the remaining 5,000 keeping their places on the moor, still debating and arguing as to the cause of complaint. When these 300 had kept possession of the bridge for hours, dealing deadly execution among their enemies, the 5,000 refused to send reserves; and ultimately, when the veterans were compelled to retire for want of ammunition, the leaders of the main body took to their horses and fled—a proceeding which, spreading a panic among the people, led to indescribable confusion. Four hundred were killed in the pursuit, and 1,200 laid down their arms and surrendered at discretion. Only two clergymen—Kidd and King—were executed for Bothwell; but the 1,200 prisoners were taken to Edinburgh, and confined in Greyfriars church-yard, where their numbers grew daily less. Three hundred, who were all that remained after a few weeks, were put on board a ship at Leith for the ostensible purpose of being conveyed to American settlements, but were cruelly drowned on the coast of Norway. The learned gentleman then showed how a separation took place among the Covenanters into strict and moderate, the latter accepting the indulgences granted by Government. All seemed to be settling down on the one hand into a state of rampant oppression, and on the other of quiescent apathy; and, had this been allowed to go on, the Revolution of 1688 would either never have taken place, or would not have been so successful. A ferment, however, had been going on among the strict Covenanters since the battle of Bothwell; and in June, 1680, appeared the paper of Donald Cargill, disowning the authority of the King. In that paper there breathed the very soul of liberty, invincible, immortal in all ages; and little did Byron think that the archetype of his own beautiful lines was in the old mouldering paper of Donald Cargill—

“ Freedom's battle once begun,  
Bequeathed by bleeding sire to son,  
Though baffled oft, is ever won.”

Though Cargill was the first to speak, he was not destined to be the one to convert the Word into a living reality. This was reserved for his son in the faith, Richard Cameron, whose history and character Mr. Dodds then proceeded to narrate. Mr. Dodds concluded an eloquent and soul-stirring lecture, by vindicating the Covenanters from the injustice done to them by the romancers and poets, who made mirth of their sufferings and madness of their oppressions. The following passage, he said, in the societies' letters to the friends in England, ought to be circulated in Italy in letters of gold:—‘In things civil, though we do not say that every tyrannical act makes a tyrant, yet we believe that habitual opposition to, and overturning of, religion, laws, and liberty, and making void all laws on the subject, and interdicting all rights of supplication, do sufficiently entitle the subject to disown allegiance to such a power, yet (the very mistake committed

on the Continent) they must not arrogate to themselves that power which the tyrant had arrogated, only they do that which is necessary for securing themselves their liberty and religion.' These were the maxims which had brought about the Revolution, and these were the maxims which had given the Italians the sympathy of every friend of liberty in our own day."

(For the Covenanter.)

### SYMPATHY FOR SLAVERY.

I can endure with some degree of patience to see ungodly men, or mere politicians, giving "aid and comfort" to the horribly villanous system of slavery as it exists in this land. Such men are acting in character when they uphold the "sum of all villainies;" but when I see the professed, and, much more, the real disciples of Him who came to "preach deliverance to the captives," abusing the opponents of slavery, and uttering no condemnation of those who "keep back by fraud the hire of the labourers," I am full of indignation. We have an example of this sympathy with slavery and its upholders in an editorial article in the *Presbyterian* of your city, January 28th. The editor is almost savage upon Drs. Candlish and Guthrie, of the Free Church in Scotland. The offence committed by these divines is their sympathy with Dr. Cheever in his noble efforts against slavery. We need not be surprised to find Dr. Cheever's labours characterized by the *Presbyterian* as "fanatical;" but I confess to some astonishment when I find such ignorance or disregard of truth as the editor shows when he says of Dr. Cheever:

"No longer able to retain the sympathies and material aid of even his Abolition friends, and having preached away his congregation, the pastor of the Church of the Puritans sent across the sea his cry for British gold to keep him from starvation."

The editor is particularly severe upon Dr. Guthrie, because he is represented to have said that "he must lose his temper"—that "he would not give a fig for a man who could keep his temper on such an occasion." These are *ex parte* statements in some private letter. Dr. G. may or may not have used such expressions; but I have no hesitation in saying, that the principle they express is eminently religious and Scriptural. The *Presbyterian* quite clearly insinuates that these Scottish divines do not "practise the gospel" when they are angry at slavery, and express the hope that a "negro insurrection," in order to obtain freedom, "may be successful." "Be ye angry, and sin not," is a divine command; so, also, is that other precept, "Abhor that which is evil." I envy not the editor of the *Presbyterian* that sort of piety that allows him to contemplate with calmness that system which makes a chattel of a man—that places woman upon the auction block, and consigns her to a wretch for purposes too vile to name—that authorizes a man to sell his own child or sister—that forbids a man to emancipate his own wife and children when they may be the offspring of slaves. No wonder the civilized world cries "Shame!" and points the finger of scorn. God teaches us in the fifty-eighth and fifty-ninth chapters of Isaiah, and elsewhere, what he thinks of such enormities, and we ought to labour and pray that God

would aid those who seek their overthrow, and would turn the counsel of all Ahithophels into foolishness.

I am sorry, in this connexion, to be under the necessity of mentioning the *Christian Instructor*. In the issue of January 18th there is a communication signed "H. C., Newburgh." The writer gives some account of his endeavour, in a meeting of coloured people held in Poughkeepsie, N. Y., to persuade these coloured people to go to Liberia. He was evidently pleading the cause of colonization, as against emancipation. It is the old story over again, the Abolitionists are the turners of the world upside down, and especially as supporters of the Underground Railroad. The Abolitionists "work strife and wrath" in this matter; but the poor, meek, and quiet slaveholders are doing no evil under the sun, if we may judge from what this writer has to say. I do not certainly know who "H. C." is; but from the initials, and his location, I suspect that he is a minister, of whom I would have expected better things. I would not have thought that he would have maligned the poor fugitives in Canada, as "in many instances violators of law, and a burden to the people,"—for he evidently means his readers to regard this as the rule. I marvel at the statement that "the Colonization Society, like the stream of smooth surface, but deep water, does more injury to the institution of slavery, than the shallow, noisy stream of Abolitionism." He shows either great lack of sagacity himself, or a belief that his readers have none of it, when he ignores the plain fact that a stream is "noisy," because it meets with obstacles to the flow of its waters. What a shame is it that a writer in a religious and influential journal can revile those who "feed the hungry," who do not "bewray him that wandereth," but "hide the outcasts;" while he utters not a word against the cruel wrongs inflicted by the oppressors from whom the outcasts flee. Is it not shameful that a follower of Him who is no respecter of persons, should endeavour to induce coloured persons to leave their native land on the plea that they cannot rise here, and yet not condemn that unjust and cruel scorn of colour so rampant in the so-called free States, and not yet driven out of the church? Does this writer mean to endorse the principle of property in man when he says:

"The constitutions of the slave States recognise slaves as the property of their masters, as our New York State constitution formerly did. To aid in taking away this property without the consent of the master, is therefore considered a breach of the eighth commandment. Pious, well-doing slaves are seldom induced to engage in this perilous exposure of their lives, this manifest violation of the law of the State?"

Does he mean to teach us that God commands slaves, "If thou mayest be made free, use it rather," only when they can do it by the "will of their masters," and not "in violation of the laws of the land?" I am grieved that such an article finds room in the *Christian Instructor*, without any mark of dissent by the editors. It is a cheap, not to say spurious faithfulness, that can reproach the apparently weak Abolitionists, and withhold condemnation from the apparently strong slaveholders.

R.

## THE FEARS OF THE SOUTH.

The slave States are conscious of danger. They fear their slaves. The President, in his last message, affirms, but with a spirit very different from any thing of wisdom or of justice, what we well knew before, that the South feels itself in the deepest peril. He says:

"If the peace of the domestic fireside throughout these States should ever be invaded—if the mothers of families within this extensive region should not be able to retire to rest at night without suffering dreadful apprehensions of what may be their own fate and that of their children before the morning—it would be vain to recourt to such a people the political benefits which result to them from the Union. Self-preservation is the first instinct of nature; and therefore any state of society in which the sword is all the time suspended over the head of the people, must at last become intolerable."

Mr. Buchanan professes—we now think he is sincere in the belief—that this state of things, fast hastening to the "intolerable," is owing to the agitation of the question of human rights—the discussion of the principles of liberty in the North; and, in the name of Democracy, he would evidently rejoice to see the freedom of speech and of the press subjected to the restraints which other, and old world tyrants impose upon their subjects. Is it possible he does not see that the danger and fears of the South originate in the "irrepressible" longing of human hearts for some rights—in the aspirations of humanity for liberty: husbands and fathers to have a right to the affection and fellowship of their wives and children—labourers to have a title, acknowledged and respected, to the fruits of their toils? Can it be that the President of a "free" people is so ignorant of the first elements of a stable condition of society, as not to know that injustice, and robbery, cannot co-exist with peace: that the despoiler of his fellow-man cannot be at ease: that this is eminently impossible, when the law of the land undertakes to give its sanction and support to the most grievous wrongs inflicted upon the oppressed? The South quakes, because it knows and feels what Jefferson knew and felt when he said, that in case a rebellion of the slaves took place, "There is no attribute of the Almighty that would take part with the master." Miserable comforters and physicians are such men as now hold the reins of power. Can they turn back the waves of the ocean? Then, and not till then, can they repress the workings and heavings of the hearts of freemen, or of slaves who will yet be free.

## PSALMODY.

We find in the *Presbyterian*, of February 25th, a brief editorial, refusing to allow any discussion of the Psalmody question in its columns. It is against the agitation of this matter, because "it is not likely that any new views could be presented." What we need on this question is a knowledge and belief of *old truth*, and not the presentation of "new views." Again, the *Presbyterian* says: "The Presbyterian Church allows a large liberty to its churches in selecting for themselves the old version by Rouse, or the newer version by Watts." Now, we deny that Watts' Psalms—so called—are in any sense a version of the book of Psalms, and we wonder that any intelligent Christian should presume to call them so. In many places they do not de-

serve the name of a paraphrase. Besides, in addition to the unworthy use of the furtive argument couched in the terms "old," and "newer," as though the latter were of course the better, we find here the old misrepresentation that it is a question respecting versions. The question is respecting the use, the exclusive use of *Scripture* Psalms, and not about versions. The Presbyterian knows, too, that in their collection of psalms and hymns, there are pieces from all quarters, and from poets of all sorts.

The *Presbyterian* also says: "It partakes very much of intolerance, for either party to wish to restrict the liberty of the other." That is, in the judgment of this editor, it is "*intolerance*" for honest men in the church to endeavour "to keep pure and entire all such religious worship. . . . as God hath appointed." We agree that "it partakes very much of "*intolerance*" for any to endeavour to foist into the worship of God what he has not appointed, and to deny to any the liberty to contend, by all lawful means, against the innovation; but we deny that there is any intolerance in contending for the exclusion of all human innovations from the worship of God. A liturgy is not forbidden in express terms. Would it be "*intolerance*" to hinder the introduction of a liturgy; or, were it brought in, to forbid its use? Were our fathers guilty of this, when they so steadfastly resisted it? This idea of the Presbyterian will give "aid and comfort" to all those who wish peaceably to maintain their practices and doctrines in the church, albeit they may be beside the requisitions of her Head. Is it not strange that a *Presbyterian* should count it intolerance to exclude human inventions from the worship of our God, who "is a consuming fire?"

#### BOARD OF DOMESTIC MISSIONS.

##### DISTRIBUTION OF SUPPLIES.

J. MILLIGAN, J. NEWELL, *Pittsburgh Presbytery*.

R. SHIELDS, *Lakes Presbytery*.

R. Z. WILLSON—May, 3d and 4th Sabs.; June and July, 1st and 2d Sabs., *Lakes Presbytery*; 3d, 4th, and 5th Sabs. July, August, September, October, *New York Presbytery*.

J. C. K. FARIS—May and June, *Illinois Presbytery*; July and August, *Lakes Presbytery*; September and October, *Pittsburgh Presbytery*.

A. MONTGOMERY—May, June, and July, *Lakes Presbytery*; August, September, and October, *Illinois Presbytery*.

D. M'KEE—May, June, and July, *New York Presbytery*; August, September, and October, *Pittsburgh Presbytery*.

W. SLOANE, W. F. GEORGE, J. NEILL, R. HUTCHESON, *Illinois Presbytery*.

WM. GRAHAM—May, June, and July, *New York Presbytery*; August and September, *Rochester Presbytery*; October, *New York Presbytery*.

\* J. L. M'ARTNEY—May, *Lakes Presbytery*; June and July, *Pitts-*

\* Those marked thus \*, conditioned on their licensure this spring.

*burgh Presbytery*; August and September, *New York Presbytery*; October, *Rochester Presbytery*.

\*J. T. POLLOCK—May and June, *Pittsburgh Presbytery*; July and August, *Rochester Presbytery*; September, and October, *Lakes Presbytery*.

\*J. L. BAYLIS—May, *Pittsburgh Presbytery*; June, July, and August, *Lakes Presbytery*; September and October, *Illinois Presbytery*.

\*D. REID—May and June, *Lakes Presbytery*; July and August, *Illinois Presbytery*; September, *Lakes Presbytery*; October, *Pittsburgh Presbytery*.

#### AFFAIRS ABROAD.

*France*.—We find in the *Foreign Missionary* the following from the Foreign Secretary of the Evangelical Society:

“Our *Société*, which is now in its 27th exercise, is, as you well know, an aggressive Society, its chief object being to evangelize Roman Catholics. Its activity in that sense has been abundantly blessed, and many of our Protestant churches, belonging now either to the Established Church or to the Free Church, have been founded by our agents. Our principle is to go forward, and as soon as a new church can live by itself, to leave her and to create a new field of work. We have now under our direction fourteen pastors, ten evangelists, and fifty-six teachers, making in all eighty agents; and we may say, that for a long time past we have not had a more faithful band of humble, devoted, and self-denying men. As for our progresses, let our enemies bear witness to them. There appeared, some time ago, in the journal *l'Univers*, that famous organ of the ultramontane party, a most virulent article on Protestant Propaganda in France. Our Evangelical Society was denounced, in the first place, as one of the most powerful machineries of Satan; our work in Paris was chiefly pointed at, and the most perfidious insinuations were employed to show that we were revolutionary and foreign agents working in France. I am glad to say that the effect of the article has been good for us, for it has attracted public attention to our works. . . . Let us give you a brief sketch of our present field of activity:

“1st *Département de la Seine*, (*Paris and Saint-Denis*):—Fifteen schools; three large missionary churches, four pastors, four evangelists, and sixteen teachers. This is now our most interesting field. We enjoy there a great advantage: we fear no persecution. We are at liberty to visit Catholics, and to teach their children, which is much more difficult in the provinces, and especially in the rural districts. The Lord blesses our work in Paris, and gives us every year new signs of his favour. Our chapels and our schools are full, and we have more than one thousand Catholic children under our care. Our missionaries are energetic men, who give their whole time to their work. In the *Faubourg du Temple*, (142 Rue Saint Maur,) we have flourishing schools numbering 500 children, the great majority of which are Roman Catholics by birth. We generally keep them till the age of fourteen. They receive an education entirely evangelical. They take home their Bibles every day with them, and learn by heart some passages in their family circle.

“Together with those schools, there exists, in the *Faubourg du Temple*, a missionary church under the excellent direction of pastor Lenoir, and which is entirely composed of Romish proselytes. They have about fifty communicant members, besides a numerous congregation. One of the most interesting features of their character is their missionary zeal; they show much disinterestedness and activity in *spending their leisure hours in visiting their neighbours*, and attracting them to the gospel. A poor woman of that church, who earns with difficulty her livelihood, gave to her pastor Lenoir fifty francs for her annual subscription; this is a specimen of those humble people's generosity.

“In the *Faubourg Saint-Antoine* our work is not as old as in the *Faubourg du Temple*, for it was founded only in 1855, but it is very flourishing; we have there 230 scholars, all Roman Catholic, and an interesting congregation under the guidance of pastor Dumure.

2d *Département of Yonne*, (*Burgundy*).—That department was wholly Catholic fifteen years ago, when, in 1845, some inhabitants of Sens and Auxerre applied

to us for a pastor. The work began with much excitement, but there was in that first movement much more human zeal and opposition to Catholicism. After two or three years that excitement subsided, and our agents had to resume an humbler and more serious work; the authorities, together with the priests, had stopped all external manifestations, and instead of applying to crowds as before, our pastors had to attract one soul after another. . . . We have still three chapels opened,—at Sens, Auxerre, and Villeneuve,—and they are the centre of an extensive work in the neighbouring villages. Our pastors there are itinerary agents; they visit a great many localities, holding in each of them meetings not surpassing twenty persons,\* according to the laws, and they thus maintain religious life in that department.”

We add, from the *American and Foreign Christian Union*, an extract from a letter of the Rev. C. L. Frossard, the General Agent of the Central Society of Evangelization at Paris. He says:

“We employ under the eye of the Lord, to preach the gospel in more than one hundred places of worship, *thirty-seven* pastors, *twenty-five* of whom are entirely in the service of our Society; and *eight* evangelists, *seven* of whom we employ. We have, moreover, fourteen teachers, *ten* of whom are in our service, and *five* colporteurs and Bible-readers also in our service; in all, *sixty-four* agents, *forty-seven* of whom devote all their time to the work, which we have undertaken for the Lord. Our progress has been steady, and our operations have increased nearly a *hundred fold in thirteen years*. The field of those operations has been so greatly enlarged that we have found it necessary to add to our usual number of agents of evangelization, to our excellent preparatory school of theology, which, under the direction of the pastor, Monsieur Boissonnas, and of two professors, number sixteen pupils.”

We give the following account of the numbers and labours of Protestants in France. It is abridged from the *Evangelical Magazine*, London:

“France contains a population of about thirty-six millions of souls, of whom upwards of thirty-four millions probably are connected with the Church of Rome. The remainder are chiefly Protestants; but among these are many who live in irreligion and worldly conformity, or who have embraced Rationalistic and other errors. The French Protestants are generally either Lutherans or members of the Reformed or Calvinistic Church. The former have about 250 recognised ministers, and the latter 550, or 800 in all. To these we may perhaps add 200 evangelists and lay agents, making a total of 1,000 persons engaged in ministerial labours in the two churches. They together have 1,450 places of worship, and 1,740 schools. There is a remarkable geographical distribution of the two communities. Both are strong in Paris; but the rest of the Lutherans are almost confined to the romantic districts in the north-east corner of the country, the ancient Alsatia and its vicinity, on the borders of Germany. Here, where the language of Luther is still that of the people, great numbers of the inhabitants profess the Protestant faith, and among them not a few adorn the profession which they make.

“With regard to the Reformed Church, as it is termed, and which is Presbyterian in its constitution, its adherents are more widely disseminated. They abound in the old provinces of Poitou and Saintonge, and in the departments to the right and left of the Rhone from Lyons to Marseilles. The central districts are a dreary blank, and few indeed are to be found in Brittany and some other portions of the country. But still it is a delightful fact, that ages of oppression and insult failed to extirpate them from the broad plains of the West, and from the wild hills and glorious valleys of the Sunny South.

“The principle of these churches is Scriptural, and they are very influential in promoting the spread of orthodox doctrine, and in advocating the claims of vital religion. More numerous, but less known, are the Wesleyans, who have a number of stations and faithful ministers, chiefly in the South-east. There are a few Baptist churches, but they are for the most part small and feeble. The Free Church of Lyons is admirably constituted, and its pastors and members are characterized by extraordinary activity and zeal. Altogether the Free Churches number about 300 places of worship, and 200 ministers and evangelists.

“Not to mention the Bible Societies of Paris, Strasburg, Muhlhausen, and Col-

\* According to our laws, any meeting consisting of more than twenty persons cannot be held without the authorization of the Prefect.

mar, which circulate perhaps 14,000 copies per annum, there is the French and Foreign Bible Society, whose issues amount to more than 70,000 copies a year.

"Several societies have been formed for promoting Scriptural education. Such is that for the Encouragement of Primary Instruction, which assists about 140 schools.

"A great missionary work is being accomplished by the agency of several societies; among which we must first name the Evangelical Society of France, with its band of pastors, evangelists, and teachers. For six and twenty years it has prosecuted its honourable labours, often amid difficulties which seemed to be insurmountable. From time to time its agents have been thrown into prison, and its schools and chapels closed, but it has still persevered, and God has greatly blessed its work. There are entire villages under its care, where a few years since not a Protestant existed; and elsewhere, numerous congregations and interesting churches are gathered from week to week, to hear the word of life. Very similar are the results obtained by the Evangelical Society of Geneva, whose agents chiefly labour in the west and south-west of France. There is, however, this difference: the Paris Society acts principally upon populations almost exclusively Popish; but that of Geneva has agents where nominal Protestants are more numerous.

"We found scattered over the country the agents of another society, which appears to be rapidly growing in influence and usefulness. This is the Central Society of Evangelization, conducted on the principles of the National Reformed Church, but whose missionary operations are wholly voluntary. Its objects are thus defined:—"To labour for the development of faith and life in the Protestant Church of France, and to promote their extension by the various means which God may permit them to use." In 1847 the society with difficulty collected 600*l.*; whereas, last year, it expended 4,880*l.*"

*Italy.*—We abridge from the *American and Foreign Christian Union* some cheering indications of the speedy downfall of the Papacy in *Tuscany*:

"The correspondent of the *Newark Daily Advertiser*, resident at Florence, in a communication recently received, says:

"The political features of the Papacy have become so odious in Italy, as to give Protestantism a decided advantage. And here in *Tuscany* the dissenters are organizing for the diffusion of their doctrines, which are those of the *Vaudois* of *Piedmont*. They number, I understand, about nine thousand of the native population. Since the proclamation of freedom, large and respectable churches have been organized in *Leghorn* and *Florence*, which have fitted up convenient buildings for public worship. Bibles and tracts are industriously and freely circulated. But while the Government thus secures the fullest liberty of worship, it feels constrained to exercise a strict surveillance over the expression of political opinion. Many arrests have been made within a few days of persons, including several priests, charged with being concerned in some supposed plot of reaction."

To the above we subjoin the following from a correspondent of the *Providence Journal*:

"I am surprised at the number of Italians I meet, who frankly declare that they have not a particle of respect for the authority of the church in which they were born. Some of them go such lengths in their denunciations, that one who wishes to be governed by principles of fairness is obliged to warn them not to get so far beyond the bounds of moderation as to do violence to religion itself. There are others who, as good Catholics, maintain their fidelity to the purely religious rites of the church, but at the same time exhibit a spirit of protest which is every way noble and admirable. They love the faith of their fathers, but are able to distinguish between what that requires and the arbitrary exactions of an ecclesiastical authority which has little respect for the rights of the individual intellect. A society of Italians recently organized has taken a large room in one of the best localities in *Florence*, and meetings for communion and worship are now held three or four evenings every week. I am told that several hundreds sometimes assemble, and the worship is conducted after the somewhat simple style of our *Methodists* or *Quakers*. It is said that the interest and the numbers in attendance are increasing."

*Africa.*—Our readers are aware that much light has been thrown upon the condition of this country, and of its inhabitants, by scientific and missionary explorations. We give a brief account of some of the expeditions now in progress. Dr. Livingstone was at the last intelligence engaged in exploring the



cotton-growing valley of the river Shire, a tributary of the Zambezi. He has discovered a large lake called Shirwa, lying one hundred and fifty miles north of the Shire. The inhabitants of the valley leading to this lake are called Manganga, and devote themselves to the culture of cotton. Dr. L. was told by the natives that this lake was separated from another called Nyassa, on the north by a strip of land only five or six miles wide. An English geographer has stated his belief that Nyassa is the same as lake Tanganyika, the north end of which was discovered by Burton and Speke, two officers of the British army. If this be so, there is in that part of Africa an immense inland sea, about eight hundred and forty miles long. In the south, Mr. Moffat—at the latest advices from the Cape—was on a journey to visit the celebrated Bechuana chief, Moselekatsé. In addition to these there are other expeditions, either actually engaged in or soon to enter upon, the exploration of the equatorial regions. The result will be that we will shortly have a pretty full knowledge of the regions of Africa hitherto unknown. If, as Dr. Livingstone believes, there is a large portion of South Africa adapted to the culture of cotton, this, when opened to commerce, will not only tend to the civilization of Africa, but will also exercise an influence for the overthrow of slavery in this country. The following statements respecting the character of the Africans, is worthy of notice. It is in a communication of the Rev. J. T. Bowen, to the *Christian Index*,—Mr. B. is a missionary in South Africa. We take it from the *Foreign Missionary*:

“People have heard in times past, that the Africans were naked savages, cannibals, &c., and now, when missionaries return and tell the naked truth, they must imbitter the pill a little to make it go down. The truth is, Africa is a vast country, larger than all North America from the frozen ocean to the Isthmus, and her people exhibit a vast diversity of character. There *may* be cannibals there. I, for one, would scarcely believe it on the oath of a self-conceited, lion-slaying traveller; for I have been in several ‘cannibal’ countries, and found the people simple, good-natured farmers. The early stories of African barbarism had three sources:—1. The lying propensities of travellers and slavers. 2. The fact that the coast people every where are barbarous. 3. The inference that the people of the remote interior are much worse. But this inference is now known to be incorrect. Clapperton, Livingstone, Barth, and in short all who have penetrated into the interior, have testified that the people of those remote regions are far in advance of the coast people in every thing pertaining to civilization. The barbarians of Africa are only about one-sixth part of the population. This, I repeat, on the highest authority of books. The romance of African barbarism, like the story of tailed negroes, must expand its wings and fly away before the light of truth. Even the coast people are not generally savages, for they live in houses, and support themselves by farming, and not by the chase. The people of the interior, for the most part, cultivate the soil with considerable skill; they dwell in walled towns; they carry on many arts, as the smelting and forging of metals, leather-dressing, spinning, weaving, tailoring, &c.; and finally, they are polite, kind, and hospitable to strangers, and often anxious for missionaries to live in their country.

“How is it that every man from Europe and America, who has once lived in Africa, is never satisfied to live elsewhere again? This fact is notorious. The reason of it is that the Africans are the most docile, friendly, heart-winning people on the globe. Nowhere else do we see the good traits of human nature so well developed. I quote the sentiment of Colonel Hamilton Smith, a British officer, and a very respectable writer on Ethnology, when I say it is impossible to live among the negroes, and not love them. To the missionary they are doubly interesting, because of the intense eagerness with which they often listen to the gospel. There is not one missionary who has ever been in the interior, who will deny, or even mitigate, a word that I have written. Is it likely, now, that the barbarism of these people will prevent the success of missions?

“But I will not rest on inferences—I will state facts that have become a part of history, and ought to be universally known. In the first place, then, no missionary has ever abode for a few days in any town of the interior, without preaching to swarms of deeply interested people, of both sexes and all ages. No missionary has ever preached in a town for two or three months, without gaining some converts; at least, I have heard of none. It fell to my lot, in the providence of God,

to be the first who ever preached in the interior, and the first to consecrate the streams of Sudan by baptism (?). I had not been in Yoruba four weeks before several professed to believe, and I saw there some of the clearest cases of conviction and conversion. I have known two or three cases of people who believed under the first sermon. I have met with people from the more remote interior, who believed in Christ, and had renounced idolatry, from hearing missionaries only a few times, nearer the coast. There are converts in many parts of Yoruba, where Christ was first named in 1852."

We abridge from the Foreign Missionary the following account of German missions in Abyssinia:

"After the earlier evangelical missions in Abyssinia from various circumstances had to be abandoned, and particularly after the utter failure of the Romish mission enterprise, Bishop Gobat of Jerusalem, who, though far away, cherished a heart for Abyssinia, sent four years ago into this land four brethren from the Pilgrim Missionary Institution of St. Chrischona, near Basle. By the diffusion of Amhain Bibles, by means of their Christian behaviour, and by declaring, as opportunity presented, the tidings of the gospel, they sought to work upon the hearts of the people. Particularly encouraging was it from the beginning for those simple laymen that the king Theodore showed himself well disposed toward the truth, and friendly to the brethren, while he expelled the Jesuitically-disposed Romish messengers out of his kingdom. It is these last particularly who have spread abroad in the public journals unfavourable, erroneous intelligence regarding Abyssinia, and on this account these reports from this land must be received with reserve.

"Hitherto public worship had been conducted in the Ethiopian language, which the people could not understand; the king is now actively engaged in the effort to introduce the Amhain language as that to be used in Divine service.

"A very pleasing occupation for the brethren consists in the care of the schools recently opened for Jewish children. There are many Jews called Felaschas, in Abyssinia. The brethren write of them that they show themselves favourably inclined toward the gospel. Mr. Kienzeln visited the Jewish schools, and found that almost all the children could read well. Many other schools might be opened, had they only the means at hand. At present there is happily the prospect of their receiving help from Europe. Seeing there is such zeal among the Abyssinian Jews in regard to the education of their children, it is to be hoped that the Abyssinian Christians will not be behind in so important a matter. The king himself examined one of the children, whom the brethren particularly took care of, and rejoiced greatly at his proficiency."

*Polynesia.*—We find, in the same journal, the subjoined satisfactory account of the progress of missions in these islands of the South Pacific:

"The *older* missions in the islands of the South Pacific exhibit gratifying indications of stability and progress. In *Tahiti*, the churches formed by our missionaries have, since their expulsion, [by the French,] been under the oversight of native pastors, whom they trained for that service. The pastors are distinguished by assiduity and vigilance, and the maintenance of Christian discipline among their people; and the number of church members is greater than in any former period. The Tahitians generally, notwithstanding the seductive and powerful influences by which they are surrounded, evince a steadfast adherence to those great principles of Evangelical Protestantism in which they were first taught, and to the Word of God, from which those principles are derived.

"The several missions in the SOCIETY, HERVEY, and NAVIGATORS' Groups, including nearly TWENTY ISLANDS, and about FIFTY THOUSAND people, present in common the most satisfactory evidence that God continues to attend with his effectual blessing the various labours of our missionaries. In almost all these islands the last vestiges of idolatry have long since passed away, and all the people are avowed worshippers of the only living and true God. The Christian Sabbath is practically acknowledged, and the ordinances of Christian worship observed. Many thousand both of adults and children, are instructed in the schools; and although their natural disposition and social habits are unfavourable to persevering application, yet their gradual improvement is incontestable. In the different dialects of these islands, the entire Bible has, for several years, been translated, printed, and circulated; and the native Christians have manifested the most earnest desire to possess the Word of God. Several successive editions, amounting to many thousands, sent out by the British and Foreign Bible Society, have been purchased at their full value, and the amount returned to the treasury of that institution.

“The Institutions for Training Native Teachers and Evangelists, in the islands of *Tahaa*, *Rarotonga*, and *Upolu*, under the superintendence respectively of the Rev. John Barff, the Rev. George Gill, and the Rev. George Turner, contain an aggregate of nearly *one hundred students*; and from these seminaries, many well qualified agents have gone forth, some of whom are placed over the village congregations of their native islands, while others have carried the tidings of salvation to the distant groups of the Pacific. In these regions of darkness, several have fallen victims to the savages whom they sought to save; while others, by God’s mercy, have been instrumental in turning many from darkness unto light, and from the power of Satan unto God. These native agents *are all sustained by the people among whom they labour*, or by whom they are sent forth to the heathen; and in addition to such support, their contributions to the cause of missions, viewed in relation to their very limited resources, present an instructive example to the churches of our country. These free-will offerings for the last year reported, amounted:—In the Society Islands, to £133 8s. 10d.; in the Hervey Islands, to £376 12s. 2d.; and in the Navigators’ Islands, to £610 10s.: total, £1,120 11s.

“The number of native Christians in church fellowship, according to the latest returns, was as follows:—In Tahiti, 1,600; the Society and Austral Groups, 1,423; the Hervey Group, 2,087; in the Navigators’ Group, 2,568: total, 7,678.”

We take the following from the *Reformed Presbyterian Magazine*, Scotland. It is abridged from a letter dated October, 1858, written by Mr. Paton, a missionary of our brethren in Scotland. It appears from this that much yet remains to be done in those islands. Tana is in the group called New Hebrides; in which are Aneiteum and Erromanga, where there are also Reformed Presbyterian missionaries:

“Since you received our last letter, our infant mission on Tana has been severely tried, and owing to the prejudice of the people by those very things of which they were most afraid, and therefore calculated to do it most injury. But by the blessing of God we are still permitted to remain among them; and though one day brings its troubles, another brings its pleasures, as we try to prosecute the work, in hope of better things.

“The people were getting a little over their fears regarding the deaths of my dear departed wife and child; when, in the end of May, Nowhat, an old chief from Aneiteum, who was much respected on Tana, came here on a visit, took very ill, and died a few days after his return to Aneiteum. When the account of his death reached this, on the 1st of July, the natives became much excited, and ascribed his death to Christianity and our residence among them; consequently they resolved to burn our house and property, and send us away, or take our lives. Nowhat’s brother had come from Aneiteum to speak with the Tanese regarding his death, &c.; but, unfortunately, he could not speak their language, and our teachers were so much afraid of personal injury, that none of them would accompany him as interpreters. He was confined with ague and fever the next day after he landed; and though the *John Knox* remained for eight days, he was unable to speak to our people; therefore his visit did us much injury. Now the Tanese became infuriated, for this visitation seemed to them proof positive that we were the cause of all their troubles. At the same time, a great amount of sickness prevailed in and around the harbour, while inland and all along the weather side of the island the people were represented as enjoying good health. Meeting after meeting was now called, exciting speeches were delivered, and feasts were prepared, for which many of their wives and daughters were killed and cooked, and every thing was done to unite them in seeking our destruction. One Sabbath morning, at the close of worship, we heard what was said to be the dying shrieks of two women; other three came to us, and in tears implored us to save them from being killed by their husbands. But, alas! we could not interfere, for all our teachers and some of the Tanese said if we did so, we would all at once lose our lives, as the people were much excited. Seven or eight inland girls also came, and remained sitting in front of our house all day, and said they were afraid to go home, for all the men were fighting the women, and killing them. With the exception of Nowan, an old chief, who remained friendly, protesting against the conduct of the others, refusing to attend their meetings, and constantly warning us of every approaching danger, the inhabitants for miles round seemed to be united in seeking our destruction. A large meeting was now called to put their designs into execution. This meeting resolved first to kill Nowan and his family, because he favoured us, then the Aneiteum teachers and me,

and lastly the trader who resides among them, for fear he should make known the principal men in carrying out their purpose. Just as the meeting was about to close, our chief, who had kept silent, but apparently gone along with the others so far, stood up in the presence of all, and said, 'The man, or party of men, that kills the Aneiteum people and Misi, will have to kill me and my people first, for I am determined to protect them.' Another chief now made the same unhesitating declaration, which broke up the meeting and frustrated all their designs. The two chiefs who befriended us lived nearly four miles inland, and were the last to whom we would have thought of looking for protection; for as their power chiefly consisted in disease-making, they were always considered among our worst enemies. A brother of the chief who spoke first, was once severely wounded in an engagement; I dressed his wounds, and attended him till he recovered, which might perhaps influence the chief a little in our favour; but in this case, as in many others, God clearly interposed on our behalf."

#### AFFAIRS AT HOME.

*Religious.*—The noon-day prayer meetings are still continued in this city, (Philadelphia,) and in New York, and we believe in some other places; and we observe that this week—March 6th—a convention of delegates from other prayer-meetings is to be held here. Now, we would not be understood as objecting to prayer meetings. Covenanters have always maintained them; and consistent members of our church have always been punctual in their weekly attendance, *summer* and winter. But we do not see that those who engage in these prayer meetings are so *very* diligent in their attendance upon the known and acknowledged ordinances of Christ in his church. We have known some instances in which the *noon-day* meeting was attended, while the public services of the Sabbath were neglected. So it always has been. Men are more disposed to be very earnest in their free-will offerings, rather than in waiting upon worship prescribed by the Lord Jesus Christ. In connexion with this, we briefly notice the position and labours of the Rev. H. G. Guinness, in this city, and at present in New York. Mr. G.—as we understand—was invited to this country by the *Young Men's Christian Association* of Philadelphia, and laboured here about three months. Crowds attended his services; among others, Presbyterians of *all* classes. We have no reason to doubt that Mr. G. is, in the main, sound in the faith, that his department is exemplary; but we are firmly persuaded that no *Presbyterian*, who believes that Christ has a church, and has given "officers, laws, and censures" to her, ought to countenance him. For—1. He has no connexion with any part of the visible church; and he stands aloof, with the idea that he can thus do more good. 2. He was not licensed or ordained by any court of Christ's house. Instead of this, he was set apart to the work of an evangelist—so called—by a council of ministers of various denominations in the city of London. Hence—3. He is under the jurisdiction of no court of Christ; and is, of course, under no oversight, either as to doctrine or practice. Surely we cannot expect a blessing if we ignore, much more if we despise, Christ's church and government.

*Political and Social.*—God is testifying his displeasure against sin by an unusual number of conflagrations and shipwrecks, and an unprecedented, we think, loss of life from these causes. In the mean time, the political excitement preliminary to the ensuing Presidential election, is already rising. It has, for many years, been observed that a Presidential election is very injurious to the interests of piety, and there is reason to fear that the campaign of the ensuing summer will be no less so than formerly. The contest is now between liberty and slavery, it is true; but, still, all politicians seem to agree that the Union must be preserved, at whatever cost; and this, although none dispute that the Union is the bulwark of slavery. The Democratic party is formally and completely in the service of the Moloch of slavery; and the Re-

publican party is utterly unreliable as against this horrid iniquity. So true is this, that we see the most influential organ of the party casting its influence in favour of a candidate outside of the party, a citizen of Missouri, in favour of the Fugitive Slave Law, &c. Mean while, God in his providence is so ordering events, that each month still more clearly illustrates the tyranny of the slaveholders. This has been most evidently seen in the expulsion, or reduction to bondage, of the free blacks, and others—children of slave mothers—from Tennessee, and the exiling from Kentucky of the Rev. Mr. Fee and his co-labourers. In this connexion we would call the attention of our readers to "*Southern Testimony against Slavery*," in the present number. We do not see how any can read this brief, but able and thrilling exposé, without a feeling of righteous indignation, and an earnest cry to God, "Oh Lord, how long!" There is no hope, so far as means are concerned, so long as the ungodly bear rule; but still there is no reason for discouragement. "The Lord God omnipotent reigneth."

#### NOTICES OF BOOKS.

THE LORD'S DAY, and the Labourer's Right to Rest. By the Rev. W. Blackburn, Erie, Pa. 18mo., pp. 44. Presbyterian Board.

CALVINISM VINDICATED. In Letters on Man's Moral Agency, God's Omniscience, and the Doctrines of Foreordination and Effectual Calling. By Thomas M. Harris, Ruling Elder in the Glenville Church, Va. 18mo., pp. 36. Presbyterian Board.

SUNDAY LAWS; or, Shall the Sabbath be Protected? From the "Biblical Repertory and Princeton Review." 18mo., pp. 67. Presbyterian Board. Price, 4 cents each.

These are excellent tracts; and though we may not endorse every sentiment or expression, yet we commend them to the attention of our readers. The two in relation to the observance of the Sabbath are worthy of attention. The last is an able argument in proof of the duty of governments to enact laws against Sabbath desecration. It shows the iniquity of the infidel, deistic, and atheistic efforts that are now made to overthrow the Sabbath.

CASSEL'S ILLUSTRATED FAMILY BIBLE. To be issued on the 1st and 15th of each month. Completed in about fifty parts. Price, 15 cents each. Office of Publication, 37 Park Row, New York.

We have received the first part of this work. It is in large quarto form, the paper is good, and the type of the text large and clear. It is accompanied by notes explanatory and illustrative. The notes on Gen. i. embody—the first time in a commentary, we think—the heresy, that the *six days* of creation were six epochs, and a novel attempt to reconcile this with the letter of the text is made. We are told that "when it pleased God to reveal to Moses the facts involved in our earthly creation, he did so in six distinct visions, and during those hours when deep sleep falleth upon man. In the first vision, all that took place during the first epoch passed before the mind of Moses, and hence he says, 'The evening and the morning were one day.' Nothing more took place for the next four-and-twenty hours." And so on, "till there was nothing more to make known about the creation of our lower world." Can the force of folly farther go? This *part* is embellished with 32 wood cuts, some of them large and fine, although, in some cases, of merely imaginary scenes. The last cut represents "Abraham and the three angels." We decidedly disapprove of pic-

tures of this kind; for one of these angels was the "Angel of the Covenant," the Lord Jesus Christ.

TEN REASONS WHY I AM A PRESBYTERIAN. ARE INFANTS ELECTED? HOW WAS JESUS BAPTIZED? HINTS TO PROFESSORS.

These are tracts issued by the Presbyterian Board. The first gives ten plain and substantial reasons for being, and continuing to be, a Presbyterian. In a supplement from the *Presbyterian Advocate*, we have some very suggestive statements, illustrating the truth that "Presbyterianism is the friend of liberty." There are many Presbyterian churches in the South, in which slaves are members. This supplement says: "Presbyterianism secures to all, both laity and clergy, the rights and privileges which are guaranteed in the freest and purest governments on earth. Does it do this to the slaves? Gives "to the governed a voice in the formation of their own laws." Does it do this to the slaves? "And the right to hold and distribute their own property." Instead of this, many Presbyterians, (Old School,) have and hold men who have no title to do this. "All the rights of the humblest member of the church are fully secured." Has the slave husband a right in his wife, or the wife in her husband? Have slave parents their right to train up their children secured? Are the children's rights in their parents regarded? None of these are secured to "the humblest member." Why? Because the O. S. Presbyterian Church is recreant to the principles of Presbyterianism.

The second tract is an attempt to show that all dying in infancy are saved. The Scripture is silent on this point; and while the "Confession of Faith" by no means teaches infant damnation, it does not contain the dogma that all who die in infancy are saved. We utterly disapprove of this mode of avoiding the odium which the opponents of the truth endeavour, most disingenuously, in this way, to cast upon the doctrine of election.

The remaining two tracts are plain and judicious.

THE PUBLIC LIFE OF CAPT. JOHN BROWN. By James Redpath, with an Autobiography of his Childhood and Youth. 12mo., pp. 407. Thayer & Eldridge, Boston.

This is a very interesting biography of a man eminent for his strict rectitude of character, firmness of purpose, strict devotion to principle, and strong faith in the word of God. He was especially distinguished for his determined hatred of oppression, and resolute resistance to the base efforts of the general government to fasten the horrible system of slavery upon the inhabitants of Kansas. His last days were his most glorious, when he fell a martyr to the cause of freedom.

The readers of this book will contemplate the life of one of Christ's true servants, and find much that will increase their abhorrence of slavery, and of its main supports in this land. A large per centage on the sale of the book is secured to the widow and family of John Brown.

#### ERRATA.

Some typographical errors occurred in our last number. On page 202, line 13, for "these questions," read "three quarters." On page 203, line 11, for "creeds," read "errors." These errors were unavoidable.

## OBITUARIES.

JAMES DUNLAP died at his residence in the bounds of the 1st Miami congregation, of the Reformed Presbyterian Church, Logan county, O., on the 25th day of January, 1859. He had been a Ruling Elder in the congregation for several years previously to his death.

He was born in Ireland, Derry county, Newtownlimavady, and parish of Balteagh. He came to the United States in 1818; and having re-visited Ireland, he, with his father's family, returned again to America in 1824. They settled in Washington county, Pa.; where, about six months after their settlement, they connected themselves with the Presbyterian Church under the ministry of the Rev. Dr. Ralston. Some years after, James Dunlap removed to Carroll county, O.; and some ten or twelve years ago he moved to Logan county, and settled in the bounds of the 1st Miami congregation. He came certified from the Presbyterian Church as a Ruling Elder, and shortly after acceded to the fellowship of the Reformed Presbyterian Church. He was in due time elected and installed as a Ruling Elder. He was a man of sterling piety and intelligence, of unswerving integrity, esteemed by all who knew him, beloved by his pastor and by his brethren in the Session, and by all the members of the congregation. He was endeared to his family, and to his friends and brethren, in whose affections his name will remain fresh and savoury while memory lasts. With him the writer has often taken sweet counsel, and enjoyed communion, which cannot soon be forgotten. Our old friend has left a void that will never be filled in the family, in the Session, in the congregation, and in some hearts left to mourn and feel a loss that cannot be realized by those who knew him not. "Blessed are the dead which die in the Lord,—their works do follow them." [Com.]

Died, at his residence in Randolph county, Ill., Oct. 22, 1859, ALEXANDER MOORE, in the 57th year of his age.

Mr. Moore, shortly after his removal to this country from Ireland, with his wife, became acquainted with the distinctive principles of the Covenanters, and united with the church under the ministrations of J. R. Willson, D. D., at Coldenham, N. Y.

At an early day in the history of the West he removed to Illinois, and settled in Grand Cote Prairie.

For many years a member, and Ruling Elder of Eden congregation, he has been intimately associated with Church Hill since its organization.

After a protracted illness, which he bore with much patience, and even cheerfulness, he was taken home. His wife, now indeed a mother in Israel, and a large family, (all members of the church,) have much cause to rejoice whilst they mourn.

The Session of Church Hill adopted, and ordered to be published, the following minute in regard to his death:—

"That while we desire to recognise the righteousness of the Redeemer's government in this, as in other dispensations of his wise and merciful providence; yet we record with deep concern, the removal from this court, by death, of one of its most efficient and faithful members. Truly devoted to the cause of Christ, he was earnestly solicitous of the soul's true interest in the faith of the gospel. As an humble Christian, and watchful officer of Christ's house, he continually laboured to adorn the doctrines of divine grace; zealously contending for the whole government of the Lord Jesus in his own ordinance. Beloved in the various relations of life, he went about doing good; and having respect to the great recompense of reward, he perseveringly walked in the fellowship of his Redeemer. He was blessed with a rich supply of Christian grace in his life, and at his death with a triumphant assurance of eternal salvation.

"Realizing our own loss, and that of the congregation, and sincerely sympathizing with his bereaved family, we would not forget his infinite gain, but heed the emphatic admonition, 'Be ye also ready,' and bow submissively to the rod of Jehovah." [Com.]

Died, March 10th, after a protracted illness, REBECCA, wife of Rev. J. M. Willson. An obituary notice will appear in our next number.

THE  
COVENANTER.

---

MAY, 1860.

---

(For the Covenanter.)

REVIEW OF "W. M." ON IMPUTATION.

"Men change, principles never." This is peculiarly true with respect to the doctrines of divine grace. To a superficial observer there seem to have been great changes of principle in the progress of the "conflict of ages." This apparent instability of truth has arisen sometimes from the depravity of man, which is inherently opposed to the truth; and yet the author, on supposition of the error, wishes to maintain at least an apparent belief in the Bible: hence he mingles error with some truth. Often, however, this seemingly unsettled state of truth arises from a want of careful study and reflection, connected with the—perhaps almost unconscious—desire to maintain a preconceived and published opinion.

This train of thought has been suggested by articles in the Reformed Presbyterian of February and March, entitled "Review of the Subject of Imputation." They are evidently by the same writer, who published an article in August, 1858, in the same magazine, on the subject of "Imputation." We had hoped—until a short time since—that "W. M." had been convinced of his errors; but we observe that such reflection as he has given to the subject, has only—as we shall show—enlarged and intensified the erroneousness of his views respecting *justification*. In this article we shall confine our attention to the errors contained in the articles we shall review. We do not mean errors of judgment, or of style; but errors of the gravest import, and respecting doctrines that lie at the very foundation of the Christian system.

I. Errors respecting the *imputation of sin*. 1. In reference to the *imputation of Adam's sin to us*. We reserve for another connexion remarks respecting the meaning of the word "impute," and in this connexion will consider simply the doctrine of imputation as it applies to the cases just mentioned. As to the imputation of Adam's sin to us, our author quotes from Webster, thus:—"To reckon to one what *does not belong* to him;" which meaning he exemplifies thus: "It has been held that Adam's sin is *imputed* to all his posterity." It cannot be said that "W. M." is simply quoting in order to show the meaning of the word; for not only does he not object to the doctrine that Adam's sin does not belong to us, aside from imputation, but in another connexion he has more fully expressed his views. He says:—

"As to the *guilt* of Adam's first sin, though not actually ours when born, our connexion with Adam is such as to render it just and right in God to



reckon it to us; and it becomes ours in fact, by imputation. It is not ours truly and really until it is imputed."—August No., 1858, p. 178.

Now, when we know that the main effort of this writer is to prove that "imputation" means *giving*, or *bestowment*—when we remember that he says, in relation to Christ's righteousness, "We employ the term imputation to express the *conveyance* of this righteousness," no one will have any difficulty in seeing the abhorrent character of his views in relation to our connexion, in this respect, with Adam's sin. Nor does his reference to our "connexion with Adam" at all extenuate his error,—it even aggravates it,—for he expressly distinguishes between our *guilt*, and *depravity*, so that the latter is actually ours, and thus imputed, while the former is not ours. He says:—

"With reference to the first part, (of original sin,) consisting in want of righteousness and depravity of heart, by virtue of our connexion with Adam in the covenant of works, and in consequence of our springing from a corrupt source, it is ours when we are born, and imputed to us by God, because it actually is ours."—*Ib.*

Compare with this an expression in the former quotation, in which he says that the *guilt* of Adam's first sin is not actually ours when born. How, then, we may ask, came the race to be destitute of righteousness, and corrupt? How came we to be "shapen in iniquity, and conceived in sin?" Not liable to punishment—for this is the import of *guilt*—when we were born, and yet by nature children of wrath! "W. M." does not remember—if he knows—that in every sin, there are two distinct parts, *criminality* and *guilt*. The former is the evil disposition of mind, the inherent sinfulness; the latter the liability to punishment: and it is this that is imputed to us by virtue of our federal union with Adam. He thus sets himself in opposition to our Shorter Catechism, which says:—"The covenant being made with Adam, not only for himself, but for his posterity, all mankind . . . sinned in him." Our author seems to suppose that the *guilt* of Adam's sin is imputed because we are corrupt; whereas, the just act of God in reckoning to Adam, or imputing to him his sin, for condemnation, was followed by God's depriving him, and in him, all his posterity, of that original righteousness, and thus his and our actual corruption is a part of the punishment, as well as the source of actual transgressions. Turretin says—vol. i., quest. 9, sec. 6:—

"If, therefore, the sin of Adam is said to be imputed to us only mediately, because we are guilty before God, and obnoxious to punishment on account of hereditary corruption which we derive from Adam, there will properly be no imputation of Adam's *sin*, but only of *inherent corruption*."

Again, quest. 9, sec. 11:—

"Therefore the ground of the imputation is not only the natural communion which we have with Adam, for then all his sins must be imputed to us; but especially the *moral* and *federal* communion, by which it was—*per quam factum est*—that God made a covenant with him as with our head. Whence Adam was in that sin, not as a *private*, but a *public and representative person*, who represented in that action all his posterity, the demerit of which, for that cause, extends to all."

"W. M." is also expressly in opposition to Brown, of Haddington, who says in his *Body of Divinity*:—"And Adam having sinned as our covenant head, his sin itself, in its fault, and in its *guilt*, or charge-

ableness by law in order to punishment, is really ours, and accordingly is legally imputed to, and chargeable upon us, by a holy and righteous God." In his Catechism, p. 75, he asks:—"How are we reckoned guilty of Adam's first sin? By God's imputing it to us, or his accounting it ours in law. Why is it *in law* accounted our sin? Adam, our representative, is one with us in the eye of the law."

"W. M." says—March No., p. 48—speaking of Dr. Owen:—"To whom we are indebted for many of the thoughts contained in this paper." All his ideas regarding the imputation of Adam's sin to us, must have had some other source. That eminent divine thus expresses his view—Communion with God, Lon. ed., 1808, p. 73:—

"There are two things in original sin:—1. Guilt of the first sin, which is imputed to us, we all sinned in him, (Rom. v. 12,) whether we render it relatively, in whom, or illatively, being all have sinned, all is one: that one sin is the sin of us all, *omnes eramus unus ille homo*.\* we were all in covenant with him; he was not only a natural head, but also a federal head unto us; as Christ is to believers, (Rom. v. 17, 1 Cor. xv. 22,) so was he to us all, and his transgression of that covenant is reckoned to us."

In translating and transcribing these clear statements of this truth, we experience a positive relief from the weariness induced by meditation upon the false crudities of "W. M." on this subject. In all sincerity and brotherly kindness we commend to him the careful study of Turretin and Owen. We have seen how these *orthodox* divines would have regarded his error respecting Adam's sin; and we shall find them, and all others, in opposition to all his errors.

2. *The imputation of our sins to Christ.* If it be possible, he is even more erroneous, and more dangerously so, in this than in the preceding. We are sure that every intelligent student of the Shorter Catechism will readily perceive "W. M.'s" error in relation to our connexion with Adam's sin; but he is more subtle, and we fear he judges that he is more profound in relation to Christ's connexion with our sins. The arrangement by which this "blessed exchange" is made, namely, the imputation of our sins to Christ, and of his righteousness to us, is called the Covenant of Grace, an agreement entered into by the Father, Son, and Holy Ghost, co-ordinate and co-equal. In this covenant, from the nature of the case, the Son was free and voluntary in agreeing to assume the guilt of all the sins of his people, as was the Father in engaging to accept the atonement made by the Son in our nature. Nor can we say, as "W. M." clearly intimates, (p. 51, Feb. No. Ref. Pres.,) that the eternal Son simply engaged "to submit to the act of the Father in laying the obligation upon him, submitting to take the place of elect sinners." There was, from the very nature of the parties to this covenant, and the relation they sustain to each other, an engagement upon the part of the Son to stand in the room of sinners, before their sins could be reckoned to him. Besides, the salvation of sinners previous to his incarnation, obedience, and sufferings, proves that their sins must have been set to his account, and they were saved upon the assurance of his covenant stipulations. This entirely accords with the representations of Scripture, that "he took upon him our nature," that "he bare our sins."

\* We were all that one man.

It ought always to be remembered that the pre-eminence of the Father, and the subordination of the Son and Holy Ghost in the economy of the covenant, are themselves matters of covenant stipulation, and must be so from the co-equality and co-sovereignty of the parties to the covenant. The view of "W. M." not only ignores the sovereignty of Christ, but also destroys the very nature of the covenant; for he represents the transaction, in this particular aspect, as the Father laying the sins of the elect upon Christ, and his agreement to this. This is true; but it is only a part, and a truth consequent upon Christ's agreeing to assume their guilt.

The difficulty of this writer arises entirely from his false view of imputation. He ignores the forensic nature of the transaction, not only in its completion—as we shall see—but in its very inception in the covenant of grace. Hence such language as this:—

"One cannot thus at will take the place of another, and assume his (another's?) sins as his own. Sin is committed against God; and it belongs to God, in the exercise of his sovereignty, to determine whether he will admit a substitute, and lay the sins of the actual transgressor upon him. God alone can make the sins of one the sins of another."—(March number, p. 51.)

Now, this writer not only leaves out of view, and tacitly denies the divinity of Christ; but he also entirely overlooks the fact that sin is committed against the Trinity, and that the Father by covenant arrangement represents, as some have expressed it, the Godhead, and so occupies the place of a Judge, and requires satisfaction of him who had agreed to render it. Thus the Father, agreeing to accept the surety, charged upon him the guilt of sin, and held him to the endurance of the penalty of the law. There is no sense in the expression used by this writer, when he speaks of Christ being put in "possession of our sins," (p. 50,) unless it refer to this legal sense, as reckoning him guilty, and treating him accordingly. He never had any other possession of sin, either before or since the "fulness of time was come." We have a very clear evidence of the absurdity and grossness of the error of "W. M." as to imputation, when we remember that God cannot, consistently with justice, transfer the guilt of the "actual transgressor to his substitute," without the voluntary assumption of guilt by that substitute. Of this more hereafter.

In farther elucidation of these views, and for the still clearer conviction of "W. M.," we quote from some standard authors. Edwards says:—

"When Christ had once *undertaken* with God to stand for us, and *put himself* under our law, by that law he was obliged to suffer, and by the same law he was obliged to obey: by the same law, after he *had taken man's guilt upon* him, he himself being our surety, could not be acquitted till he had suffered.

Christ, in his original circumstances, was in no subjection to the Father, being altogether equal with him. . . . There was a transaction between the Father and the Son, that was antecedent to Christ's becoming man, and being made under the law, wherein he *undertook to put himself* under the law, and both to obey and suffer; in which transaction these things were already virtually done in the sight of God."—(Edwards' Works, vol. v., p. 400.)

We quote, also, from Owen's Communion with God. It will be seen that Owen was not the source of the heterodox notion that Christ did "not take upon himself our sins:"

"Christ was never federally in Adam, and so not liable to the imputation

of his sin on that account. It is true, that sin was imputed to him, when he was made sin; thereby he took away the sin of the world, John i. 29; but it was imputed to him in the covenant of the Mediator, through his *voluntary susception*."—(P. 73.)

Worcester defines susception as "the act of taking." Thus Owen teaches that "inaccuracy," as "W. M." expresses it—sin was imputed to Christ, through, or by means of his voluntary act of taking it upon himself. We would rather have the opinion of one John Owen than that of a thousand "W. M.'s." We trust it will never be the case that the views of "W. M." respecting the imputation of sin, will be regarded by "Covenanters" as the pure milk of the word, and we are well assured they will see that "W. M." has either lost all relish for the old wine, or never knew its flavour.

II. "W. M." is in error regarding the gospel offer, and in relation to faith which accepts it. He distinguishes between Christ and his righteousness, not simply as to a distinction between them, but as to a certain kind of separation, so that when we comply with the gospel offer by faith, we are united to Christ, yet are not thereby possessed of his righteousness. He says (pp. 47, '8, Feb. number:)

"We are thus taught that union to Christ consists in the establishment of a particular relation between Christ and the elect, their being 'joined to him as their head and husband.' Nothing more. And their communion with him consists in participating in the blessings which, as Mediator, he has provided. Among these blessings is the righteousness of Christ, by which the sinner is justified. This is declared to be obtained by a method entirely distinct from, and at a time, in the order of nature, subsequent to union with him."

This is a comment upon the answers to questions 65 and 67 of the Larger Catechism. If our readers will refer to those answers, they will see at once that the "distinct method," and the "subsequent time," in any sense suited to his views, are mere figments of "W. M.," and never entered the minds of the Westminster Divines. Elsewhere he speaks of "faith on the part of the believer as essentially necessary to complete the union." This, of course, we not only admit, but maintain, and simply refer to it now as showing that he must mean that faith by which we accept the gospel offer. What is this gospel offer? We answer, in the words of Brown's Catechism, p. 145:—"He—i. e., Christ—is offered in his whole person, offices, relations, righteousness, and blessings." That is, his righteousness is offered with himself, and at the same time; hence our Larger Catechism defines the faith of the sinner, by which he accepts and embraces the "grace and salvation offered and conveyed—(mark this)—therein," to be

"A saving grace, wrought in the heart of a sinner, . . . whereby he not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness, therein—(i. e., in the gospel)—held forth, for the pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation."

We wish our readers to observe particularly the clear statement, in this answer, of the inseparability of Christ and his righteousness, not only in the gospel offer, but also in its acceptance by the sinner. Nor can "W. M." say that it is "justifying faith," and therefore means his subsequent faith; for the answer speaks of "assenting to

the truth of the promise of the gospel;" and surely he must be most obtuse, who does not see that this must be in that faith that "completes union with Christ." We wish "W. M." to observe that this assent is in the same act of faith that accepts Christ's righteousness for the pardon of sin, and surely this is in justification.

We do not follow "W. M." in his reasonings respecting the bond of union with Christ. So far as relates to the indwelling of the Spirit being essential, we have no controversy with him; but he seems to suppose that those who are opposed to his errors actually deny, or at least ignore it. As to the nature and effects of this union, he is grossly erroneous. He says, speaking of the Scripture comparison of the head and the members being one body:—

"Does it—i. e., the union—in the case of the mystical body of Christ, consist in the members receiving from Christ, their Head, spiritual life, and the influences of grace? Most certainly not."—(Feb. number, p. 47.)

True, it does not *consist* in this, but the union is necessarily and instantaneously followed or accompanied by this, without the intervention, either on the part of God, of any other act than the implantation of faith; or on the part of the believer, of any subsequent act of faith. "W. M." seems not to have remembered the fact, in the literal union of head and body, that the head is the source of all vital nervous influence, and that the heart and all the viscera are absolutely dependent upon it for the exercise of all their functions. (See Extra, pp. 15, 16.) But we observe farther, that the object of this—so-called—second or subsequent act of faith, is not the gospel offer, nor the Lord Jesus Christ, but the act of imputation itself. The very statement is rank with absurdity. But hear his own statement:—

"But that act of faith by which we receive the righteousness of Christ imputed, is, and must be, if we have defined imputation aright, subsequent in order of nature to the act of imputation."—(Feb. No., p. 49.)

There is not the least hint in the whole word of God of such a subsequent act of faith. No passage has been adduced in its support, and none can be. Our standards know nothing of it, as we have already seen in the answer to Quest. 72, Larger Catechism. But the truth is, that the thing is impossible. Faith must rest upon the word of God, and in this case it can have no such foundation. God imputes—i. e., according to our author, gives, or grants the righteousness of Christ. And how shall the believer know it? Does God inform him in his word? No. Does he reveal it by the internal operations of his Spirit? A believer, or one justified, for they are synonymous in this connexion, may not know it. In truth, the figment never had any being until it was produced in the brain of "W. M." and it has now no substance. In this connexion we notice "W. M.'s" views respecting representative identification. And our readers will, we trust, be grieved to observe that he is not only wrong, as usual, but that he is also in direct conflict with the letter of our Testimony. He says—Aug. No., 1858, Ref. Pres., pp. 175, 177:—

"Now the *representative identification* of Christ and his people, is as complete from all eternity as it ever becomes in any point of time."

That is, Adam before he was created, and all the elect before they are born, are just as completely identified with the Lord Jesus Christ

as they are when, and after, they are savingly united to him! He seems incapable of distinguishing between *identification* and *representation*. He proceeds to say:—

"They are just as much, and as perfectly, represented by him prior to their conversion, as after they are renewed and brought into an estate of grace. True, their state is changed when they become united to Christ by faith, but not their representative oneness. This remains precisely as it was, and this change of state follows as a result of it. It is plain, therefore, that in this case the mere fact or principle of representative identification does not make the representees righteous; otherwise, it would follow as a necessary consequence that the elect are righteous from the moment they are born."

Now here we wish our readers carefully to note three things:—1. That "W. M." maintains that it is not oneness, or union to Christ, but imputation, that gives a right to the righteousness of Christ, pardon, and acceptance, or salvation. 2. That he uses the terms "representative identification," and "representative oneness," as synonymous. 3. That he denies that this principle entitles to salvation. Compare this with the following extracts from our *Testimony*; compare it, also, with his views respecting union with Christ as connected with imputation. Our *Testimony*, chap. xiv., sec. 6, says:—

"The union of a believer with Christ is not merely an agreement with the principles of religion, and a love to the Saviour, which may be termed a *union of sentiment and affection*, but consists principally in the oneness of a person with his representative: it is upon the principle of this *representative oneness*, that the believer is in law perfectly entitled to salvation."

And further, sec. 5th of the same chapter is contradicted by the writer. It says:—

"The elect believer embracing the Saviour by faith, has then, and *not till then*, in his own possession a full and perfect title to the pardon of his sins."\*

"W. M." is guilty of gross misapprehension or injustice in saying that Mr. Barnett, or any others, ever supposed that the mere fact or principle of "representative identification" makes the representees righteous. No, we maintain, *with our Testimony*, in the above extract, that it is the actual oneness of the believer with Christ, that unites him to all that Christ did as our representative; and whenever this actual union occurs, then the "*representative oneness*," is available in law. We have only to observe the word "merely," used in the extract above, to see that this is intended. We are in no danger of ever adopting the sentiment of "W. M.," (see p. 48, Feb. No.,) that we have a right to it, namely, what Christ has merited—and that, too, before believing. We are capable of distinguishing between a title or right which Christ has for us, and that which we ourselves have, and we will maintain the latter against all errorists.

We proceed to quote from standard authors. Edwards says:—  
"And there must certainly be some impropriety in calling it (faith) an instrument wherewith we receive or accept justification."—(Vol. v., p. 357.) This seems to be the very notion of "W. M."—faith receiving

\* This is equally explicit against "W. M.'s" whole theory of imputation.

not the righteousness itself, but the imputation of it. It is the union to, or being *in* Christ, that gives us a title to righteousness:—

“And thus that faith is the qualification in any person that renders it meet in the sight of God that he should be looked upon as having Christ’s satisfaction and righteousness belonging to him, *namely*, because it is that in him which, *on his part*, makes up this union between him and Christ. By what has just now been observed, it is a person’s being, in Scripture phrase, *in* Christ, that is the ground of having his satisfaction and merits belonging to him, and a right to the benefits procured thereby. The reason of it is plain; it is easy to see how our having Christ’s merits and benefits belonging to us, follows from our having (if I may so speak) *Christ himself* belonging to us, or our being united to him.—*Ib.*, p. 362.

“It is by faith that we have a title to eternal life, because it is by faith that we have the Son of God, by whom life is.”—*Ib.*, p. 344.

That is, the faith that unites us to Christ gives us eternal life, and of course justification. For as Edwards observes in another connexion, “Justification immediately follows faith.” Again he says:—

“It is congruous that he that believes in Christ should have interest in Christ’s righteousness, and so in the eternal benefits purchased by it, because faith is that by which the soul hath union or oneness with Christ.”—*Ib.*, p. 410.

But even more directly against this new figment of a “subsequent” justifying act of faith, “The sinner is actually and finally justified on the first act of faith.” But let us hear Owen, to whom this writer is “indebted for many thoughts;” for we wish to show that he has no countenance from this standard author. “We are saved, or justified, (for that is whereof the apostle treats,) by grace through faith, which receives Jesus Christ and his obedience.” (Owen’s Com. with God, pp. 204, ’5.) Again, having spoken of believers having “by faith given up their sins to Christ,” he says:—

“They consider him tendering himself and his righteousness, to be their righteousness before God; they take it and accept of it, and complete this blessed bartering and exchange of faith.—(*Ib.*, p. 220.)

The language of Owen in these extracts, and the tenor of the whole context, as the reader may verify, proves beyond a doubt that he speaks of the first actings of faith in compliance with the offers of the gospel. This is seen, also, in his viewing Christ and his righteousness united as the object of faith. He calls “faith the instrument by which we apprehend or receive Christ and his righteousness.”—(Vol. v., p. 113, Lon. Ed.) Fisher and Erskine, in answer to the question, What is the *faith* of the gospel offer? say, “It is a *believing* that Jesus Christ and his righteousness, and all his salvation, is by *himself* offered to sinners, and to each of them in particular.” We have made large quotations, but we have only adduced *specimens* of the views which these eminent and *reliable* men entertained. We commend them to the careful study of all; and trust they will, by the blessing of God, disabuse the mind of “W. M.” of the errors he has promulged respecting the gospel offer, and the office of faith in the work of salvation.

(To be continued.)

(For the Covenantant.)

## MUSIC IN DIVINE WORSHIP.

Art, in its higher forms, is employed by Divine appointment in the worship of God. Eloquence lends the powers of language, voice, and gesture to communicate instruction, and move the heart. Poetry, with its beauties of thought and diction, has been largely employed by the Holy Spirit in the Bible—our manual of devotion. And music, with its combinations of melody and harmony, and singular connexion with human emotions, has been appropriated to the ordinance of praise.

This last is an element of special importance in the church's worship. Though some are more alive than others to the power of music, yet there is seldom, perhaps never, found one who is wholly insensible to its impressions. There is a strangely potent influence in the combinations of sound that can summon up our emotions at our will, as if a spirit had made those sounds its home, and entering by them were playing a responsive symphony with the chords of the heart. Love, and joy, and sorrow, and triumph, and devotion, all find in music appropriate expression; and the sounds in which they imbody themselves, and which they *vitalize* with their influence, wake in other breasts the same emotions. Their tender, mournful tones may fall so sadly upon the ear, as to melt the eye that seldom weeps to tears, and joyous, triumphal notes, can cause the bosom to swell, and the heart to bound. And when these sounds are united to the elevated thoughts and language of some song of praise, we have a twofold power brought to bear upon the human heart. When the assembled congregation lift up the loud acclaim of praise, and the swelling of hundreds of voices is as the sound of many waters, or when their gentler tones express confidence and rest, or the subdued strains of penitence and complaint fall upon the ear, the graces of the Christian burn with a brighter flame. In power to awaken devotional feeling, the singing of praise yields to no other element of our New Testament worship—not even to the eloquence of the pulpit.

For what is eloquence except elevated and glowing thoughts, married to earnest words, and finding their appropriate expression in voice and gesture? And can thoughts more sublime, more touching, more solemn, be found than those in the book of Psalms? Have words more truly eloquent, words of greater majesty and beauty ever fallen from the lips of man? And to the expression of these words and these sentiments, music brings a far greater variety and richness of tone than the most accomplished eloquence. And when the whole congregation pours forth its anthem of praise, there is a majesty and power in the sound that the single voice can never attain. In fact, music is eloquence in another and more attractive form. And if gathered multitudes stand entranced before "the orator, as the winged words bound from his tongue,"—if, at his bidding, the eye fills with tears, the bosom heaves with indignation, or the soul warms in the contemplation of the true and the beautiful, surely effects still more striking are but the appropriate results of music, when consecrated to God, and hallowed with the seal of his appointment.

But if these are the legitimate results of *music*, it is evident that tuneless and discordant sounds will produce results exactly opposite.



There are sounds not musical, and so discordant as to have no power to arouse the feelings of the human heart: and if we can imagine a congregation or family whose attempts at singing are utterly destitute of melody, the appropriation of music to divine worship is evidently useless to them. They may derive a doubtful benefit from the simultaneous utterance of the sacred words, they may awaken a sort of enthusiasm by their very attempts; but so far as the influence of music on their emotions is concerned, it might as well never have been made an element of worship. Just in proportion as the musical taste of an assembly is elevated, and their powers cultivated, the effectiveness of that part of their religious exercises is increased, other things being equal.

Hence, the duty of Christians is easily inferred. Excellence in music must, in all ordinary cases, be the result of cultivation. It is as absurd to suppose that an individual or congregation can engage properly, in this respect, in sacred song, without special musical training; as to imagine that a man may become an effective orator, without a previous course of literary and vocal culture. It is, then, the duty of Christians to cherish an active and abiding interest in this part of their worship, and make earnest exertions for its improvement. We should incur all necessary expenditure of time, and labour, and money, to secure a high degree of excellence in our sacred music. As this branch of education, like all others, is specially successful in youth; parents are solemnly bound to fit their children, by an adequate knowledge of this art, for engaging profitably in singing praise. We cannot see how any one who recognises the obligation to teach his child to read the Bible, can ignore another branch of a religious education, of such manifest importance.

But, it is objected, that it is with the heart we are to sing, and that the outward performance of the duty is a matter of little or no importance. God, it is said, has respect to the internal man alone, and we cannot suppose that one kind of sounds is more acceptable than another to him who is a Spirit, and will be worshipped in spirit and truth. Now, admitting that vocal sounds, in themselves, have no power to please Jehovah, we reply that the immediate design of music, as of all art, in worship, is to awaken emotion in the worshipper, and not directly to glorify God. It has a *subjective* reference to the worshipper, and not *objective* to the great Object of praise. He has ordained music in his service specially for man's spiritual benefit; and he is glorified, not by the music directly, but by the effect which it has on the human heart. Those, then, who neglect the necessary cultivation of music, are counteracting their own spiritual benefit, and impairing the efficacy of one of God's appointed means of grace. But though it be granted that in themselves originally vocal sounds have no quality acceptable to the Divine Being, yet when once instituted as a part of his worship, it follows that a jealous God is no longer indifferent to the character of the offering brought into his courts. Again and again to the Old Testament church God declared that the outward rites and ceremonies of a typical dispensation could not propitiate his favour, that he had no pleasure in the blood of bulls and goats, and that the sacrifice in which he delighted was a broken and a contrite heart; yet, with a stern jealousy, he enjoined the unblemished excellence

of the offerings presented to him. In the degenerate days of that ancient church, he rebuked them with the searching questions, "If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts." While the children of the world prepare with cost and labour rich and joyous melodies for festive days, and celebrate with pealing anthem the personages and events of earth, shall the children of the church bring to her courts music as worthless as it is cheap—offering to their God that which has cost them nothing? Are not the songs of Zion as worthy of impressive music as the words of earth's most gifted bards? Are not the events of her history, and the character, triumphs, and glories of her King, fit themes for the highest efforts of this finest of the arts? Verily, it is not for Christians to despise or neglect the music they employ in the worship of God. Rather strive to sing his praises in strains more powerful, to touch our own emotions—more worthy of him to whom we sing.

We may well now turn to inquire, What is the condition of sacred music among ourselves? Would that we could answer this question more favourably, but our own observation bears sad testimony to the general disregard of this branch of religious culture among us. Its importance has not been presented and urged by our ecclesiastical courts; and thus, unsanctioned by the authorities of the church, it has been left to individual effort and opportunity. Indeed, too many individuals discourage it as an idle, fruitless waste of time; or, at best, regard it as an innocent amusement of no positive advantage. Large numbers of our youth have no opportunities of acquiring even the rudiments of a musical education, except at some school, conducted too often by incompetent teachers, and under circumstances most unfavourable for the reverential study of this element in divine worship; and when these untrained voices are employed in the utterance of musical notes in the church, what can we expect but a painful disregard of time, harmony, and expression? The simple and beautiful tunes our fathers sang, valuable for their intrinsic merit, and venerable for their age and history, are bereft of their power, and all distinctive character. That music, which should be as varied in its expression as the ever-changing emotions of the Christian soul, is so devoid of melody and expression that a listener could not know whether it was meant to be joyous or sad, penitential or triumphant. The most animated and most mournful of our sacred songs are sung to the same tunes, and with the same expression, and the progress of the music is, in many places, rendered more toilsome, by an adherence to a practice which, in the judgment of the writer, mars the influence of this part of worship, and hinders the attainment of that excellence which is so desirable. Do we draw the picture too strongly? Is it not so? Brethren, these things ought not so to be. It is inconsistent for the church to incur expense in the training of an able and eloquent ministry, and utterly to disregard another most important element in divine worship. It is inconsistent for a congregation to make exertions and sacrifices to secure eloquence for their pulpit, and ignore the power of an equally effective art, which rests with themselves. It is high time for thought and action on this subject. The spirit of the seventeenth

century is not among us, for it is recorded that great pains were taken by our Covenanting fathers to instruct the people in music; that, in accordance with an act of Parliament, "musicians of best skill and ability were employed" for this purpose, and the entire version of Psalms then existing was published with appropriate tunes.\* Special seasons of revival have always been marked by a deeply increased interest in the singing of psalms, and a corresponding effort to improve in sacred music; while general apathy and carelessness here, indicate that the graces burn low in the Christian lamp.

If it be asked now, What shall we do? the question is easily answered. In addition to the evident course of action open to the judicatories of the church, we remark—

1st. Music should be taught in all our public schools. Aside from its religious aspect, there are strong reasons for giving it a prominent place in an elementary education. We may safely appeal to the experience of every teacher, who has fairly tried it, if it has not exerted the happiest influence in relieving the fatigue of study, cultivating a cheerful, social spirit, and giving an interest and charm to the exercises of the school-room. Were this generally the case, children would learn to *sing* as they learn to *read*. In cases where there are no natural defects, it is much easier to acquire the art of reading accurately musical characters, than to learn to read the printed page. And though she may have to wait till the day of millennial attainments, the church shall yet see the time when cultivated singers will be as numerous as good readers among her people. Common schools will yet do a great part of this work; and wherever members of the church have any influence over them, they should use it to promote this end.

2d. Regular classes should be organized in the congregation, and competent teachers provided for their instruction; and these should meet statedly for the reverential study of the ordinance of praise. Every musical composition of merit has a distinctive character,—a spirit, a thought, that pervades it, and solemnity is a necessary element in all tunes designed for the worship of God. When words are connected with them, they must be of the same character. Now, unless the frame of mind be in unison with these, the proper expression can never be attained, the pathos and power of sacred music can never be realized. Hence it appears that the "singing-school," as we usually find it, is a most unsuitable place for the profitable study of sacred song. In a scene of youthful hilarity, where the laugh and jest pass freely round, the strains that are hallowed by solemn Sabbath memories, and words that breathe Christian emotions, do but make discord on the ear. We would have such tunes that the very sound would have a solemnizing influence on the mind. For these reasons we would have sacred music studied in meetings specially for the purpose, and under the auspices of the officers of the church.

3d. This subject commends itself with peculiar force to ministers. They have all the interest in it of private men, and they have more. The spiritual profit of the whole people is their care, and they are specially concerned in the effectiveness of every part of divine worship. But it deserves their attention, for their own advantage, if nothing

\* See M'Crie's Scottish Church History, vol. i., chap. vii.

else. There are few who will not catch inspiration from impressive music, and, in turn, be depressed and saddened by lifeless and discordant singing. He who rises to speak while rich melodies linger on his ear, whose heart, with that of the whole congregation, has been touched by the effective rendering of an appropriate psalm, comes to his work under the most favourable circumstances. Ministers, for their own sake, and congregations, for the sake of the minister, should strive to improve this part of our public devotional exercises.

But in all such efforts one thing must steadily be kept in view—that He alone, who has promised “to teach us all things,” can instruct us successfully in the ordinance of praise. When He descends powerfully on the church, we shall be taught to obey Him who commands us to “sing skilfully” to his name.

Στεφανος.

### CHRISTIANITY AND CIVIL GOVERNMENT.

Better views regarding the connexion and mutual bearings of true religion and civil rule, are, beyond question, diffusing themselves quite extensively in this country. We now very rarely meet with the positive and explicit assertions of the righteousness,—the wisdom of the division between religion and politics, which not a generation since were boastfully made even in the religious press. On the contrary, we find frequent allusions to this subject of an opposite tenor. The following is an abridgment of an editorial article, with the above heading, in the columns of “Frederick Douglass’ Paper.” The writer is evidently in favour of political action under the present Constitution. In this we differ from him. The reader will keep this in mind.—ED. COV.

“One of the most fatal mistakes ever made by the expounders of Christianity, is the effort so common among a certain class of theological transcendentalists, to divorce religion from practical human affairs. The theatre upon which the principles of Christ are to work out their first happy results, is in the world of every day business and duty. . . . Dropped as a divine seed into the individual heart, the religion of Christ is from thence to swell out, and ripen into the full fruitage of a thoroughly regenerated life. Multiplying its individual votaries, it must, at the same time, and in the same ratio, multiply its powers to mould all the forms and forces of general society into pure and benevolent channels of activity. . . .

“Christianity aims at the universal sway of her principles, as an antidote for all forms of crime and suffering. Evil influences are her bane and abhorrence. Whatever represses human development, or fosters vice, or inflicts suffering, or gives immunity to crime, it is her great purpose to conquer and transform. . . . Going forth in this spirit, she becomes the genius of order, the champion of human rights, the breaker of chains, the dethroner of tyrants, the leader of moral, social, civil, and religious progress. How else is she to conquer the world for God, or introduce the reign of purity and happiness? Political crime and barbarism are the source of more human misery, and the progenitor of more sin against God and man, than any other form of human wickedness. Millions of men are to-day enshrouded in ignorance, crushed by hopeless poverty, and plunged into

hopeless oppression, by political crime. Despotic thrones, environed by despotic bayonets, are the crime and the curse of the old world, while democratic demagogueism and oppression are the crime and the curse of the new world. . . . Unjust wars of conquest start full armed from the brain of the President of the republic, as well as from the brain of the autocrat, whose word is law to his millions of trembling subjects. Has Christianity nothing to say to these things? Is it indifferent to the cry of crushed nations, and deaf to the moan of stricken slaves? Has God ceased to be the God of nations, and the King of kings?

“The truth is, that Christianity has her system of politics, as well as her system of ethics. In her early history, her votaries had no voice in government affairs, because the systems of government under which they lived were despotic, and never consulted the masses. . . . There are enough professed Christian voters in the country to shape and govern the general character of our legislation. But unfortunately, it is impossible when we come to the ballot box, to mark the distinction between the professed Christian and the man who scorns Christianity. Both vote for the same candidates, both resort to the same electioneering tricks, both give currency to the same falsehoods at the polls. They unite in supporting a party recreant to all honesty, and malignantly intent upon propagating human slavery, by all those unscrupulous arts within the compass of human power. Go to the church, and you will find the deacon pass by the profane sinners in his congregation when he serves in administering the sacrament. But go to the polls the next Tuesday morning, and you will find that same deacon in close fellowship with half the drunkards, rakes, and rowdies in town, trying to circumvent the cause of freedom, justice, and humanity, at the ballot box.

“It is in the regeneration of governments, that Christianity is to achieve her last grand earthly triumph. She must break the yoke of political tyranny and oppression. She must cleanse out the Augean stables of political corruption. To do this, her ministers must imitate the old prophets, and preach the politics of justice and humanity. A full gospel will never leave corrupt politicians unrebuked, or the consciences of wicked rulers to slumber in false peace. It will never turn a deaf ear to the cry of the victims of political oppression, or stand shamefaced in the presence of wickedness in ‘high places.’ It will, like the great apostle, ‘reason of righteousness, temperance, and judgment to come,’ in the presence chamber of the wicked ruler, until he trembles in his seat. It is such a gospel that the exigencies of American politics call for to-day. The American church sticks fast on the rock of political oppression. The tide of her moral influence fails to rise high enough to float her interests over that rock. She may multiply her converts, by ignoring her political duties, but these converts will not add to her moral power. Surface revivals will not meet her wants. She has already more branches than roots, more leaves than fruit. She needs a revival that shall strike downward, and reach to the bottom of our great national sins, and teach her members to vote as they pray, and that they cannot serve God in their closets, and the devil, or the Democracy, at the ballot box.”

## THE AFFECTIONS—THEIR BENT.

The heart will have something whereon in a way of pre-eminence, it will fix itself and its affections. This, in all its perpetual motions, it seeks for rest and satisfaction in; and every man hath an edge, the edge of his affections is set in one way or other, though it be more keen in some than others. And whereas, all sorts of things, that the heart can fix upon or turn the edge of its affections unto, are distributed by the apostle into things above and things beneath, things heavenly and things earthly, if we have not such a view and prospect of heavenly things as to cause our hearts to cleave to them and delight in them, let us pretend what we will, it is impossible but that we shall be under the power of a predominant affection unto the things of this world. Herein lies the great danger of multitudes at this present season; for let men profess what they will, under the power of this frame, their eternal state is in hazard every moment.—*Owen*.

## TEMPTATION.

We are all of us liable to temptations. Those who are not sensible of it, are under the power of what the temptation leads to; and they are of two sorts. First, such as are extraordinary, when the hand of God is on them in a peculiar manner for our rebuke. It is true, God tempts none, as temptation formally leads unto sin; but he orders temptations, so far forth as they are afflictive and chastisements. Thus it is when he suffers an especial corruption within, to fall in conjunction with an especial temptation without, and to obtain a prevalency thereby. Of these there is no doubt but any man, not judicially hardened, may know both his disease and the remedy. But that ordinary course of temptations which we are exercised withal needs a diligent attendance for their discovery, as well as for our deliverance from them; and it is to be feared that many are kept in spiritual weakness, useless, and in darkness all their days, through the power of their temptations, yet never know what they are, or wherein they consist; these gray hairs are sprinkled on them, yet they know it not; some approve themselves in those very things and ways which are their temptations. Yet in the exercise of due watchfulness, diligence, and prudence, men may know both the plague of their own hearts, in their prevailing corruptions, and the ways whereby it is excited through temptation, with the occasion it makes use of, and the advantages it takes.—*Id*.

## FAITH.

Faith has a clear prospect into, and apprehension of, spiritual things, as they are in themselves, and in their own nature. It is true, the light of it cannot fully comprehend the nature of all those things which are the objects of its affections: for they are infinite and incomprehensible, such as are the nature of God, and the person of Christ; and some of them, as future glory, are not yet clearly revealed: but it discerns them all in a due manner, so as that they may in themselves, and not in any corrupt representation, or imagination of them, be the object of our affections. They are, as the apostle speaks, spiritually discerned, (1 Cor. ii. 14,) which is the reason why the natural man cannot receive them, namely, because he hath not ability spiritually to discern them. And this is the principal end of the renovation of our minds, the principal quality and effect of faith, namely, the communication to our minds, and the acting in us, of a spiritual saving light, whereby we may see and discern spiritual things, as they are in their own nature, kind, and proper use. See Eph. i. 17—19. "That the God of our Lord Jesus Christ, the Father of

glory, may give to you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." 2 Cor. iv. 6:—"God shines in our hearts, to give the light of the knowledge of his glory in the face of Jesus Christ." The end God designs, is to draw our hearts and affections to himself. And to this end, he gives to us a glorious internal light, whereby we may be enabled to discern the true nature of the things that we are to cleave to with love and delight. Without this we have nothing but false images of spiritual things in our minds; not only as to the truth or doctrine concerning them, but as to their reality, power, and efficacy. This is one of the principal effects of faith, as it is the principal part of the renovation of our minds, namely, to discover in the soul, and represent to the affections, things spiritual and heavenly, in their nature, beauty, and genuine excellency. This attracts them, if they are spiritually renewed, and causeth them to cleave with delight to what is so proposed to them. He that believes in Christ in a due manner, who thereon discovers the excellency of his person, and the glory of his mediation, will both love him, and on his believing, rejoice with joy unspeakable and full of glory. So is it in all other instances; the more steady is our view by faith of spiritual things, the more firm and constant will our affections be in cleaving to them. And wherever the mind is darkened about them by temptation or seduction from the truth, there the affections will be quickly weakened and impaired.—*Id.*

#### DR. GUTHRIE AND HIS CRITICS.

This distinguished minister of the Free Church of Scotland, having, with others in that country, expressed his sympathy with Dr. Cheever in his struggles with the slave power, was taken to task by the Presbyterian of this city. The following is his reply. The letter is long, but will be read with interest.

[ED. COV.]

Edinburgh, 27th February, 1860.

SIR—In your paper of the 28th January you have an article headed, "Drs. Candlish and Guthrie." Had that article appeared in any other than a religious journal, professing the highest orthodoxy, I would not have thought of noticing it, or of asking, as an act of simple justice, that you insert this reply. And, indeed, I am not so anxious to defend myself, as to seize the opportunity of lifting up my voice on behalf of the poor slaves, and of vindicating religion from the scandal to which it is exposed by your silence and that of others on the shame and sin of your otherwise noble country.

You say that "for my sentiments, temper, and language," at the meeting convened here to protest against American slavery, and to sympathize with Dr. Cheever, "there can be no apology." I will relieve you at once from any hesitation about accepting and inserting an apology by saying, that I do not offer to write one. Bad as, according to your account, my temper is, and capable as I am, in your opinion, of taking "leave both of my senses and piety," it so happens that, much as I have been engaged in keen public controversies during the last thirty years, I have never yet had to apologize to anyone; and I thank God from the bottom of my heart that I have not now to go down upon my knees to any slave-breeder, slave-dealer, slave-holder, or to one I reckon more guilty than many slave-holders, one who, called to watch and give warning against crimes and sins, is, in regard to slavery, "a dumb dog that cannot bark."

I write, not to make an apology, but to ask one. There are small charges in

your article which are as untrue as they are contemptible—they are beneath my notice. So I pass on to statements equally false, but of a graver kind. You seem to have proceeded in this attack on Dr. Candlish and me upon “private information from an American gentleman.” I presume your informer, the spy in our camp, is the person who was pointed out to me as a minister from the slave States. I beg his pardon if I am mistaken; but if I have hit the nail on the head, let me tell him that it would have been more worthy of a gentleman and of a minister had he, instead of sneaking away to write a letter you have been too ready to believe, come forward to the platform like a man, and met us face to face. However that be, in your anxiety to damage, I do not say us, but any influence which our protest against slavery and its abettors might have, you have lent him a too willing ear, as I now proceed to show.

You state that I “spoke of the American eagle as polluted with blood.” Now, that may or may not be the case; but I never used these words; nor said, indeed, a word, good or bad, about your eagle.

You state, also, that I wished the next negro insurrection to succeed, “though they might have to fight to the knees in the blood of the white man.” How can I deny that? for in your article are not the offensive words, “fight to the knees in the blood of the white man,” set within inverted commas, the usual sign of a quotation, and the pledge of accuracy? Alas for the credit of inverted commas and certain religious newspapers! There is not a word of truth in your statement. The wronged and down-trodden negro may or may not be justified in doing for his personal freedom what your own fathers did for their national liberty; though a man, he is black, and notwithstanding that an old-fashioned book called the Bible says that God made of one blood all the families of the earth, he may no more have rights than the cow he is sold with; yet I never used the words, nor spoke of blood either on black men’s knees or on American eagles. I felt confident, on reading your paper, that I had not employed the expressions you put into my mouth. Still, having a deep abhorrence of slavery, and feeling profound grief that such a system is allowed to live in such a country as yours, and that churches of Christ and ministers of the gospel have in so many instances failed to testify against it as they should, and God’s old prophets would certainly have done, I thought it possible that my indignation might have exploded in some such terms. So I have appealed to the recollection of parties who were present, and I have carefully examined the report of the meeting in the three principal Edinburgh newspapers; and I have the satisfaction of informing you that neither the one nor the other give the shadow of a foundation for your charge. So, in the hope that henceforth you will be less ready to take up an evil report against your neighbour, and more slow in trusting to “the private information” of such “an American gentleman” as attended our meeting, I pass on to other matters.

You say that I “was blood-thirsty.” A horrible charge to bring against any minister of the gospel! If you mean, by applying this abusive language to me, that I delight in the shedding of human blood, or would have recourse to arms rather than suffer any wrong, I deny your charge; and appeal for my veracity to those who know me, and know how I abhor the cruelties inseparable from war. Perhaps you mean something else. Perhaps you mean that I would regard the slaves, if they had a fair prospect of success, as justified in rising to recover their freedom, and, as a last resource, to meet arms with arms in the battle for liberty. If so, I plead guilty to the charge; guilty, I must add, as were our Wallace and your Washington. Washington and his compatriots thought not liberty only, but independence even worth fighting for. In the days of the struggle which you yearly commemorate, ministers preached up resistance; pulpits, as well as drums sounded to arms.



You laud the men who did fight, and were ready "to fight to the knees in the blood of the white man," merely for the right to tax themselves; and have you the assurance to hold up your hands in horror at the bare idea of poor Africans, ground to the dust, doing the same to save themselves, their wives, their children, from bleeding under the brutal lash, and being sold like cattle to the highest bidder? What were the wrongs your fathers suffered from Britain, compared with the untold wrongs your slaves suffer on the same soil? Let the great Jonathan Edwards answer that question. He says: "We all dread political slavery, or subjection to the arbitrary power of a king, or of any man or men not deriving their authority from the people. Yet such a state is inconceivably preferable to the slavery of the negroes. Suppose that in the late war we had been subdued by Great Britain, we should have been taxed without our consent. But these taxes would have amounted to but a small part of our property. Whereas the negroes are deprived of all their property; no part of their earnings is their own; the whole is their master's. In a conquered state, we should have been at liberty to dispose of ourselves and of our property, in most cases, as we should choose. We should have been free to live in this or that town or place; in any part of the country, or to remove out of the country; to apply to this or that business; to labour or not; and, excepting a sufficiency for taxes, to dispose of the fruit of our labour to our own benefit. But the unhappy negroes in slavery can do none of these things. They must do what they are commanded, and as much as they are commanded, on pain of the lash. They must live wherever they are placed, and must confine themselves to that spot on pain of death. So that Great Britain, in her late attempt to enslave America, committed a very small crime indeed, in comparison with the crime of those who enslave the Africans." Your great Jefferson also speaks out his mind as strongly and as truly. "One hour," said he, "of American slavery outweighs whole ages of the oppression we rose against England to shake off!" You cannot deny that; and though a violent termination to slavery is not one that any reflecting and right-thinking man would wish, the system, as one of cruelty, of immorality, of robbery, and of murder, is accursed both of God and man. It is the plague-spot of your State; the plague-spot of your churches; and should its end, which God forbid, be one of violence, on the heads of those who are not straining every nerve to bring it to a speedy and bloodless termination, will lie the guilt of all the fearful crimes that shall accompany its dying struggles. When these come, and the slaves are fighting for their rights, your disasters may recall the fearful words of Jefferson—"What attribute of Jehovah would allow him to take part with us?"

You sneeringly represent many of us as being "much more concerned for the slaves in the United States, than for the degraded and wretched in their own land." Those who know us know that this is not true. Let me tell you that our concern extends to others besides the slaves in your country. Your informant concealed, or you have omitted in your article, all reference to the hearty admiration which I expressed for your countrymen and country—its greatness, its noble missions, its net-work of schools, its evangelical churches; but this ungenerous treatment shall not prevent me from expressing the deep interest we feel in the prosperity and character of your nation. Because of that, we are grieved to see the contrast of what is now passing in Russia, and passing in the United States. Looking across Europe, we see a mighty despot, the head of a church where the light of the gospel shines dimly through many an error, bending his giant strength to break the chains of serfdom; while in free, in Protestant America, States are driving—shame to see it—innocent and free men of colour from their territories; a man is sentenced to the gallows for no other crime than aiding, in obedience to the dictates of religion and humanity, a poor enslaved brother in his fight; and

many, calling themselves freemen and Christians, are seeking to restore the accursed slave trade, and rivet the chains of bondage. The very report of these things makes our blood to boil. And when such things are done, many of you keep silence who ought to "cry aloud and spare not," while some wickedly and profanely attempt to justify them from the word of God. No wonder, when Scripture is perverted to such horrid purposes, that some abolitionists have been sent by the recoil over into infidelity.

Let me say, in conclusion, that no lasting peace nor true prosperity can be yours till the evil thing is put away. I believe that God will not continue to bless a nation which continues to maintain a system that is opposed to the religion of Christ, and tramples in the dust its golden precept: "Do unto others as you would have others do unto you." Without this spot, how bright your sun would shine! What a noble ancestry you had, and, rid of slavery, what a noble people you would be! Little did the pilgrim fathers who fled for liberty to your soil, expect the day when others for liberty would flee from it—in holds of ships, or by journeys in the dead of night, with the North star for their guide, and God for their protector, and bloodhounds on their track, glad to escape from a land that prayer and piety once consecrated to freedom. But we cherish the hope that, in the very confusion into which the question of slavery has now plunged your country, we see the "beginning of the end." We rejoice in the bold front, the onward movement, the increasing numbers, the growing power of the anti-slavery party. May God bless their banners, and speed on their cause, till, dark skin and white, your whole nation, amid universal rejoicings, hold a fast, even the fast that God hath chosen, the best evidence of a true religious revival, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." I am yours truly,

THOMAS GUTHRIE.

---

#### MISSIONARY CORRESPONDENCE.

This letter, received by the Editor of the Reformed Presbyterian, from Mr. Dodds, has been kindly furnished for our pages. We are sorry to divide it, but are obliged to do so.—ED. COV.

MR. EDITOR:—I never gave you the particulars of an excursion that I made some four months ago, to the mountains of the Kurds and Nusairiyeh. At this distance of time I need not be particular about dates. It is enough to say that it was between the middle and end of September, and that I left Latakîyeh on a Tuesday afternoon.

My principal object was to gain information on various points connected with our then contemplated transfer of our missionary operations to this region; as, first, the number and condition of the (so called) Christians in the mountains; second, the character and habits of the Nusairiyeh, or as I shall hereafter call them, the Fellâhîn, a shorter name, and that by which they are here commonly known; third, whether the district which might be supposed to lie within our reach from Latakîyeh, was densely or sparsely inhabited, and whether the villages were large or small. Besides, I had some desire to become acquainted with the face of the country, to be able to judge of the practicability of obtaining a comfortable summer retreat, if the climate of Latakîyeh should make such a provision necessary. On these subjects and others, I gained more information than I have leisure to impart.

Having found a muleteer from the mountains, Naameh by name, I engaged the services of himself and his mule at fifteen piasters (about

sixty cents) a day, and after laying in the necessary provisions, viz., three piasters' worth of bread, and a pound of sugar—I had brought salt and tea from Beirut—we set out about the middle of the afternoon, following the course of the Aleppo road, which, as nearly as I can guess, is about north-east. For about an hour our way lay among Muslims, for the Fellâhîn do not count it safe to reside so near the town; but before evening we entered a district inhabited by the latter; no large villages, but a great number of small ones, so crowded together that there might, I think, in some places be found within the space of two miles square, a population of from one to two thousand. To one of these villages, called 'Ain el Leben, we turned aside about sundown; and climbing up to the roof of one of the houses by the help of some projecting stones in the wall, we took up our lodgings for the night. We did not enter the house at all, but from all that I could see around me, I suspected that it did not come up to the American standard of cleanliness; and I certainly felt no inclination to eat at the expense of the family within. The only thing for which I called, was a dish of *leben*, (sour milk,) on which, with the help of the sugar and bread that I had brought with me, I made a very comfortable supper. I had brought with me two comfortables, on one of which I stretched myself, and covering myself with the other, enjoyed a good night's sleep under a clear, starry sky. It was here that I first saw what I met with among the peasantry throughout all the rest of my journey, viz., a kind of booth formed of leafy branches, interwoven into a very slight framework of round poles, erected on every housetop, designed for sleeping in during the summer, and so contrived that the floor of it (which, like the sides and covering, is quite pervious to the wind) is elevated a foot or two above the roof on which it stands. This structure is renewed every year; and if I might be allowed to judge without having made trial of it, I should say that it is as airy and comfortable a dormitory as one could wish in a hot summer night.

On Wednesday morning we made an early start; and after riding about two hours, stopped to breakfast at a village, the name of which I have forgotten. Coming into this village we saw a man and woman whom, from their apparent ages, I took to be mother and son, coming in from the fields; the old woman blind, and carrying a heavy load, while the young man, who was so happy as to have the use of his eyesight, and to whom, I doubt not, the load belonged, walked at his ease, leading her by the stick of which he held the one end, and she the other. I relate this incident because it is characteristic, and illustrates the position of women among the Fellâhîn, and may possibly save some person the trouble of writing a whole volume on this subject. Truly, "the dark places of the earth are full of the habitations of cruelty." Having arrived at the village, I set Naameh at procuring chickens, and instructed him as well as my limited culinary knowledge would allow, in the art of preparing them for the table; that is, for eating, for let no one suppose that there is such a thing as a table in all that region. Of course, the success of his first attempt was but partial; still, I breakfasted very comfortably.

Hitherto, and for about two hours more, our way lay over an undulating plain, inhabited, and that by no means sparsely, by Fellâhîn. The Fellâhîn of this region are, I have since been informed, of a

stricter sect than those in the mountains farther east, where Mr. Lyde had his school some years ago; insomuch that they will not eat with persons of a different religion, much less eat or drink after them out of the same vessel, of which the others make no scruple.

After having crossed the Nahr el Kebîr, the principal river of these parts, which rises in the mountains toward Antioch, we turned off the Aleppo road to the left, and about noon descended a steep and rather high and beautifully wooded hill to another part of this river, which we crossed once more, and ascended the hill on the other side, which is still higher, equally steep, and not less beautifully wooded. Gaining the top of the hill, we soon came to a small village of Muslims, called Aghmâm, which would seem from the extensive traces of old foundations remaining in it, to have been once a town of considerable size and importance. Whether or not it was fortified and held as a military post by the Crusaders, as the local traditions would seem to indicate, I cannot tell. The numerous Lombardy poplars growing in and around it, appeared to me to countenance the idea of a Frank occupation at some period in the past; but this tree may be indigenous to some place not so far away as Europe, although I do not remember to have seen any others in this country, except one at Arâmû, an Armenian village high up on the Nusairîyeh mountains. Throughout the rest of the day our way lay through a hilly—almost mountainous—and very romantic country, thinly inhabited by Muslims. In the evening we came to Kussub, Naameh's native village, and I took my lodgings at his house. We were now about nine hours by a direct course from Latakîyeh.

I found Kussub much cleaner than 'Ain el Leben. I could eat of their bread with a good relish. The village is situated rather nearer the top than the bottom of a very high, steep hill, which forms one side of a deep and wild ravine that runs away eastward into a river, the name of which I have forgotten, a branch of the Nahr el Kebîr. It is surrounded on all sides by dense glades, which, besides giving life and beauty to the landscape, supply this and the neighbouring villages with firewood, and furnish an attractive covert for wild boar and other game, which abundantly repay the trouble of the huntsman. Kussub contains, I should say, between fifty and one hundred dwellings. With the exception of three or four families of Fellâhîn, the people are all Greek Christians, and are as proud of their connexion with the "Holy Orthodox Greek Apostolical Church," as if they were the wealthiest and most learned inhabitants of one of the most opulent cities of the East, and had a Mutrân, or even a Patriarch, all to themselves. They are entirely isolated by Muslims on the one side, and Fellâhîn on the other side, from their brethren of the same faith; the nearest of these being distant about four hours. They commonly have a priest residing among them, but he was absent when I was there. They say they have a school sometimes, and I know that some of them can read. Many of them came to see and talk with me, but they took little interest in religious subjects. Many of them asked me to their houses, and would gladly have had me stay two or three days with them, and I would gladly have done it, but time would not permit.

On Thursday morning I felt disposed to direct my steps to Haffeh, a village about four hours distant, and six hours from Latakîyeh, in

which I understood there were some Greek Christians; but Naameh represented to me the great advantage of going to Kinsibbah, a Greek village in the direction of Aleppo, six hours from where we were, and about fifteen hours from Latakîyeh, and insisted on our going thither. He had probably some business of his own to transact there; but be that as it may, I having no very definite programme to fill up, suffered him to overrule my intention. So we started for Kinsibbah; and about half an hour's riding brought us back to the Aleppo road, from which we had deviated toward the sea-shore the day before. This road we kept up the course of a beautiful little river—the one already mentioned as a branch of the Nahr el Kebîr—for about two hours, when we were met by a man whom Naameh saluted as an acquaintance. Upon my asking him carelessly whether the man were a Fellâh, he informed me that he was an Armenian from Ghunaimîyeh, a village a little way off to the right. I was glad of this information, and determined to turn off to Ghunaimîyeh after I had given him time to forget the incident; for I did not wish him to know that I took any special interest in the Armenians. So we held on our way for about an hour longer, when we sat down to drink at a little spring and eat a morsel of bread, and rest ourselves under the shade of a rock by the wayside; and when we were ready to remount, I reproached him for overruling my intention in the morning; and having elicited from him satisfactory expressions of penitence, I ordered him to take me back to Ghunaimîyeh. So we retraced our steps for nearly an hour, and then turning off the Aleppo and Latakîyeh road to the left—that is, eastward, or toward the mountain—we came by a gentle ascent of about an hour, during which we passed through a village of Fellâhîn and one of Muslims, to Ghunaimîyeh, the most beautiful village, I think, that ever I saw in this or any other country. It is situated about the head of a ravine, which runs down into the river which we had just left, and copiously supplied with the most delicious water from three or four perennial fountains—one of them intermittent—all of them within the area of the village. It is not huddled together, as most villages are in this country, but scattered over a considerable extent of ground, among orchards of mulberry, fig, pomegranate, &c., so luxuriant that from no point of view (which I occupied, at least) could more than one or two houses be seen at a time. In point of size, however, it is insignificant, containing only about twenty houses. The people are all Armenian Christians, except two families of Muslims. They must needs be very thrifty, or they could not live at all; for I do not believe they have all together five hundred acres of tillable land; and that not exempt, when the crops are ripe, from the depredations of their lawless neighbours higher up in the mountains.

I took up my lodgings at the house to which Naameh conducted me, and found (taking into the account that they were peasants) something like western tidiness and western hospitality. True, there was a large heap of wheat lying in the middle of the floor, but they had no other place for it, as the house consisted entirely of the one apartment, and wheat is a precious commodity in the Kurd mountains. Poor as they were, they could afford me a Persian rug to sit on; and I was scarcely seated till the mother of the family—perhaps to keep me from complaining of hunger before supper time—brought me, on

a clean straw dish, several loaves of clean, sweet, fresh bread, a dish of nice honey, a dish of beautiful white cheese, and some excellent pomegranates; while her daughter-in-law gathered me a bouquet of such flowers as their little garden would afford; and you may be sure I felt very much at home.

In the evening there gathered in some ten or a dozen men, and we had a long and very interesting conversation on the way of salvation through our Lord Jesus Christ. They were very inquisitive, and, as I think, showed a very docile disposition. Some of them seemed very desirous that we should provide them with a school. Surrounded by an Arab community they all talk Arabic, but still hold on with wonderful tenacity to the language of their forefathers. They chiefly use the latter in their families; those who can read, read it alone, and in it all their religious services are conducted. The village is far from Latakîyeh—ten or twelve hours—but if it please God, I shall visit it again. By the way, Naameh had not forgotten the incident on the road, nor failed to perceive its true connexion with my visit to Ghunaimîyeh. We were not many minutes there, till by way of recommending me to their hospitality, he told them that our intention in the morning had been to go to Kinsîbbah, but that when I learned from him accidentally that there was an Armenian village at hand, I would not be dissuaded from turning aside to visit it, as I had a great partiality for Armenians.

My limited time compelled me to decline their urgent invitations to spend a few days with them; and on Friday morning we set out for Arâmû, another Armenian village, some four hours distant, and higher up in the mountains.

The mountains about Ghunaimîyeh and northward, are inhabited by Kurds, who are Muslims; those around Arâmû by Fellâhîn. The border between these two sects is about half way between these two villages. More than a year ago there broke out a feud in that district between the Kurds and Fellâhîn, in consequence of which this border ground was in a very unsettled state up to the time that I was there, and perhaps it is no better yet. No man from Ghunaimîyeh would have ventured to go to Arâmû without taking one of his Kurdish neighbours with him by way of safe conduct; no more would a man from Arâmû have come to Ghunaimîyeh without a Fellâh in his company; nor even so except in a case of extreme necessity. On one occasion, when the disturbance was at its height, the people of Arâmû all fled for their lives, and remained for several days hidden among the rocks and glades in the mountains. Such is the life that these poor people lead, separated from their brethren of the same race and faith, looked upon at all times by their neighbours as lawful prey, and liable to suffer severely by quarrels with which they have nothing to do; but Providence has made wonderful provision for their safety, in the fact that a large proportion of them are tradesmen, such as blacksmiths, braziers, &c., so that their neighbours cannot do without them.

Our way lay south-eastward up the mountains. At noon, just when we had passed the border between Kurd and Fellâh, we were overtaken by a thunder storm, with heavy rain—a thing which in Lebanon would have been counted miraculous at that time of the year—and took refuge in a dirty house in a miserable village, where we were de-

tained two hours or more. The people there, whom I take to be a specimen of the Fellâhîn of the more retired parts of the mountains, are certainly very little, if at all, in advance of our own wild Indians. I would not have trusted the best-looking one among them, but that, opportunity serving and fear of punishment apart, he would have cut my throat for the value of a sixpence. However, we met with no molestation, and when the rain was over we resumed our journey. And here it was that Naameh, who had, till now, been so very lazy that, in spite of repeated admonitions, he was always lagging behind, although I rode at little better than a snail's pace, became all at once exceedingly zealous in driving the mule, and so continued till we came within sight of Arâmû. The reason which he assigned, when interrogated, was his fear of more rain, while in fact the signs were all in favour of dry weather. The truth is, the man under whose roof we had taken refuge from the storm, after directing us our way as well as he could, shouted after us, offering us a guide for three piasters, which, after consultation, we accepted; and Naameh drove for fear the guide might happen to overtake us; still he did overtake us, and proved to be a man who had to go to Arâmû, at all events, on an errand to the blacksmith. Happily, however, he was met in the course of five minutes by two of his co-religionists, who stopped him, no doubt to ask who and what we were, and Naameh taking advantage of the circumstance, applied his stick with so good effect that we saw him no more till after we had finished our day's journey, although we lost some time by taking a wrong road, and then Naameh punished him for his shabby treatment of us by withholding one piaster of his stipulated wages; which was as much as a Christian might safely dare to do in that neighbourhood.

(To be continued.)

#### CLOSING EXERCISES OF THE SEMINARY.

Allegheny City, March 21, 1860.

At the hour appointed for the meeting of the Board, the exercises were opened with prayer by the convener. Rev. S. O. Wylie, A. M. Milligan, and J. R. Thompson, were present. Dr. Roberts, S. Bowden, and J. C. Boyd, were absent.

Professors Willson and Sproull were invited to sit as consultative members. A. M. Milligan was appointed Secretary.

The general report of the Professors was read, giving a satisfactory account of the studies and conduct of the students during the session. Each of the Professors reported a summary of the studies in his department. The students were examined on Greek, and Church Government. The Board took a recess till 2 o'clock.

Recess expired. The Board proceeded to examine the second class in Hebrew. The following schedule of intersessional studies for the students was agreed upon by the Board:

#### STUDENTS OF SECOND YEAR.

Hebrew—Genesis, 4th to 6th chapters, and 1st Psalm.

Greek—Epistle of Peter.

Baxter's Reformed Pastor.

Vinet's Homiletics, part III.

Essay on Church History, 1073—1305.

## STUDENTS OF THIRD YEAR.

Hebrew—Hosea, 10th chapter to end, and Amos.

Greek and Homiletics, as above.

Butler's Analogy.

Essay on Church History—The decline of the Papal power from 1305 to the beginning of the 16th century.

## STUDENTS OF FOURTH YEAR.

Hebrew and Greek, and Homiletics, as third year.

James' Earnest Ministry.

Essay on Church History—Events from 1300—1500, which directly prepared the way for the Reformation of the 16th century.

All the students will read "Mansel's Limits of Religious Thought," "Owen on the Person of Christ," and "Goode's Better Covenant."

Messrs. David M'Allister, J. R. M'Farland, and Samuel M. Stevenson, delivered discourses, and were criticised by the Board and Professors. Board took a recess till 7 o'clock.

*Seven o'clock.*—Board met, and heard discourses from Messrs. W. P. Johnston, J. W. Sproull, and T. P. Stevenson, and adjourned to meet to-morrow morning, at 8½ o'clock.

THURSDAY MORNING.—Board met, all present as before. Discourses criticised. The first class in Hebrew were examined, after which the students were examined upon Church History. Recess till 2 o'clock, P. M.

Recess expired. Proceeded to examination upon Systematic Theology. The Secretary was directed to give orders upon the Treasurer of the Seminary for the travelling expenses of the members.

Messrs. A. J. M'Farland, William Milroy, and R. D. Sproull, delivered discourses, and were criticised by the Board. Recess till 7 o'clock, P. M.

Recess expired. Board met, and heard lectures from Messrs. J. O. Baylis, J. L. M'Cartney, and J. T. Pollock. Adjourned till to-morrow, 8½ o'clock, A. M.

FRIDAY MORNING.—Board met, all present. Opened with prayer. Criticised the discourses of last evening. Proceeded to examination on Polemic Theology, Pastoral Theology, Biblical Criticism, and Homiletics.

On motion, *Resolved*, That the whole examination, including all the exercises, be sustained as highly satisfactory, and as manifesting a laudable and successful diligence on the part of the Professors, in attending upon their duties.

In regard to the intimation in the general report of the Professors, in reference to students not being present at the commencement of the session, and leaving before it closed, the Board earnestly recommended all the students to attend the whole session.

The distribution of the Professors' labours, made by the chairman, on consultation with the other members of the Board, was approved. The Treasurer is requested to obtain a policy of insurance on the Library for \$800. An order was given on the Treasurer for the amount of the janitor's bill.

Messrs. D. Gregg and D. Euwer were requested to take measures to have gas introduced into the halls. Certificates were given to the



students of the fourth year. William Milroy was appointed Librarian. The Secretary is directed to have the reports and minutes published. Adjourned with prayer. A. M. MILLEGAN, *Secretary*.

At a social Re-union of the students, held on the evening of March 22d, the following resolutions were adopted with unanimous and hearty acclamation:

1. *Resolved*, That we congratulate the Church upon the prosperous state of the Seminary, believing as we do that at no time since its organization has there been such a profitable and encouraging session as the one just closed.
2. That we tender to the Church the warmest and truest gratitude of our hearts for the noble response, in many places, to the call for the increase of our Library, and trust that other congregations may do likewise.
3. That we tender to the Professors this expression of our cordial esteem and growing appreciation of their labours—of their earnest and singular devotion to their work, and the interests of the students.
4. That we heartily encourage young men, who have devoted themselves to the work of the ministry, to come forward and enjoy with us the high privileges.
5. That we have great and increasing cause of gratitude to God for the harmony and good feeling existing among the professors and students, and that it is our hope and prayer that the Seminary, as now organized, may, under God, be a source of light and life to the Church many days hence.

#### REPORTS REFERRED TO IN THE ABOVE MINUTES.

##### GENERAL REPORT.

The number of students in the Seminary this session, is sixteen. Their names are as follows:

##### FIRST YEAR.

Martin Hutchison,  
David M'Allister,  
J. R. M'Farland,

N. M. Johnston,  
Samuel M. Stevenson.

##### SECOND YEAR.

W. P. Johnston,  
J. C. Smith,

J. W. Sproull,  
T. P. Stevenson.

##### THIRD YEAR.

A. J. M'Farland,  
William Milroy,

R. D. Sproull.

##### FOURTH YEAR.

J. O. Baylis,  
J. L. M'Cartney,

J. T. Pollock,  
D. Reed.

Six of the students were not present at the beginning; all came in, however, in the early part of the session. Four, for what seemed to us satisfactory reasons, obtained leave of absence, before its close. One of them, M. Hutchison, was unable to prosecute his studies on account of ill health. Since his return home he has, we learn, been very unwell, but we have been gratified recently with the intelligence that his health was improved.

The attendance of the students on the recitations was, in general, good. A roll was kept, and the absentees were marked. From an inspection of the roll you will be able to ascertain their diligence and punctuality.

Arrangements were made at the commencement of the session, to have two discourses delivered, and two skeletons read every Thursday evening, in the hall, before an audience. Toward the close of the session we varied the exercise, by assigning to the students of the third and fourth years subjects for lectures, and they were recommended to make these extemporary exercises. The discourses were criticised the next day in the recitation room, by the students and professors. These exhibitions were very satisfactory.

The students formed a society that met every Saturday evening, for debating and extemporary preaching; we doubt not that these exercises were to their advantage. We learn that they have taken steps to address letters to the students respectively of the Seminaries of our Church, in Scotland and Ireland. From this correspondence we think good will result.

So far as we can learn, the attendance of the students on social worship in the prayer meetings of the congregation was regular, and we trust that they, and those with whom they worshipped, were mutually edified. Kind and fraternal feelings seemed to characterize their intercourse among themselves, and with the members of the congregation.

We take pleasure in stating that we are not without comfortable evidence, that these candidates for the ministry have given themselves to Christ, by sincere and solemn dedication. We trust that they are pious. They manifest an acquaintance with the great principles of the testimony of Christ, and an attachment to them. It has been our endeavour, accompanied with our earnest prayers, to fit them for actual and successful service in the critical and trying times to the witnesses of Christ, in which they are to enter on the work of the ministry. They have been often reminded that the period of self-denial and self-sacrificing is not yet past, and that the cross of Christ has to be borne by those who will be his disciples.

Besides being prepared for examination in the several branches mentioned in our respective reports, they have discourses in readiness to be delivered in public; nine sermons, and three lectures.

THOMAS SPROULL,  
JAMES M. WILLSON.

Allegheny, March 21st, 1860.

*To the Board of Superintendents of the Theological Seminary:*—The undersigned would respectfully report: That in Polemic Theology, the students recited on Mondays and Thursdays of each week. We began at the eighth Locus, in the first volume of Turretine, and went through to the end of the volume. In vol. 2d, we began with the twelfth Locus, and continued to the end of the thirteenth Locus; in all 350 pages. The subjects embraced were, "The state of man before the fall"—"Sin"—"Free will"—"The person and state of Christ," and "The mediatorial office of Christ."

In Systematic Theology, "Reformation Principles Exhibited" was the text-book. There were delivered to the class twelve lectures, chiefly written out, embracing the first four chapters of the declaratory part, the titles of which are—"Of God," "Of Man," "Of Divine Revelation," "Of Human Reason." Wednesday was the day of this exercise, and at each recitation there was a review of the subject of the preceding lecture.

"The Divine Right of Church Government," by the London Divines, was our text-book on Church Government. We attended to this subject on Fridays. A number of lectures, chiefly oral, were presented to the students; the part of the book passed over treats of the subject in its general aspect. There were also weekly examinations in this department.

Respectfully submitted.

THOMAS SPROULL.

Allegheny, March 21st, 1860.

*To the Board of Superintendents of the Theological Seminary:*—I present the following summary of the work performed in the department of the Seminary under my special charge during the present sessions:

I. THE GREEK LANGUAGE AND EXEGESIS.—The class, comprising all the students, has read the Epistle to the Hebrews, 1st to 10th chapters, inclusive. The recitations have been held weekly, and careful attention has been given

to grammatical (particularly syntactical) rules—to idioms—to the peculiarities of New Testament diction, and to exegesis.

II. THE HEBREW LANGUAGE.—In this study we have two classes. The *first* has read six chapters in Isaiah, namely, the first three, and the 60th, 61st, and 62d, three chapters in Ezekiel, and Hosea, 1st to 9th, inclusive. Besides the necessary examinations upon etymology, &c., some attention has been paid to the subject of chronology and geography, and to interpretation. The second class has studied the grammar, (Tregelles',) has read three chapters of Genesis, and reviewed the 1st chapter, in which it is prepared for examination. Both classes have recited twice a week.

III. ECCLESIASTICAL HISTORY.—Fifteen lectures have been delivered—one each week, with some unavoidable omissions—on the period comprised between the years 1073 and 1500. Waddington has been used as our text-book, with Mosheim and others as books of reference.

IV. HOMILETICS; or, the Science of Preaching.—Fifteen lectures have been given on this subject; about equally divided between lecturing and sermonizing. Vinet's "Homiletics" has been employed as a text-book.

V. HERMENEUTICS; or, the Science of Scripture Interpretation.—This has been presented exclusively by lectures; eight have been delivered.

VI. BIBLICAL CRITICISM; or, the Science which treats of the sources of information in regard to the Text of the Original Scriptures, and the rules for their use. On this, six lectures have been delivered, confined entirely to that branch of this science which relates to the text of the New Testament.

VII. PASTORAL THEOLOGY.—This has been taught by lectures, seven in all; no text book has been used. This study was commenced subsequently to our brief course on Biblical Criticism, occupying the same day and hour of the week. The plan proposed has been but partially filled up.

The lectures have in nearly every case, been accompanied by a tolerably full examination upon the lecture immediately preceding. These examinations have been, generally, highly satisfactory, giving evidence of attention and study on the part of the class: they have been attended by all the students. It is proposed to submit the class for examination by the Board, in all the studies specified, with the exception of Hermeneutics, in which, owing to the necessity of my return, at short intervals, to my family and congregation, the course contemplated has been only in part completed.\* It should have been remarked that these lectures have all been delivered from notes, none of them have been fully written out. The attendance of the students will be ascertained by an inspection of the roll. The deportment of the classes has been such as to call for no animadversion. Our intercourse as teacher and student, has been, throughout, agreeable and satisfactory. Some interruption has been occasioned in our studies, but not any great degree, by reason of domestic circumstances, with which the Board is familiar. The session, now drawing to a close, has furnished no indistinct call for lively gratitude to God for his many mercies and tokens of favour, and no little encouragement for the future. In concluding my report, I cannot refrain from adding an expression of the high sense which I entertain of the kindness of Mr. Isaac Taylor, of the Pittsburgh and Allegheny congregation, in generously furnishing me with a most comfortable home during the sessions.

All of which is respectfully submitted.

JAMES M. WILLSON.

Allegheny, March 21st, 1860.

#### THEOLOGICAL SEMINARY LIBRARY.

The books in the Library have been classified, labelled, numbered, and a complete catalogue of them made out. It contains now 1,150

\* These lectures were delivered on the morning of Saturday.

volumes. Of these 207 belong to the class of Commentaries and Critical Works,—215 to the department of History,—227 are standard works in Systematic and Polemic Theology, and the rest consist of Sermons, Essays, Reviews, Letters, Biographies, Magazines, &c., &c. Before the additions made since last Synod, the Library contained a little over 500 volumes. It has, therefore, been more than doubled in size, and probably trebled in value. It is to be hoped, however, that no one will imagine that nothing more is needed. After all that has been done, let it be remembered that it still only contains 1,150 volumes—not complete works. Not a few of the works extend, of course, through two or three volumes; occasionally through five or six, and even more. Some of such works are incomplete, volumes of them having unfortunately been lost,—it is to be feared beyond hope of recovery. There are also, in not a few instances, two or three copies of the same work; in the case of text-books, as many as eight or ten; of Bibles and Psalm-books, there are double that number; and of the *INFORMATORY, VINDICATORY, one hundred and fourteen copies*. All these are counted—every thing, in fact, in the shape of a book able to stand on the shelf alone, from the most ponderous folio down to what may be called a pamphlet. So that the Library, even yet, is not so magnificent an affair after all. A good beginning has been made, and we trust it will be long ere we see the end. To prevent a useless multiplication of copies of the same work, those donating books would do well to consult the Library Committee, or the Librarian, or some one able to inform them what there is already in the Library.

LIBRARIAN.

#### AFFAIRS ABROAD.

*Turkey*.—The work of evangelization is assuming a new, and most important phase in Turkey. † A French periodical says :

“A religious movement, which has Omer Effendi for its promoter, has begun at Constantinople, and gives much hope to the Christians. This venerable old man has declared for some years back the necessity of a regeneration of Islamism, and he has formed a large company of partisans. Without naming the Bible as the source of his knowledge, he has taught his disciples from it the most essential principles, and that which is the foundation of it—the incarnation of Jesus Christ. He has taught them in the words of the Scriptures; for his pupils, without having read the New Testament, nevertheless repeat passages from it word for word. At the beginning of last year this man was suspected by the Turkish authorities, and banished to Broussa. His pupils were punished by the police, without being accused of any infraction of the law. Although deprived of their Professor, they meet together for edification, and have invited the Turkish missionary, Selim Effendi, to assist at their re-unions. A spirit of prayer reigns at these meetings. The assistants read the Bible with avidity, and are indefatigable in their questions touching salvation. Omer Effendi, who is not closely confined at Broussa, has entered into communication with the Armenian pastors, and has testified to them the joy he felt at learning that his old pupils read the New Testament.”

#### OBITUARIES.

MRS. REBECCA WILLSON, the notice of whose decease on the 10th of March last, will be found in our last issue, was born in the city of Schenectady, N. Y., April 30th, 1812. She was the youngest child of Mr. David Burt, of that city; and on her father's side was descended from the Puritans, of New England; on her mo-

ther's, from the early settlers of Manhattan Island, now the city of New York. The deceased, who was early distinguished for intelligence and mental activity, received a good education, and was trained in the knowledge of the doctrines of the gospel in connexion with the Presbyterian church, and made a profession of her faith in Christ in early life. In the year 1833 she became the wife of James M. Willson, and, in the following year, connected herself with the Reformed Presbyterian congregation of Coldenham, then under the pastoral charge of the late Dr. Willson—having long and carefully examined the peculiar doctrines of our Testimony, to which she was ever after ardently attached. As a mother, she was especially attentive to the early training of her children; conversing much with them, from almost infancy, upon the narratives of Scripture, the life of Christ, and, as they became capable of comprehending them, the doctrines of the gospel. The Bible was her daily "counsellor," and she profited, in no ordinary degree, in the knowledge of its teachings. Her views of doctrines, and of the meaning of the word, were unusually clear and accurate. Taking nothing upon mere authority, she examined for herself, and ever with an eye to the work of sanctification in her own soul. She was ever ready to converse upon religious subjects. In the absence of her husband, she took his place in conducting the family devotions. Her experience as a Christian was pervaded by an element of self-distrust. Never doubting the ability and willingness of Christ to save, she was, notwithstanding, severely tried by the felt workings of a carnal heart, and often expressed an earnest desire for a more entire and devoted love to Christ. This was her prevailing state of mind until very near the termination of her earthly course; but, ere she was called to the last conflict, her heart became fixed in a firm reliance upon Christ's perfect work, and in confidence of his love. Among her last words, were, "My soul waiteth for the Lord, more than they that watch for the morning."

Mrs. W. was singularly unselfish. She forgot herself in her readiness to serve others. No case of distress ever passed her unheeded, and if in her power to help, unrelieved. She denied herself for her friends. This trait of her character, and also her public spirit, appeared most clearly in her ever urging her husband, even when her strength was manifestly failing, to attend to his duties in the Theological Seminary, although involving the loss, on her part, of his company, counsels, and fellowship.

Her disease was lingering, but steady in its progress. For nearly three years her strength was subject to gradual decay. Her sufferings, except, from a racking cough, at times, were not so great as often attend this form of decline. Whatever they were, she bore them with a patient and uncomplaining spirit. She died most peacefully, sleeping in Jesus.

She leaves seven surviving children—four had been taken before her. They, with many friends of her youth, and of her maturer age, mourn with her husband, a great loss; their sorrow alleviated, however, by the assurance that she entered upon a blessed rest, to meet friends, parents, and children, who have gone before her, the saints also, and more than all, the Saviour whom she loved, and endeavoured, in the Spirit, to serve on earth.

Died, in the city of New York, at 9 P. M., March 29th, 1860, MRS. ELIZABETH, wife of WM. GRAHAM, and daughter of Mr. Thomas Bell, aged 22 years, 3 months, and 19 days.

Mrs. G. was born in the city of New York, December 10th, 1837. To her parents and others she gave evidence of early piety. She was a diligent, regular, and punctual attendant of the Sabbath-school, and for some years an active teacher. At the age of sixteen she connected herself, by public profession, with the 3d Reformed Presbyterian congregation, New York. She was married to Wm. Graham, March 26th, 1856, and from that time till her death was a consistent and exemplary member of the Second congregation, under the care of Rev. A. Stevenson. She was of an exceedingly cheerful and amiable disposition, her very presence being calculated to dispel the gloomy clouds of sadness and melancholy, and to infuse a spirit of joy and hopefulness throughout the entire circle in which she moved.

Her moral character was of the very highest order. She was an utter stranger to falsehood, deception, and selfishness. Her attachment to friends was disinterested, intense, and constant. As a daughter, a wife, and a mother, she excelled, having few equals, and no superiors. But that which crowned her many virtues, was a sincere and genuine Christian piety.

Her death was sudden and unexpected, her last illness being of but two days' duration. Still as she lived, so she died, relying upon and rejoicing in her Redeemer.

Very shortly before death, in the full possession of her mental faculties, she conversed with her husband and other relatives, giving to them the most hopeful evidences, not merely of an interest in Christ, but also of a joyful consciousness of immediate victory over death, a triumphant entrance into the heavenly paradise, and a glorious immortality beyond the grave.

After requesting her husband to train up their little daughter in the fear of the Lord, she bade him an affectionate farewell, and then fell asleep in Jesus.

She leaves a large circle of friends to mourn their unexpected loss; still they "sorrow not, even as others who have no hope." Thus passed from the church militant, one in the very bloom and vigour of life, in the enjoyment of health, in the midst of apparent usefulness, and surrounded by much earthly comfort and happiness.

In this mysterious dispensation of Providence, is there not written out, in awful reality, on the page of passing events, that solemn declaration of the Saviour, "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh?" [Com.]

Died, in Brooklyn, L. I., Dec. 21st, 1859, MR. FRANCIS CULVERT, aged 71 years and 15 days.

Coming thus to his grave in a full age, "like as a shock of corn coming in in his season," his bereaved family and friends are left with the consolation, as in so far as such were possible, they have the assurance that to him death has been very great gain. His life was an even one, comparatively free as it was from those changes to which the more ambitious are ever subject. Quiet and retiring in his disposition, he erred the rather on the side of shrinking from all responsibilities, especially as connected with the more public duties of the house of God, but in a family devoted to its principles and active in its service, he has left a more enduring monument to his worth, and to that of his excellent companion, who survives him, than any record of duties performed, aside from this, could possibly be. He first made a public profession of his faith in Christ in connexion with the Presbyterian church under the ministry of the Rev. Benjamin Mitchell, at Ballymena, County Antrim, Ireland, the place of his birth, and of his residence till 1832, when he emigrated to America. From about this date, residing the greater part of the time in New York till his removal to Brooklyn some two years since, he had been in communion with the Reformed Presbyterian Church. Confined principally to the house through infirmity for upwards of a year, and during his last few months also to his room, he devoted himself closely to reading the Scriptures, and such works as were calculated to throw light on the same, wishing to see but few friends, and those only of such as would speak with him of matters connected with religion; and thus, while his earthly house of this tabernacle was daily nearing dissolution, till, almost imperceptibly to his attendants, he fell asleep in Jesus, the preparation was evidently being made for a building with God, a house not made with hands, eternal in the heavens. "Let me die the death of the righteous, and let my last end be like his." "He shall enter into peace; they shall rest in their graves, each one walking in his uprightness." [Com.]

The deceased, PATRICK K. MORROW, was born March 16th, 1807, in Ballymena, County Antrim, Ireland; and arrived in Baltimore, August 11th, 1831; joined the Reformed Presbyterian Church in 1833; was ordained to the office of ruling elder in May, 1854; and died in the faith of Jesus Christ, January 16th, 1860, leaving a widow and six children to mourn their loss. "Them also which sleep in Jesus, will God bring with him." [Com.]

The following action was taken by the Session regarding his removal from them: *Whereas*, In His providence, which is beyond man's comprehension, the Head of the church has taken from us, in the death of Mr. P. Morrow, an esteemed brother, a kind husband and father, and an exemplary Christian; therefore

*Resolved*, That as a Session we deeply feel his loss as a wise counsellor, a judicious ruler in the house of our God, and a worthy member.

*Resolved*, That justice to the memory of the departed demands that we should bear testimony to his amiable disposition, and to his simple, retiring, unostentatious

piety, which seemed to utter the language, "Let me live unobserved by the world, and die unnoticed by the great."

*Resolved*, That we sincerely sympathize with the bereaved widow and orphaned children, commending them to the care and moving compassion of Him who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

*Resolved*, That a copy of these resolutions be transmitted to the family of the deceased.

By order of the Session of the Reformed Presbyterian congregation, Baltimore, March 14th, 1860.  
JAMES SMITH, *Clerk*.

JONATHAN COBURN, the subject of the following sketch, died January 3d, 1860, in the 74th year of his age.

He was a native of the State of New Hampshire, but had lived the most of his life in Ryegate, Vermont, his father having removed to that State when he was only seven years old.

After a careful examination of the principles of the Reformed Presbyterian Church, and becoming satisfied of their agreeableness to the Scriptures, at the age of twenty-four he embraced them, by making a public profession in the congregation of Ryegate, then under the pastoral care of Rev. Wm. Gibson. In this congregation he continued an upright and exemplary member till his death—a period of fifty years, and for forty years of that time he was a zealous and respectable office-bearer.

He was a consistent Covenanter. With those who left the church in 1833 he had no sympathy, but bore an explicit testimony against their defection.

By his death the church sustained a great loss. He will especially be missed in the congregation of which he was so long a member. As an elder, he was active, zealous, and faithful. He was exemplary in his attendance upon the ordinances. Seldom was his seat vacant in the house of God. There are few men of whom it could be said with more truth than of him, "He walked in all the commandments and ordinances of the Lord blameless."

He was a peace-maker. Oftentimes he was instrumental in healing divisions, and in removing offences. He was a man of comprehensive benevolence. Actuated by the spirit of his Master, he went about doing good. His heart was full of love to all men, and his hand was ever ready to perform offices of kindness to any that he knew stood in need of assistance.

Nor was he an indifferent spectator of what was going on in society around him. He took a deep and lively interest in the cause of missions, of Sabbath-schools, of temperance, and of the oppressed Africans in our land. By the removal of this good man, the poor slave has lost a warm friend.

He died as he lived. For more than a year previous to his death, disease began to make inroads upon his constitution. But during all his sickness he was blessed with a strong faith. Although he frequently suffered great pain, he was never heard to murmur, but submitted unto Him who "doth not afflict willingly, nor grieve the children of men." He had low, mean thoughts of himself and of his deeds. At different times he said to his pastor, "I can do nothing of myself. I have nothing to plead on the ground of merit. All my trust is in the merits of my blessed Saviour."

Two days before his departure, it now being apparent that life was drawing to a close, this much-loved disciple of Jesus, after taking farewell of the members of his family that were present, added, "Welcome, Jesus Christ; welcome, God the Father!" He then prayed audibly for half an hour. After prayer, he quoted several passages of Scripture, and recited the whole of the fifteenth and twenty-third Psalms. This was Friday evening; and on the following Tuesday, without a struggle, without a groan, the spirit left the body to join the spirits of the just made perfect in the sanctuary above. Thus Mr. Coburn, one of whom the world was not worthy, in a good old age, "is entered upon that rest which remaineth to the people of God."

We sympathize with the bereaved family. May the God of all comfort and consolation support the widow, "in this the day of her visitation!" And may He also give grace to the other members of the household, in all their future conduct, to honour the memory of their kind, tender, and affectionate parent, by imitating his Christian virtues. "Let me die the death of the righteous, and let my last end be like his."

B.

↪ Reformed Presbyterian please copy.

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

---

JUNE, 1860.

---

(For the Covenanter.)

REVIEW OF "W. M." ON IMPUTATION.

(Continued from page 264.)

III. He brings charges against the moral government of God. Not designedly, we hope, but none the less really. No principle is more fully received among us than that the Judge of all the earth will do right; and as this writer so represents imputation as to charge God with injustice, this is no logomachy, or war of words, but we are contending for substantial truth. 1st. "W. M." impeaches the justice of God in relation to the imputation of Adam's sin to his posterity. He says:—

"It (the guilt of Adam's first sin) is not ours truly and really until it is imputed, although our relation to Adam in the broken covenant is such that God not only may, but must impute it to us."—(Aug. No., p. 178.) "In the very nature of things, the federal or representative connexion can do no more than lay the foundation, by which the Sovereign Judge may, with the strictest regard to what is just and right, charge the guilt or righteousness of one upon another. And it becomes the guilt or the righteousness of the person who did not personally commit the sin, or perform the good work by imputation, and by imputation alone."—*Ib.*, p. 179.

Upon the true principle, that imputation is God's setting down to the account of, or charging, in a forensic sense, against Adam's posterity, the sin which they committed in him, their federal head, and by so dealing with them as really guilty, there is no difficulty in the case. But when we find a writer maintaining strenuously that *imputation* is *giving*—when we find him saying that the guilt of Adam's sin is not actually ours "when born," and this being so, it is yet "just and right in God to reckon it to us," we feel that the justice of the infinitely righteous God is grossly impugned. What, guilt not ours until the Sovereign Judge shall *make* it ours! shall "*communicate*" it to us!! Nor is the transaction rendered any more "just," as this writer regards it, by the saving clause, "Our relation to Adam in the broken covenant is such that God may," &c., nay, it renders the injustice—the irreverence is not ours—only the more glaring. For if the guilt—the liability to punishment—of Adam's sin is not ours previous to a subsequent act of God making us chargeable, what is this but to charge God with having so ordered the covenant as that he *might make* the *innocent* guilty?" For we either sinned in Adam, or we did not. If



we did, then we are guilty; if we did not, then we are not guilty. If we are guilty, then it is just to charge it upon us; if not, then it is not just. But we are guilty; hence it is most just that God should impute the guilt to us. God does not make us guilty, and *then* condemn us; but he condemns us because we are guilty. And why? Because we "sinned in Adam, and fell with him."

2d. God's goodness and justice are impeached in his imputation of our sins to Christ. "W. M." says:—

"The language is most explicit and emphatic. 'He'—God the Father—'*hath made him to be sin.*' How, and when? He made him to be sin de-cretively from eternity: but actually in the fulness of time, when he laid on him the iniquities of us all."—(Feb. No., p. 50.)

"Sin is committed against God; and it belongs to God, in the exercise of his sovereignty, to determine whether he will admit a substitute, and lay the sins of the actual transgressor upon him. God alone can make the sins of one the sins of another. . . . But the guilt of these acts may, under certain circumstances, be by God, and by God alone, transferred from the actual transgressor to his substitute."—*Ib.*, p. 51.

There is a semblance of truth here, and only a semblance. We must remember the object of "W. M." in the whole of this reasoning; it is to show, if possible, that it is by imputation that we become possessors of righteousness, and he means to show that there is an exact parallel between the way in which our sins become Christ's, and Christ's righteousness becomes ours. To show that he designs to preclude Christ's voluntary assumption of sin, as the ground of its imputation, he expressly places this subsequent to their being imputed to, or laid upon him; and to render this still plainer, he says:

"There is an inaccuracy in saying he 'took upon him our sins.' If by this phrase is meant that he assumed our sins, and by such *assumption* made them his own, he neither did, nor could thus take sin upon himself."—*Ib.*, p. 51.

That there may be no mistaking his views on this point he says, almost immediately after:—

"And we are satisfied that it will even surpass the ingenuity of man to construct a theory by which he can give any intelligible, satisfactory account of the manner in which God makes Christ sin, unless it be admitted he does so by imputation."

Observe, here we have God the Father actually making his Son guilty—not imputing, or charging guilt upon, this we maintain—putting sin upon him by a sovereign act, without any previous voluntary assumption of guilt, in the exercise of his own eternal sovereignty. We dare not characterize, in suitable terms, this representation of the act of God the Father in this matter. But when we remember that God is thus represented as acting towards his only, his beloved and eternal Son, it is impossible to have any adequate conception of the guilt that would be chargeable upon any one who could knowingly make such a charge. The enormity of "W. M.'s" error, is in this case enhanced by his attempt at reasoning in its support. He says:

"We know it has been said that 'God, the Supreme Judge, makes no one guilty or righteous;' but we know, also, that such saying is flatly contradictory to the declaration of Paul, 'He'—God—'*hath made him to be sin.*'"

The *italics* are his own. The folly of this attempt at criticism and

Biblical interpretation, is manifest, when we remember that there was no *making* in the case at all, in the sense of giving or donating sin to Christ; he remained just as pure and separate from sin, after this making, as he was before. The Holy Spirit, by Paul, simply means that the Father charged guilt upon Christ, accounted or reckoned him guilty—as, indeed, he was by his own assumption of sin—and then dealt with him accordingly. We have here an example of an expositor regarding the sound, rather than the sense of the words. In Gal. iv. 4, it is said, "God sent forth his Son, made of a woman, made under the law;" and yet this was perfectly consistent with, and in pursuance of Christ's own voluntary assumption of humanity. Let not "W. M." please himself with the notion that "refuge will be taken here under shelter of an alleged mistranslation." We have another and nobler answer to make: his misconception of the meaning of this declaration strikes a blow at the very basis of the moral government of Jehovah. "The Supreme Judge makes *no one* guilty;" much less did he make his own eternal Son either *sin*, or a *sin-offering*, without his own free assumption, in the everlasting covenant, of all the sins of all those whom God gave to him.

3d. This error in reference to the moral government of God, appears also in connexion with the imputation of Christ's righteousness to us. This, indeed, is much less gross than either of those we have just noticed, for it is the attributing of good, instead of evil; but his ("W. M.'s") views do none the less really charge God with injustice. He says:—

"In short, this imputation for which we contend, is simply God's *gift* of Christ's *righteousness* to the sinner, *placing it to his account* as though it was his own personal righteousness, accompanied with the power of his Spirit working faith in him to receive it." (August No., 1858, p. 177.)

The whole representation of "W. M." regards the sinner as appearing before the Judge for pardon, and yet without a righteousness, which the Judge then and there bestows upon him; and then, in virtue of this act, pardons his sins, &c. This is only another form of the Arminian notion that justification is the making of a man righteous, and not the declaration of the fact that he is righteous. It must not be forgotten that "W. M." maintains that we have not the righteousness of Christ by virtue of our union with him, but by favour of the Judge in the act of imputation. This is dishonouring both to the Lord Jesus Christ, and to God the Father. In this way the work of Christ would be incomplete, for his sending the Spirit, and that Spirit of Christ entering into the elect person, uniting that person to Christ by faith, has not qualified that person to stand in the judgment; it is still necessary that the Judge should bestow the righteousness of Christ, in order to his pardon. Could any thing be more dishonouring to Christ and the Holy Spirit, and, I may say, could any thing be more absurd? But it is dishonouring to the Father in two ways:—1. What could be more gross than to represent a judge on the bench as not judging of the criminal at the bar as he is, but making him what he ought to be? Yet this is the light in which "W. M." represents God. But, 2d. When the Father justified Christ in his resurrection from the dead, there was a virtual justification of all his people. Hence Ed-

wards says:—"But believers, as soon as they believe, are admitted to partake with Christ in this his justification; hence we are told, that he was 'raised again for our justification.'" (Vol. v., p. 400.) Or, according to another representation, he received in his hand the justification of all his people. But this view of "W. M." regards God the Father as ignoring this. We reject all such figments as false in fact, and dishonouring to God, and adhere to the old, orthodox view that the sinner being united to Christ, appears before the bar of God clothed with the righteousness of Christ; for he is "found in him," and thus this righteousness being set to his account, or imputed to him, he is pardoned and "accepted in the Beloved." But strange to say, we are at once charged by "W. M." with denying that it is by grace:

"But if that righteousness were already possessed prior to such imputation, it could not possibly be of *grace*. In that event the imputation would be a simple act of justice, and not of grace at all. It is, however, declared to be an act of grace, and therefore can only be the placing that to our account which was not ours antecedently to such imputation." (August No., 1858, p. 176.)

Now, it might be a sufficient answer to this to observe that the Holy Spirit does not tell us that it was by "imputation, that it might be by grace," as one might reasonably expect, according to the view of "W. M.;" but he does say, "Therefore it is of faith, that it might be by grace." Rom. iv. 16. We have already shown that it is by faith on our part that we are united to Christ, and become possessed of all that he did for us. But farther, does God's setting down to our account Christ's righteousness to our account as ours in possession, because we are *in Christ*, annihilate all the *grace* of God in entering into covenant for our salvation, his *grace* in the gift of his Son, his *grace* in sending the Spirit, his *grace* in uniting us to Christ? Out upon such absurdity. Is there no *grace* in adoption, no *grace* in sanctification? Will there be no *grace* in admitting the redeemed into heaven? Yet to all these the believer has a gracious title, and it would be an impeachment of the justice of God to suppose that he could be deprived of them. But "W. M." quotes Rom. iv. 4, 5, and seems to suppose that he both proves that "to impute" means "to give," and also that this is requisite in order to the gracious character of the transaction. But, as usual, he regards sound more than sense. The truth is, that if a man (verse 4) had a righteousness which he had wrought out, he would have it, and it could not be *given* to him, so that *impute* cannot mean this. But the "*grace*" on the one hand, and the "debt" on the other, arises from the method of obtaining it; the one by the suretyship of another, connected with the fact that no works are necessary or available in procuring it, hence it is of faith; the other, by his own works; and in both cases it is—or would be—reckoned to the parties in the same way. We conclude this part of our review by expressing an earnest wish that "W. M." will really study this whole subject, and emulate, in his measure, the greatness of Augustine, who was not ashamed to publish his recantations. R.

(To be continued.)

## THE CONVENTICLE HEARERS.

BY DR. SIMPSON.\*

The peasantry of the south and west of Scotland were the Conventiclars, for they had the pre-eminence of their brethren who dwelt in the other counties north and east, the great proportion of whom cared for none of these things, and fell, without much reluctance, under the dominance of the Prelacy. The poor and the industrious classes were the main feeders of the Conventicles, and flocked in crowds to the mountains, to maintain with their ministers the standard of the gospel. It was the people of the huts and of the hamlets, it was the "cottage patriarchs," it was poor men without name and without influence, except what arose from weight of character, that formed the staple of what constituted the church in the wilderness. And a more noble-minded peasantry Scotland never saw, nor a peasantry more attached to a nation's interest, or more devoted to the cause of religion. Men, women, and children, were all animated with the same spirit,—a spirit of intrepidity, patriotism, and piety. It was this broad basis of the social column that supported the cause of truth and righteousness, that had been so injuriously assailed by the arm of tyranny. It was, as we have said, the hinds, the labourers, the craftsmen, all in lowly state, but men who dared to be free,—who had the Christianity to despise the impious interference which the rulers sought to interpose between God and their conscience. These were the men whose true nobility put to the blush the craven spirit of those who stood next above them in the social scale, and who, because they had something of this world's *peff* to lose, easily accommodated their Christian profession to their worldly convenience.

The ill usage to which these worthy men were subjected, on account of their non-conformity, and their persistency in attending conventicle worship, was of no common kind. Their name was abused; they were held up in the light of common felons; every thing that was bad was imputed to them; they were regarded as the disturbers of social order, and as men whose love of mischief led them to combine against the laws, and to refuse all subjection whatever to civil authority. And though the best men in the land, and the stanchest patriots, yet they were driven into the exile of the solitudes as common pests, and there hunted to death, as if for sport, by the military, whom the authorities had licensed to plunder, and maim, and kill at will. Hundreds on hundreds were shot in cold blood by the troopers, who were incessantly on the pursuit, and who afforded them no rest by night nor day. They had to resign their comparatively comfortable huts in the depth of winter, for the cold, damp, and cheerless caves in the steep sides of the ravine, or for the lonely shieling on the hill, or for the covert in the heart of the thicket. Many days and nights together were they exposed on the mountain's side, enduring without a murmur the inclemency of the weather, to avoid the fury of the persecutor. They were in hunger, in cold, in nakedness, in weariness, and sickness, and in constant alarms, not knowing when the enemy might come upon them, even in the moments of their most fancied security. They were deprived of every thing earthly,—of home, and family, and kindred, and property, and liberty, and of every thing that a man would like to call his own; so that their privations in desert places became almost intolerable. They were intercommunied; that is, none were allowed to converse with them, or supply them with food, clothing, necessaries of life, or to accommodate them for a moment in their houses, under the severest penalties.

And yet their sufferings never wore out their patience. They maintained the same unconquerable adherence to the cause they had espoused. And surely if any thing could have overborne human endurance, it was the treatment to which they were subjected. Every where throughout the wide field

\* From "A Voice from the Desert."

of the persecution was their blood made to run like water. The mosses and the moors of the west of Scotland were "flowered with martyrs." The mountain rills were tinged with their blood; the pure snow was stained with it; and by it the bloom of the heather bells was more deeply crimsoned o'er. The "booted apostles," as the troopers were called, rode every where on their raids of capture and slaughter. It was their trade for many a dismal year, and they were almost as well acquainted with the retreats of the wilderness as were the persecuted themselves; and this the more especially, as they were led on by spies, who made it their business to acquaint themselves with every place in every locality. In this way the wanderers had no rest, night nor day, and every hour their life hung in doubt before their eyes. And had this state of things lasted for a few months, or even for a year or two, it might have been borne with, but when it continued a whole generation long, the case was different. Its tendency was to "wear out the saints of the Most High," and thoroughly to crush their fortitude. And when the fury of the storm had risen to its utmost height, and threatened universal desolation, the trees of God,—those stately cedars which he had planted by his own right hand,—instead of being found prostrate on the ground, under the fearful crashing of the tempest, were standing fair and erect; and instead of being weakened in their hold, had seized on the soil with a more tenacious grasp. The raving winds had rocked them in their arms, the scathing lightning had passed among their branches, and run along their trunks, and buried its angry bolts deep at their roots, but still they stood, in defiance of all the wrath of the elements. They lost their lives, it is true,—but they lost not their principles; and though the ordeal through which they passed was terrible, yet they were nothing daunted,—nothing could induce them to yield. Neither the gibbet, nor the rack, nor the bootkins, nor the shooting on the hills, nor imprisonment, nor banishment, nor the spoiling of their goods, nor privation, nor any imaginable torture, could induce them to act a recreant part. Even women and children flinched not from their purpose, though torture and death were placed immediately before them. Little boys have been half roasted over the fire, or had their eyes bandaged, and were placed upon their knees on the turf before their mothers' door, while the dragoons stood before them with their loaded muskets, and actually fired a volley over their heads, that in the extreme of terror they might extort a confession,—but all in vain. The youth of seventeen could outbrave his murderers with undaunted countenance, while he made bare his breast to receive the fell shot. In illustration of this, we may here adduce the case of Andrew Hislop. When the troopers were standing in a line, and ready to fire, they requested Hislop to draw down his bonnet over his eyes. But the undismayed youth, to whom strength was communicated in that hour of trial, replied that he had done nothing of which he needed to be ashamed, and that therefore he could look his murderers undauntedly in the face; and then holding up his Bible in his hand, he warned them that they should answer for the deed they were about to commit, on that great day when men should be judged by what was contained in that book. But the warning was not heeded, and the deadly shot issuing from the three muskets of the troopers, entered his body, and he fell on the turf dead at their feet.

Can the annals of Grecian or Roman bravery furnish an instance of heroism surpassing this of the simple Scottish boy in his native moorlands, with his plaid about his shoulders, and his Bible in his hand, meeting death without a shrink, and outbraving all the terrors of his persecutors, and stepping into eternity like a conqueror leaving the field in triumph, having routed all the power of the enemy? No; the heroism of the world can furnish nothing like this. The daring of Claverhouse was cowardice compared with the valour of this plain peasant lad, in passively enduring the outrage committed on his life. His fortitude rose to the high heaven itself; he stood towering in the great-

ness of his faith, and yet softened and gentle as a little child. The dignity of his bearing and the majesty of his aspect—for his countenance was heavenlit, like the face of the proto-martyr Stephen—was such that his enemies were awe-struck in his presence, and recoiled as from a sight too godlike for them to gaze on. But the circumstantial account of the martyrdom of this youth, we have already given in a former publication, "The Banner of the Covenant," from which we have quoted these few sentences.

Even females of a young and delicate age could outface death in its sternest form without a shudder. The execution of Isabel Alison and Marion Harvey, two pious young females, and the drowning of the youthful Margaret Wilson in the sea near Wigton in Galloway, are a proof of this. Margaret Wilson, along with Margaret McLaughlin, an aged woman, was drowned on the same day on which Andrew Hislop was shot in Eskdale moor, and on which three men were murdered at Polmadie:—"a very black and remarkable day," says Wodrow, "for blood in several places." The persecution, though continuous, did nevertheless now and then put forth a series of more desperate efforts, like the fitful gusts that burst occasionally from the bosom of the roaring tempest. It is astonishing to think how many young persons suffered in those times, so that the contendings of the worthies were not confined to persons of mature life or old age. The same feeling pervaded the general community of the nonconformist brotherhood. There was no seeking to evade the difficulties that lay before them by any sort of dubious compromise. If they sought to avoid suffering, it was by flight,—when they were persecuted in one place, they fled to another; but they preferred suffering a thousand times rather than feel the upbraidings of an ill conscience in resiling, or stepping aside in the smallest degree from the truth. Their lives were precious to them, and they perhaps loved their safety as much as other men; and friends were as dear to them as friends could be to others,—wife, and children, and home, were as much cherished by them as they could be by any other class of men on the earth. It was not because they were regardless of their social relationships, or because they were ambitious of martyrdom,—to acquire a name among the witnesses of this, and of other lands, that they loved not their lives unto the death; no, it was at the call of the Saviour, whom they followed into the wilderness, and for whom, and to abide by whom, they had suffered the loss of all things. The shooting that took place in the moorlands, and exactly before their eyes, nothing daunted them. The cruel slaughter of John Brown, of Priesthill, did not deter his family, nor the families in the district, from an adherence to the cause in which our cottage patriarchs lost their lives; no, they were just the more strengthened for endurance in the day of trial. And the same was the result of all the like occurrences throughout the land; the spirit of a true moral heroism became just so much the more prevalent and indomitable. Cowardice was a thing unknown; it was never expected that through mere timidity a follower of the covenant would become recreant to the cause, and to save himself, expose his principles.

We have already noticed their appreciation of the gospel,—the high relish they cherished for the ordinances of religion. And we have seen, in the first part of this work, how faithfully and pugnantly the conventicle preachers delivered their message to the great throngs that convened in the solitudes. The copious influences that descended from on high were so sweet and so refreshing, that the spiritually-minded were drawn out to these meetings by a strong impulsive craving,—as a person ready to faint with thirst runs to the cooling fountain or the refreshing rill. Hence no sacrifice was reckoned too great, and no toil and risk too much, to gratify the hallowed longing after the heavenly communion which was experienced in the congregation of the saints. The Holy Spirit, the Comforter, was with them, and spoke more joy to their hearts than all that their adversaries could speak of terror to their ears. In

the Conventicle they were at home; it was to them the house of God, it was the gate of heaven, the court of fellowship, the secret chamber of sanctity. The happiness which these men, of whom the world was not worthy, enjoyed, is almost indescribable. Their enemies thought, that by banishing them to the solitudes, as the outcasts of society, and as the offscourings of all things, they would become as lonely as the dreary wastes themselves, and as destitute of all things; but they greatly miscalculated the matter, for the farther they were driven from men, the nearer were they drawn to God. In the Conventicle meetings, so copious was the spiritual influence that descended on the worshippers, that one of them avowed that their happiness was so great, and their mind so elevated to heavenly things, that they longed exceedingly to depart and to be with Christ, and that they would have been heartily content with a bloody winding-sheet on the brown bent, and would there and then have welcomed the shot of the dragoons gliding through their body, and allowing the soul to escape to the celestial blessedness. It might be in the dashing rains, or in the drifting snow, shrouding the wilderness in the winding-sheet of winter; or it might be in the bright sunshine, in the high days of summer, when the hills were fragrant with the blooming heath, and peopled with millions of busy bees, the booming of whose tiny wings filled the desert with the music of the thousand times ten thousand Æolian harps of all tunes and cadences; it might be at any time or season, but whenever it was, they were happy. They might be hungry, shivering in the cold, overpowered with weariness, and in constant apprehension of an onslaught from the military, but with all this they were at peace, and enjoyed their heavenly repast at that table spread for them in the waste. And often were they forced to eat their meal in haste, with their loins girded, and their staves in their hands, like the Israelites when about to flee from Egypt; for verily they knew not the moment when the heavenly provender was to be withdrawn, and all the guests driven from the table, and scattered like the leaves of the wood before the whirling blast. These forecastings made them devour their repasts with greater avidity, and with a keener relish. Some of those who survived the persecution declared, that, on account of the great happiness which they experienced during the times of peril, they would be willing to undergo again the self-same trials to enjoy the self-same happiness. The great Lord, in whose cause they had suffered, furnished them with consolations from on high as the days of their tribulation required. It is easy to suffer when the heart is sustained by grace, and the mind kept in perfect peace; when the conscience is serene, and when the glorious sun of Righteousness shines bright and warm without a cloud.

---

## MISSIONARY CORRESPONDENCE.

### LETTER FROM MR. DODDS.

(Concluded from page 280.)

Arâmû is, perhaps, three times as large as Ghunaimîyeh, and, like it, inhabited by Armenians; but, unlike it, dirty and unsightly, and as I found out at the expense of a whole night of unrest, abounding with fleas. But it has water such as one seldom drinks, and a most invigorating atmosphere. It is high up on the mountains, and about sunset offers a fine view of the island of Cyprus. It is about nine hours from Latakîyeh, and is surrounded on all sides by Fellâhîn. Here, also, I found a spirit of inquiry, but not so active as where I had lodged the night before. I met the then officiating priest of the village, and had much conversation with him on the points of difference

between us, in the presence of a goodly number of people. He was, upon the whole, more candid than I should have expected, and seemed to be conscientious, and I liked him very much; although, as the Hon. J—— B—— once said to you of Gen. J——, when speculating on the genuineness of the latter's piety, "he *would* swear."

I never saw any place where profane swearing is so fearfully and disgustingly prevalent as it is throughout all that region through which I was then travelling. I heard more swearing every day than I would have heard in Lebanon in a month—I am not sure but I might say, in a twelvemonth. A man cannot direct you the road, inform you the time of day, or tell you his name, or the name of his village, without an oath. The swearers are of three kinds. First, the Muslims, who believe it to be a virtue to swear, even on the slightest occasions, and think that the more a man swears, he is the more sure of going to Paradise. Of course they swear every where, almost, as much as they do here, and set down for an atheist every man who does not swear. Second, the Christians, who know it is wrong to swear; and third, the Fellâhîn, who neither know nor care whether it is right or wrong. But in this part of the country they are all equally abandoned to this vicious habit, except that the Armenian Christians are in this respect, so far as my observation went, not so bad as the rest. Even in the priesthood profane swearing is not counted a blemish, except that perhaps the clergy are expected to swear more sparingly than others. It was to no purpose that I every where reprov'd this sin. The constant apology was that no one would believe them without an oath; and this answer, however far from justifying them, no doubt points to the true reason for the prevalence of this habit, namely, that they are a truthless, faithless, treacherous people. Those who are called Christians were always very frank in acknowledging that the thing was wrong, and were quite as familiar as I with the Saviour's maxim, "Swear not at all;" but I could not bring them to realize that obedience to this precept would be worth more than all their fasts and feasts, and that the habitual violation of it destroyed all virtue which might otherwise be in their sacraments, and proved them to be mere usurpers of the Christian name.

On Saturday morning we took the way that leads from Arâmû to Latakîyeh; and after about three hours' slow riding, came to Haffeh, the place to which I had thought of going on Wednesday. Haffeh is a beautiful village, containing, I should think, upward of two thousand inhabitants, all of whom are Muslims, except perhaps about one hundred and fifty, who are Greek Christians. It can hardly have an elevation of a thousand feet—perhaps not more than five hundred—above the level of the sea, and is situated about six hours from Latakîyeh, in a fertile and rather populous Muslim district, Sahyûn, (Sion,) from a fortress of that name which stands in a good state of preservation, about three miles from Haffeh, toward Arâmû. I did not see the fortress, except from the road and at some distance, nor have I the means of informing myself with regard to its history.

There are many remains of Christian antiquity in the country through which I travelled, but I did not go to see any of them, except an old church near Arâmû, partly because I am no antiquarian—I would not go from here to the stairway to see Shamgar's ox-goad—and partly



because I had not time, but chiefly to disappoint the natives, who every where on my first arrival took for granted that my chief object must be to examine these remains of the olden time, and that with a view of discovering the boundless treasures of gold and silver which they firmly believe to be hidden in such places under the guardianship of watchful *jinn*. This opinion, which is prevalent among all classes, is thought to be placed beyond doubt by a few instances in which small quantities of antique coin have actually been found buried in the soil. Not many years ago a man while ploughing—near Aghmâm, I think—turned up an earthen jar containing about one thousand ancient Greek and Roman coins, of which I have seen a number in the possession of Mr. Laziari, the Austrian Consul, some of them bearing the “image and superscription” of Nero, and others of somewhat more recent date. All the people in the mountains, and no doubt many in the town of Latakîyeh, think that the Franks have secret records handed down from generation to generation, which contain ample directions for the discovery of these vast treasures hidden by their forefathers, and for charming the *jinn* who refuse to resign their charge, except under the influence of the most potent spells. These people can conceive of but two reasons for Franks traversing their mountains; either they are exploring the country with a view of retaking it, or they are in quest of these hidden treasures. Under the former character they would be made thrice welcome by all but Muslims; under the latter, they are equally by all looked upon as intruders; and hence, no doubt, the jealousy which travellers always encounter in the mountains of the Fellâhîn.

As we approached Haffeh, by an unfortunate accident Naameh got a sight of my artificial teeth. Of course he could not keep a secret so wonderful, and the consequence was, that from that time forward, wherever we went, I was obliged to show them to every body; and truly, if I had raised the dead, it would hardly have excited more wonder, or elicited more or louder ascriptions of praise to God, whom perhaps they never thought of praising for their own teeth, which were far better, and certainly not less His workmanship. The text which these exhibitions furnished me for a discussion on the superiority in arts, of a Christian people, over a people who reject the word of God or neglect it, was some compensation for the great annoyance which they occasioned me. At Haffeh we rested on the Sabbath, “according to the commandment,” but without much opportunity of doing missionary work, unless you choose to call it missionary work to explain to the Greeks the fourth commandment, when they expressed their surprise that I would neither walk about the town nor go to see the old fortress.

On Monday morning we set our faces toward the mountains again, aiming, however, at a point some five or six hours farther south than that which we had left on Saturday; and after riding for about four hours through a rather thickly inhabited district of Fellâhîn, came to Mezara’ah, a village, the population of which I roughly estimated at about five hundred, of whom one-fourth may be Greek Christians; the rest are Fellâhîn. Here we were within about three hours’ ride of B’hamra, where Mr. Lyde had a school some years ago; and we found the people, as might have been expected, peculiarly inquisitive, and as I

thought, a little suspicious of us; for they seemed not to have looked with a favourable eye on Mr. Lyde's enterprise, and to have some apprehension lest my visit tended toward something of the same kind. A great many Fellâhîn came in to see us, questioned us very closely, and stared at me as if they hoped to see through me. A boisterous Greek priest talked in their presence with manifest satisfaction of Mr. Lyde's supposed failure, and characterized his whole enterprise as a rare instance of folly.

Naameh was very useful to me in the way of staving off unwelcome curiosity; but I am sorry to say that in spite of my repeated reproofs, he would persist in doing it at the expense of truth. Every body we met on the road demanded who I was, whither going, and on what business, &c. During the early part of our journey, while our course lay somewhat in the direction of Aleppo, he always replied promptly that we were going to that city; and throughout the journey he generally told inquirers either that I was a Consul, or a person of distinction intrusted to him by the English Consul at Latakîyeh, as circumstances seemed to dictate. A few facts of my past history, which I had imparted to him from time to time, with the additions and modifications which his own imagination suggested, supplied him with material for a narrative which, after the first few days, he regularly related to all inquisitive persons who called on us at our lodgings; that I had come from a country distant a month's journey by steam, or five years by the pace of a mule; that I had been three years in Beirût learning Arabic, with the view of returning and teaching it to three brothers whom I had left at home; and that having come on a visit to Latakîyeh, and being detained by present quarantine arrangements, I chose to take a turn in the mountains to enjoy the fresh air. By this story, which I think he firmly believed, he had commonly forestalled a great many impertinent questions before it became known that I understood Arabic.

The Greeks always pray standing, with their faces turned to the east. Naameh had not, for the most part, been very inquisitive on religious subjects; but this night, as he stood praying beside me, crossing himself at proper intervals, and occasionally stooping down to smooth his bed, he entered into conversation with me, in fashion as follows: [Praying,] "Abâna-llethi fi-ssem-awât liyeta-kddas ismak— [talking,] Do you pray this way?" "No." "Liyâti malekûtak litekun meshiatak kena fi-ssema kethallik aidan ala lard.—How then?" "I ask of God what I need without any ceremonies or set forms." "Khub-zana kefâfana a'tina-el-yôm, waghfur lena akhutiâna hena nughfur nahu liman akhta'alena.—Do you stand when you pray?" "Sometimes I do, and sometimes I don't." "Wela tudkhillna fi-ttejârib bal nejjina min eshsharrîr.—Do you face the east?" "I face whatever quarter it may happen. God is every where present." And so on through the "Ave Maria," and to the end. This is a fair specimen of the religion of the Greek Church, and they firmly hope by such perfunctory performances, together with a persistent denial of the procession of the Spirit from the Son, to make their way to heaven in spite of all their lying, and cheating, and Sabbath-breaking, and swearing—to mention nothing worse—while they will have the pleasure of seeing all heretics and schismatics cast out. You see how much need we all have to be

earnest in prayer that they may be visited with copious outpourings of the Holy Ghost.

This was the first night during my whole tour that I slept under a roof. On Tuesday morning I would gladly have gone to B'hamra, but could not well afford the time; so I returned directly to Latakîyeh, where I arrived after a ride of six hours.

I had seen all the Christians to be found any where within twelve hours' journey of Latakîyeh, made some acquaintance with all the races and sects existing in the plain and on the mountains, and acquired a satisfactory knowledge of the topography of our intended field of labour. Still I would by no means advise any one to construct a map from the above information, as I had with me neither time-piece nor compass, and so cannot vouch for the accuracy of the estimate which I have given of distances and bearings.

If any of my dear friends look upon a tour through the Kurd and Nusairîyeh mountains as the most delightful and romantic thing in the world, and count it a privation not to be able to accomplish it, I would console them by the assurance that they are quite as well at home.

May God soon fill the whole of this dark region with the saving knowledge of His dear Son!

R. J. DODDS.

---

#### MODE OF TAKING MEALS BY PRIMITIVE CHRISTIANS.

The manner in which they conducted their repasts, was itself an effectual preservative of temperance, while, at the same time, it was eminently characteristic of the piety and spirituality of the primitive age. When dinner had been served, and the family had taken their seats at the table, the master of the household, with grave and solemn voice, and in a prayer of considerable length, acknowledged their dependence on the care of their common Father, expressed their gratitude for the past tokens of his bounty, and invoked him to bless, for their health and comfort, the provisions of which they were about to partake. During the progress of the meal, some member of the family in houses of the lower class, or some hired reader in those of the richer orders, entertained the company with select portions of the Scriptures; for so strong and insatiable was their appetite for spiritual food, that they could not rest satisfied and happy without providing suitable refreshment for the soul at the same time that they were enjoying the comforts of the body. The viands being removed, the family circle was drawn more closely together, for now were unfolded and put into the hands of all the precious scrolls, in which, in those days, the Scriptures were written. Previous to this, however, each was expected to put himself in an attitude of becoming reverence; the hands were carefully washed, that not a stain might fall on the sacred volume; and while the men remained with their heads bare, the women covered themselves with a veil, as a token of respect for the book of God. The head of the family then read aloud a few passages, both from the Old and the New Testament, accompanying them with some plain and simple admonitions of his own, or recalling to the memory of his audience the public exhortations which, on the preceding Sabbath, had been founded

on them in the church; or he taught the younger branches of the house to repeat after him the beautiful prayer which was dictated by the lips of the Saviour; and told them in simple phrase, of the love which God bears to the young, and of the blessedness of remembering their Creator in the days of their youth. These readings and exhortations were always short, and diversified at intervals by sacred music, of which the primitive Christians were passionately fond. As the hour set apart for refreshment drew towards a close, the venerable parent, whose look and attitude called for momentary silence, gave thanks to the Giver of all good, for the enjoyment of their natural and spiritual comforts, and prayed that his presence and blessing might be with them during the succeeding period of labour and duty. Thus, among the primitive Christians, their ordinary refreshments were sanctified with the Word of God and prayer; and thus were the words of eternal truth interwoven, in the most agreeable and captivating manner, with the habits and the pleasures of every-day life.—*Coleman's Christian Antiquities.*

#### THE HIGHER LAW.

An extract from the first sermon preached in the Hall of the House of Representatives, by Rev. T. H. Stockton, Chaplain to the House.—ED. COV.

“We hear much of the Higher Law; and the application of the phrase to civil affairs has excited great prejudice, and given great offence. But, what is the Higher Law? It is said to be something higher than the Constitution of the United States. Can there be a law, within these United States, higher than the Constitution of the United States? If there can be and is such a law—what is it? I need not and will not recite inferior, questionable, and inappropriate answers here. But, is there not one unquestionable answer? Suppose it be said, that, in relation to all subjects to which it was designed to apply, and properly does apply, the Bible is a Higher Law than the Constitution of the United States? Will any man, unless an utter infidel, deny this? Surely not. Waiving its practical operations, certainly, as an abstract proposition, this must be admitted as true. It may be extended, so as to include all our State Constitutions, and all our Church Constitutions, and all our more Social Constitutions. Put them all together, magnify and boast of them as we may, not only is the Bible a Higher Law, but it is an infinitely Higher Law. For thus saith the Lord: ‘As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’ Therefore, also, the universal and perpetual prophetic challenge: ‘O earth, earth, earth, hear the word of the Lord!’

“If this be not true, my mission, at least, is an entire mistake, and my commission ends. But, it is true: and, if there were no other argument to prove it true, this one were all-sufficient. All human constitutions, social, ecclesiastical, and civil, are changeable, and contain provisions for change: but—the Bible is unchangeable. Instead of any provision for change, it is guarded, at all points, against change. The writer of its first five books declares in the last of the five: ‘Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord

your God, which I command you.' And, in like manner, the Author of its last five books, declares in the last of the five: 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' And so Isaiah, standing midway between Moses and John, exclaims: 'Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.' Therefore, it is only in accordance with the testimony of all His witnesses, that Christ avers: 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' And so again, in the text itself: 'Heaven and earth shall pass away, but my words shall not pass away.'

"Thank God, for one book above amendment! 'For ever, O Lord, thy word is settled in heaven.' And here, in our place and day, we respond to the psalmist on Zion—For ever, O Lord, thy word is settled *on earth*. No man or set of men; no king, priest, or scribe; no popular convention, ecclesiastical council, or National Congress, would dare to erase one letter from the record. Let our own countrymen, in particular, treat other books as they think they have a right to do, or feel it their duty, or make it their interest or pleasure to do; by amendment, abridgment, or enlargement, by interpolation or expurgation; not one among them, North, South, East, or West, would presume to touch, with any such purpose, the sacred ark containing the Higher Law of God. Here is our shrine of worship, the oracle of our wisdom, and the glory of our power."

#### MISSIONARY CORRESPONDENCE.

DEAR BRETHREN:—

Though we have received no intelligence from the Board since our last, addressed more than a month ago to the Chairman by Mr. Dodds, in which he spoke of the encouraging success that had attended our sale of books—of our having opened a school in Arabic, and formed more privately classes in English for the instruction of several young men connected with influential Christian families, who felt desirous of learning the language, and of our weekly services on the Sabbath, of reading and explaining the Scriptures, to the best of our ability, we feel it a pleasure, as well as a duty, to keep you informed as punctually as possible, of the progress and prospects of our missionary work here, which, thus far, has been encouraging beyond any thing we could have hoped. When we first came to Latakijeh, as we have taken occasion to mention in former communications, we had but little expectation of accomplishing much, if any thing, this winter. Latakijeh, though once a seaport of note, as you are aware, has now but little commerce, and is, therefore, rarely visited by Franks, especially with a view to residing in it; hence our arrival, by all classes, was regarded

with some suspicion. The Moslem portion of the population, more than ordinarily bigoted, looked upon us as in some way connected with the government, and therefore only come to see the nakedness of the land; while the Christians, ignorant and superstitious, and wrought upon by their spiritual fathers, who, startled at the very idea of Protestants dwelling among them, were as scrupulous to avoid our company as if we had borne the mark of Cain. For these reasons we had the difficulty we mentioned in renting houses; but He who disappoints the malicious intentions of the Arch Enemy, and renders futile and ineffectual the devices of the people, was manifestly present, controlling our movements in this matter; and not only did we succeed in securing dwellings, despite the opposition made against us, but secured them also in localities most favourable for the prosecution of our work—Mr. D.'s house being situated in the French, or Maronite portion of the town—while ourselves and the school are in different parts of the Greek quarter. This, though unpleasant and disagreeable to us to be thus widely separated from one another, has been advantageous in two particulars: it has placed us, much to our satisfaction, in a most prominent and conspicuous light before the entire Christian population of the place, and discovered to us also, to some extent, the source and strength of the opposition, as well as the amount of sympathy the despised cause we represent awakens and commands. Of course, as might naturally be expected, we have found the clergy, with the bishop at their head, to be the moving cause and origin of the resistance most strenuously put forth against the introduction and dissemination of gospel light and truth; but, fortunately for us and the advancement of our work here, the zeal of these apostolically-descended guardians of the faith and worship of "the Church," is very much modified by two circumstances, namely, the government of the town, with a large proportion of its population, is Moslem; and, secondly, the brotherly love of these high-born brethren towards one another is not so ardent as to encourage them to proceed to the extremest measures. The Greek Church in Latakiyeh is divided into two parties—the one *favouring*, and the other *opposing* the bishop; so that instead of issuing, as is customary, among the spiritual dignitaries of the Eastern Church, on the arrival and appearance of Protestant missionaries among them, a bull of excommunication against all who countenance "*the heretics*," he has never as yet considered it prudent to make any greater display of his infallible wisdom and power than to admonish his divided flock to beware of feeding "in green pastures," and resting "beside the still waters." But notwithstanding these admonitions, and the vigilance of the priests in their unceasing efforts to prevent the people from showing us favour, we have been utterly surprised at the marked attention and respect with which we have been treated on all occasions—the desire that has been manifested from the commencement to purchase and read our books—the determination and courage on the part of some to attend our preaching on the Sabbath—and, finally, the unlooked-for patronage our school has received from the day it was first opened. We had entertained no thoughts of starting a school this winter, simply because we supposed the attempt would prove wholly fruitless; and it was not until we had been repeatedly assured by two or three that if we would

open a school they would send their children to it, that we were at all induced to do so: when, what was our subsequent surprise and amazement, in beholding our school, with a beginning of five or six swelling suddenly up to fifteen or sixteen—all bright, promising pupils, the charge of whom, which, together with his other duties, we quickly found to be too great a burden to be borne alone by our teacher Usuf, and were therefore compelled as early as possible to procure an assistant. This, we knew and felt, would be difficult; we had no hope of obtaining one nearer than Beirut, and even that was quite uncertain; but while we were thus deliberating, a teacher from Latakiyeh, who had previously been employed by the Greek Church, becoming dissatisfied about something, deliberately withdrew from their service, and applied to us to be employed. Regarding the matter as singularly providential, we hesitated not to do so; and not only secured the teacher, but likewise all his scholars, increasing our number to forty or more. We cannot avoid thinking but that this is the Lord's doing, and wondrous in our eyes. Truly God hath done great things for us, whereof we are glad. This, however, did not occur, as you may well imagine, without additional denunciation. Numerous Councils, composed of the more wealthy and influential members of the church, were convoked by the bishop to see what ought to be done, but all to no purpose. Only five or six have, as yet, been permanently induced to leave the school. Probably the action taken in their first assembly, if it had been faithfully carried out, was the most judicious and commendable of any thing that has yet been done in the matter, namely, to send away their present priests, and endeavour to elevate the standard of instruction and education to an equality with that of the Protestants, by bringing pastors and teachers from abroad to occupy their places. This would be a step in the right direction; but as the success of the measure must largely depend on the generosity of the people, whose moral sense is so debased by avarice and selfishness as to forbid their making any pecuniary sacrifice for either the cause of religion or humanity, when they can have it done gratuitously, it will never be accomplished; and thus the first and most violent burst of excitement being over, we are now looking forward to a future of comparative tranquillity and peace, when we purpose directing our attention and efforts to the more immediate objects of our mission to Latakiyeh, which are not the people of Latakiyeh themselves, but the inhabitants of the neighbouring district, the Fellaheen, or Ansyrieh, of whom you have heard repeatedly through the communications of Mr. Dodds. For in whatever light we may view the inhabitants of Syria generally, as objects of missionary enterprise and interest—and truly they are all objects of pity and regard—the condition of these poor, forsaken outcasts, literally and truly heathen, and I may say the only real heathen existing in Syria, worshipping as they do the sun, moon, &c., and yet with a religion scarcely in *any sense* deserving the name, crushed and oppressed by the Turkish government, and hitherto sadly neglected, should call forth the deepest commiseration, and engage before all others the attention of the missionary. Such, at least, are our views and feelings in regard to them; and under their impelling influence we feel, from a sense of duty, constrained to act. We know and acknowledge the difficulties to be con-

tended against, in doing much, or indeed any thing, directly and openly with such a people. Their religion is a mystery, and it teaches them to avoid and scorn every thing like plainness. But we have a plan to submit to your judicious consideration, which we think, if carried out, would result in the ultimate triumph of the truth and light of the gospel among them. Our idea is simply this, to have the privilege of boarding a certain number of Fellaheen boys, say ten or twelve, and of sending them to school to make teachers of them, that through their instrumentality we may hereafter be enabled to establish schools throughout the mountains. In proposing this plan, dear brethren, we do so not only because we consider it a *good one*, but because we regard it as the *only one* by which effectually to accomplish the ends of our mission to Latakiyeh. As Mr. D. has addressed a letter to the Covenanter, in which, in alluding to Mr. Lyde's school, he has enlarged sufficiently on this topic,\* I will simply add that our principal reason for establishing such a school in Latakiyeh is, to bring the boys beyond the reach and influence of their friends as far as possible, that in case of any disturbance, such as occurred with Mr. L., their removal may not be accomplished, at least, without our having something to say in the matter. We entreat you, dear brethren, not to slacken your exertions in regard to a physician, whose presence among us would not only be of the greatest service to us and to our families, but also prove an effectual means for opening up the way for the introduction of the gospel, especially among the Fellaheen, who look upon physicians as possessing almost a power divine.

And now, dear brethren, that the Lord may bless you and keep you, and cause his face to shine upon you, is the prayer of your brother in Christ,

J. BEATTIE.

On behalf of the mission.

---

THE REFORMED PRESBYTERIAN MAGAZINE.

Our Scottish contemporary still entertains the groundless notion that we and the New Light body think sufficiently alike to "unite on a basis which would imply no compromise." Why cannot our brethren abroad be made to understand that with individual and partial exceptions, we stand in principle, at a greater distance on some points, than we do from the Secession churches? For ourselves, we are wearied with the reiteration of such implied exhortations, of which the above is an example. The original Seceders are far, very far nearer our Scottish brethren—(is there no danger they will yet precede them?)—than the New Lights are to us, and yet they refuse to incorporate with them. We have not blamed them. It is high time they would cease to impute blame to us—even by implication—for not amalgamating with a party in this country that has abandoned the position which we once held in common. We have our Testimony, *and its applications*; let them return *ex animo*, to the original ground, and they will be welcome, just as all others would be. Our late negotiations, however, have not strengthened any hopes in this quarter.

---

\* This letter will appear in our next.—ED. COV.



## POLITICAL SABBATH DESECRATION.

The Sabbath is little regarded in high places, in political circles. It is flagrantly desecrated in both. We allude, now, particularly to two late occasions. 1. The transportation of the Japanese ambassadors, in a Government steamer, from Norfolk to Washington on the Lord's day, with firing of cannon, feasting, &c. This was a gratuitous manifestation of contempt for the Sabbath, on the part of government officials. The strangers could have remained at Norfolk over the Sabbath. And besides, what will they say of all this when they come to learn—and they may discover this much even in Washington—that this day is regarded as a religious day in this country? They will think, and truly, that the religious convictions of the authorities are very weak. When missionaries enter Japan, and speak of the Sabbath, they will hear of this, we presume, in a very unpleasant way. 2. Large special trains left the cities of New York and Philadelphia on the Sabbath—the same Sabbath as above—filled with politicians bound for the Republican Convention in Chicago. Entirely gratuitous again: a wanton insult to the law of God, and its Author. The time is yet to come when a party shall arise in this country, that can hopefully expect God's blessing upon its efforts to restrain national evils, and avert national perils.

(For the Covenanter.)

## "CHRISTIAN SLAVEHOLDERS."

MR. EDITOR:—In reading a short article in the April number of the Covenanter, headed "Sympathy for Slavery," and signed "R.," I was much pleased with it in the main; but there are a few words near the beginning which I think should have been left out, namely, "And *much more the real* disciples." The author says, in speaking of ungodly men, "Such men are acting in character when they uphold the sum of all villainies; but when I see the professed, and much more, the real disciples of Him who came to preach deliverance to the captives, abusing the opponents of slavery," &c., "I am full of indignation."

Now, while I do not wish to be understood as sitting in judgment to decide who are or who are not "the real disciples of Him who came to preach deliverance to the captives," yet allow me to ask, Can he be a real disciple who in the face of all the light shed on the subject in our day still continues to uphold "the sum of all villainies," and to "abuse the opponents of such villany?" I am sure that "R." would be horror-struck with the thought of admitting to the fellowship of the church, or applying the honourable title of "real disciple" to the man who would steal his neighbour's sheep, and apply the proceeds of such robbery to his own benefit; and yet, "How much is a man better than a sheep!" Matt. xii. 12.

What saith the Bible on this subject? What are the different penalties annexed to sheep-stealing and man-stealing? Read Ex. xxii. 1:—"If a man shall steal an ox or a sheep, and kill it or sell it," what is the penalty? Why, "he shall restore five oxen for an ox, and four sheep for a sheep." But if he steal a man, what then? Can he

restore four men, or five men, for a man, to expiate the crime? Surely not. What, then, is the penalty? Read Ex. xxi. 16:—"He that stealeth a man, and selleth him, or if he be found in his hand, he shall *surely* be put to death." Thousands of oxen, or ten thousands of sheep, would not pay the penalty. He shall *surely* be put to death.

I ask, then, by what course of reasoning you would call a man-stealer, (for every slaveholder is a man-stealer: read his character and company, 1 Tim. i. 10,) a "real disciple" "of Him who came to preach deliverance to the captives," and at the same time suspend from, and refuse to admit to, the privileges of the Lord's house, the man who had *only* stolen *one* sheep? But it may be said that these are hard sayings, and are unchristian, illiberal, and uncharitable. But not so. I have endeavoured to call things by Scripture names; and if they are said to be hard, surely the fault is not mine.

Allow me to give a short extract from Mr. Lovejoy's speech, delivered in the Congress of the U. S., April 5th. He says:—"Than robbery, than piracy, than polygamy, slavery is worse—more criminal, more injurious to man, and consequently more offensive to God. Slaveholding has been justly designated as the sum of all crimes. You put every crime that is perpetrated upon man into a moral crucible, and dissolve and combine them all, and the result of the amalgam is slaveholding. I am speaking in earnest before God, and it is God's truth. It has the violence of robbery, the blood of piracy, the brutal lust of polygamy, all combined and concentrated in itself, with aggravations that neither one of those ever knew or dreamed of." I close by asking, Can the advocate of such a system, or the man who "abuses the opponents of such a system," be "the real disciple of Him who came to preach deliverance to the captives?" H. G.

---

#### PHILADELPHIA PRESBYTERY.

This Presbytery met in the 2d Church, 17th street, on Tuesday, 1st of May. Ministerial members all present, and elders from all the congregations except Baltimore and Conococheague.

W. W. M'Millan was introduced as ordained and installed pastor of Baltimore congregation since last meeting of Presbytery.

Mr. M'Millan was chosen Moderator, and S. O. Wylie continued Clerk for the ensuing year.

Rev. J. Kennedy renewed the application made by him a year since for release from his pastoral relation to Conococheague congregation. On the ground of the reasons assigned, and particularly the present condition of his health, Presbytery granted his request.

S. O. Wylie, J. M. Willson, and S. Jack, were appointed an Interim Committee on Supplies.

Presbytery holds its next meeting in the same place on the last Tuesday in October, at 7½ P. M.

---

#### THE PRESBYTERY OF THE LAKES.

The Presbytery of the Lakes met in Utica, April 17th. The Moderator and Clerk being absent, Rev. P. H. Wylie was chosen Moderator, and H. H. George Clerk *pro tem*.

The ministerial members generally present, but a small delegation of elders.

Two students—J. T. Pollock, and Daniel Reid, of the 4th year—appeared and delivered their remaining pieces of trial for licensure.

J. T. Pollock, an exercise and addition from James i. 12—15; also a Latin exegesis. D. Reid, an essay on Church History—period from 1660—1668; also a Latin exegesis. All which were unanimously sustained. Then, after an examination upon the original Scriptures, Systematic Theology, Church History, and personal piety, which was very heartily sustained, they were licensed to preach the everlasting gospel.

The call from Rushsylvania upon Rev. P. H. Wylie, was taken up; but owing to a weighty remonstrance from his congregation and neighbourhood, and to other circumstances considered, it was thought advisable not to present it.

Rules of procedure for this Presbytery were reported and adopted, and ordered to be printed.

The session of Presbytery lasted not quite two days, and all the business was transacted very harmoniously.

The following is the Treasurer's report:

Received from Cincinnati, per Rev. H. H. George, . . . . .	\$22.00
“ Xenia Congregation, “ . . . . .	8.26
“ Southfield, do., per Rev. J. S. T. Milligan, . . . . .	10.00
DISBURSEMENTS.	
Paid Rev. J. S. Milligan, for missionary labour, . . . . .	19.50
“ B. McCullough, supplement to call, . . . . .	6.92
“ J. French, do., . . . . .	6.92
“ P. H. Wylie, do., . . . . .	6.92

Presbytery adjourned to meet in Northwood, 2d Miami Church, 2d Tuesday of October, at 7 P. M. H. H. G.

#### NEW YORK PRESBYTERY.

Newburgh, April 24th, 1860.

The New York Presbytery met pursuant to adjournment in the 2d Reformed Presbyterian Church, at 7½ P. M., and was constituted with prayer by the Moderator. Ministerial members all present except N. R. Johnston and J. M. Armour, with elders from 1st, 2d, and 3d, New York; 1st and 2d Newburgh, Brooklyn, and Bovina.

J. M. Beattie was chosen Moderator, and J. M. Dickson Clerk for the ensuing year. A missionary station was established at Walton, Delaware county, N. Y.

David M'Alister was received under care of Presbytery, as a student of theology, and Rom. v. 18 was assigned him for a sermon, to be delivered at next meeting.

Calls on Wm. Graham were received from Boston and Bovina. The former was accepted, and it was resolved that when Presbytery adjourn it be to meet in Boston on the second Wednesday of July, at 10 A. M., to attend to his ordination and installation. A. Stevenson to preach the ordination sermon; J. R. W. Sloane to deliver the charge to the people; J. C. K. Milligan the charge to the pastor; and S. M. Willson to preside, propose queries, and offer the ordination prayer.

Subjects assigned the candidate for lecture, Heb. i. 1—3; for sermon, Rom. v. 1.

J. C. K. Milligan was appointed to dispense the sacrament of the Supper at Bovina, on the 4th Sab. of June; J. M. Dickson at Argyle, on the 1st Sab. of September; and J. M. Beattie at Glengary, at the convenience of himself and the congregation there. The following resolution was adopted:—

*Whereas*, The moneys received from the Home Mission Fund are entirely inadequate to meet the demands of Presbytery:

*Resolved*, That a specific collection be made in our congregations, to be forwarded to the Treasurer of Presbytery.

\*  
SCALE OF APPOINTMENTS.

*Bovina*.—D. M'Kee, June, 3d and 4th Sabs., and July; J. L. M'Cartney, August; R. Z. Willson, September and October.

*Argyle*.—D. M'Kee, May, and 1st and 2d Sabs. June; R. Z. Willson, July, 4th and 5th Sabs., and August 1st Sab.; J. W. Shaw, September, 1st Sabbath; J. L. M'Cartney, September, 4th and 5th Sabs.

*Fayston*.—R. Z. Willson, August, 2d, 3d, and 4th Sabs.; J. M. Armour, May, 3d Sab.; and N. R. Johnston, October, 2d Sab.

*Walton*.—A. Stevenson, May, 4th Sab.; J. R. W. Sloane, June, 2d and 3d Sabs.; J. R. Thompson, July, 3d and 4th Sabs.; J. C. K. Milligan, August, 2d and 3d Sabs.; J. L. M'Cartney, September, 1st and 2d Sabs.; S. M. Willson, September 3d, October 1st Sab.; S. Carlisle, October, 3d and 4th Sabs.

*Glengary*.—A. Montgomery, six months.

J. M. D.

ROCHESTER PRESBYTERY.

This Presbytery met at Syracuse, N. Y., May 16th, 1860, and was constituted with prayer by the Moderator, Rev. D. Scott.

The constituent members were all present, with the exception of Rev. S. Bowden. Ruling elders were present from only two congregations, Sterling and Syracuse.

Rev. J. M. Johnston was chosen Moderator for the ensuing year, and Rev. M. Wilkin continued Clerk. The minutes of the previous meeting were read and approved, and items of unfinished business taken up and considered. Former instructions had, in most cases, been carried out, and appointments generally fulfilled.

There were but few papers before the Court. One, which was a case referred by Sterling congregation to Presbytery, was by Presbytery referred to two disinterested men in the church for final decision.

The Committee on Supplies reported that, having learned that Mr. Graham, licentiate, had accepted a call from a congregation in a sister Presbytery, they had given him no appointments.

They also reported the following scale of appointments for the licentiates allotted to the Presbytery, and for members of Presbytery, with authority to the latter to attend to such ministerial services as may be required at the places to which they are appointed, namely:

Mr. J. L. M'Cartney, Ramsey, C. W., July and August.

Mr. J. T. Pollock, Oneida, C. W., October.

Rev. J. M'Lachlan, Toronto, C. W., one or two Sabbaths immediately.

Rev. S. Bowden, Galt, C. W., one or two Sabbaths, time discretionary.

Rev. J. M. Johnston, Ramsey, C. W., one Sab., time discretionary.  
 Rev. D. Scott, Toronto, C. W., one Sabbath, or more, time discretionary.

Rev. M. Wilkin, Toronto, C. W., one Sabbath, or more, time discretionary.

The Treasurer of Presbytery was instructed to pay the supplements to Lisbon and Syracuse congregations as soon as possible.

Presbytery adjourned to meet in Rochester, on the first Wednesday of October, at 10 o'clock, A. M. M. WILKIN, *Clerk Presbytery.*

#### AFFAIRS ABROAD.

*Turkey.*—Dr. Schaffler, a missionary of the American Board, states some facts very remarkable at this time. He says:

“I must now call your attention to a movement among the Turks, which can hardly remain without some very serious and extensive consequences. About fifteen months ago, we heard of a commotion among them. A new sect had started up, and the heresy was to be put down. We took no cognizance of it, nor did I ever refer to it in word, or by correspondence; for it did not concern me, and the rumours going about are many. The leader was an old and otherwise inoffensive man, a doctor of Mohammedan theology, and a lecturer in a theological school. Mr. Hamlin has doubtless written to you of his visit to Brusa with Mr. Williams. Soon after their return several Mohammedans called on Mr. Williams, and stated that they were of the so-called sect; that their leader had written to them, after what he had heard of his (Mr. W.’s) remarks at Brusa, telling them to go to him and hear what doctrine he preached, and to let him know. After conversation and prayer, they seemed to be greatly delighted; and declared to Mr. Williams, that these were the same views their teacher had communicated to them, with this difference only, that he proved his doctrine out of the Bible, and their teacher proved his out of the Koran. This looks strange enough at first sight, but it can be accounted for sufficiently on closer examination. A number of these persons have, ever since, come regularly to divine service here, [on the Sabbath;] have visited Mr. Williams and us, frequently, on other days; have spent evenings and nights in our houses; and the only topic of conversation is divine truth and the way of salvation. Before I proceed, I must define a little more accurately the apparent religious posture of their minds. It appears from what they say, that all they know of the gospel and of Christ is the result of reading the Koran, and of the religious, prayerful meditations of their teacher. Several months since, he began to teach, more openly than before, doctrines closely allied to those of Christianity, though his mind began to wake up to his present views some ten years ago. Neither he nor his followers had ever read the New Testament. They were not among the purchasers of the thousands of New Testaments in Turkish, which have been selling at such a rapid rate for three or four years past. And yet they not only acknowledge the divinity of Christ and the work of the Holy Spirit, but profess to be mere *beginners*, ready and anxious to find the full truth concerning Christ and salvation, from the Word of God itself. Since they came into connexion with us, both their leader, and those with whom we have come in contact here, have accepted, eagerly, the Word of God, and are studying it with apparent delight.”

This sect is said to have some 10,000 decided adherents—and a great multitude sympathize with them. They are serious, humble, affectionate, confiding, prayerful, and anxious for divine truth; and they very much bear the aspect of young converts. They desire to enlighten and save others also. They have secret meetings for prayer and conversation. They—at least many of them—have ceased going into any mosque. They suppose that this is a work which God has commenced, and which he will carry eastward into Asia. They are on the most affectionate terms with the baptized and professing Mussulman Christians, look with entire confidence to the missionaries, and have declared, repeatedly, that they are children in knowledge, and are ready to be set right on all points, in the light of divine truth.

*Japan.*—Dr. Hepburn, a missionary physician of the Presbyterian Church, has written large and interesting accounts from this singular empire. We give some extracts:

"When I last wrote to you, if I remember rightly, I informed you of our having obtained a house in Kanagawa. Since then a month has passed, and altered our circumstances a little. Our Consul here, E. M. Dorr, Esq., applied to the Governor for a house for us. We were given the choice of three temples. I selected the one we are now living in, as in many respects the most desirable, on account, especially, of its location and size. The buildings consist of the temple proper, and the house occupied by the priests. I selected the temple as my dwelling, it being smaller, in better repair, more compact, and admitting of being arranged inside to suit our habits and tastes. . . . I pay \$16 a month rent for the two buildings.

"The *people* are very civil and friendly; we are great objects of curiosity, my wife particularly; she always attracts a crowd after us, when she goes out: they are not rude, however, or noisy—much less so than a New York crowd would be under similar circumstances. Some of their customs, and the dress of the coolies or labouring men, are very repulsive and shocking to our sense of what is proper and decent. A lady has many trying scenes to go through before she can get hardened and broken into some of their ways. . . . We have compelled those about us to wear decent dress. The higher classes of people, however, dress decently enough, though very much unlike ourselves.

"The government have thus far not interfered with us, although they evidently know who we are, and the object of our coming—to a certain extent. The mayor of Kanagawa has been to see us with his retinue twice.

"Since Mr. Brown, [missionary of the Reformed Dutch Church] came, we have had divine service regularly in my house on the Sabbath. We have invited foreigners generally to attend. Last Sabbath there were thirteen persons present.

"There seems to be no opposition to us from the government; what difficulties they may throw in our way we know not as yet. We feel very certain that we are under constant surveillance, and all our movements and doings are reported to the rulers. We know who the spy is, but as we are not afraid to have all we do known, and the man is useful to us in many ways, we submit to it: perhaps by and by we may think differently. . . .

"There is no doubt the government are very sorry that they ever opened the door to foreign intercourse. There has been another recent change of party; the old conservative party are in the ascendant, and are throwing every obstacle they can in the way of foreign trade."

*Germany.*—We were aware, and have often so stated, that Rationalism has been for years on the wane in Germany, but the extent to which it has declined surprises us. The Presbyterian, of this city, gives the following account of its present condition:

"It would seem as if Satan had entirely outwitted himself when he allowed Mr. Strauss to publish his *Life of Jesus*. It was so blasphemous a production, so full of venom against Christianity, so shocking an exhibition of the drift and fruits of Rationalism, that it defeated entirely its end, aroused the German mind to deeper reflection, and stirred up a manly and healthy discussion, in which Christianity has triumphed, and Rationalism been worsted. A few years ago we were told by an eminent and well-informed Professor in the University of Berlin, that the publication of Strauss' book in 1835 produced a reaction so instantaneous and so effective, that Rationalism at once began to decline; and he added that at the time he was speaking (in 1855) it was mostly confined to the older clergymen of the Lutheran Church, and that few, if any, young men entered the ministry entertaining the views of Strauss. We are glad to learn that this re-action is still going on, and that Rationalism is likely soon to become extinct in Germany, or at least confined to very narrow limits. Last year a London Committee was appointed to correspond with some of the leading theologians of that country, with the view of ascertaining the condition of religious parties there. About the middle of March last this Committee reported at a meeting held at the mansion of Lord Calthorpe. An admirable letter was read by Dr. Lorimer, from Drs. Hoffman and Dorner, in which "it was clearly indicated that the infidelity of Strauss finds little or no response among the clergy of Germany; that the theological chairs of the Universities are nearly all filled with orthodox and evangelical men, and that there is only one University—that of Giessen—where the Professor teaches Rationalism from the chair."

*Austria.*—This empire seems to be on the brink of ruin. It is made up of some twelve or fourteen distinct provinces—many of them peopled by distinct races—and many of them, not long ago, independent kingdoms. Since 1849 the grand design of the government has been to centralize its power, by depriving the provinces of their rights and privileges—some of these handed down from time immemorial. They are deeply dissatisfied. Hungary, which has suffered most, the most so. Besides, this central government is not only under the control of the Jesuits, but is almost incredibly corrupt. Peculation, fraud, absolute swindling, are found in the highest places. Some of its leading officials—including the late Prime Minister, Bruck—have committed suicide. The revenues are millions short of the expenditure, and no remedy can be provided, inasmuch as the people are now taxed intolerably. We give the following. It is from the correspondence of the Tribune in relation to corruption in high places elsewhere:

“At Paris, I need not tell you, crime has now proved successful, and carries its head high. The highest functionaries are notorious swindlers, gamblers, and forgers. Consequently, when by accident some subaltern general, prefect, or public contractor, as has sometimes occurred in the last few months, gets involved in a criminal action, he will always be found to accept *franchement*, as it is called, his new position, prefer the bagnio to the grave, and take boldly the chances of the future. In Prussia the men of the counter revolution, who, during their hold of power, had made somewhat free with the penal law, show also a bold front, relying on the cowardice of their successors and rivals, who feel afraid of furthering the revolutionary cause by the disclosure of official infamy. The ex-President of the Ministry, Herr Von Manteuffel, was notoriously involved in the Potsdam pilfer of despatches, and more than suspected of having abused his position by gambling operations on the Stock Exchange. Herr v. d. Heydt, who still administers the Ministry of Commerce, is known to have made the State secrets subservient to the commercial interests of the Elberfeld firm of v. d. Heydt & Co. Sheber, the Director of the Police at Berlin, temporarily suspended from office, thrown into prison, but again released on the instance of Zichlinsky, the President of Police, stands guilty of not only having been guilty, during the political processes of 1853 and 1854, at Berlin and Cologne, of perjury, forgery, subornation of false witnesses, and burglary with a view to appropriating the papers of refugees, but the darkest accusation of horrid private crimes, found out consequently upon the sale of his private papers to a certain Eichhoff, hover over his head. These papers were sold by his own wife, a woman of a very latitudinarian character. Yet this Sheber, with a brazen forehead, provokes the Prussian Government to dare attack him, threatening them with revelations of the State mysteries of the last ten years.”

*Italy.* 1. *Tuscany.*—Mr. McDougall, missionary of the Free Church of Scotland in Florence, thus speaks of their work in that city. He is encouraged:

“As all has gone on under a rule of despotism and oppression, our mouths were forced to be silent as far as the general Christian public were concerned. The advent of liberty to Italy at this moment, the fair field which we already have, and seem destined in God’s providence to have guaranteed to us for evangelical operations, together with the large number of Americans residing here at present and interested in the movement, has made me take pen in hand to attempt to realize another combined Christian effort for Italy as for Turkey, by English and Americans. While the Scotch minister here, like his brethren at various other continental stations, has regular Sabbath services and congregational work, his principal aim is, by every means in his power, to foster and help on the almost unknown but very remarkable movement, which dates from about the time of the Madiai persecution, and promises to exercise a mighty influence on the future destinies of this unhappy country. Our various occupations, therefore, are the translation of religious works into Italian, the distribution by colporteurs and private hands, of the Bible, the support of Vaudois ministers and evangelists in Central Italy, the establishment of male and female schools for Protestant children, the assistance of brethren who have suffered loss for the cause of Christ,” &c.

2. *Rome.*—A correspondent of the Times, (London,) speaking of the condition of things in Rome, says:

“The intense hatred of the Romans for the priests and priestly rule loses none

of its intensity for the marvellous forbearance with which it is treasured up. The talk one hears from men of all classes, so soon as the subject is safely broached, is perfectly amazing. That the Romans, with hardly any exception, are utterly dead to all veneration for what distant Catholics hold most sacred and holy, has been matter of universal notoriety since the days of Dante, Boccaccio, Laurentius Valla, Ariosto, and Macchiavelli. But hitherto, however they loathed and despised them, the Romans lived by their priests. The only recent experiments for the extinction of the Papacy in 1799 and 1848, reduced Rome to the condition of a French *chef lieu de departement*, with hardly one-half of its population. The Papal Court brought back with it lustre, importance, and a certain prosperity to the middle classes of the holy city. It turned a penny by the sins of gay foreign visitors, as well as by their penance—by Carnival no less than Holy Week. A begging Church encouraged the mendicant habits of a lazy populace. Rome was half a convent, half a watering-place; and so long as the people lived by the Church, they were willing enough to cry ‘Long live the Church!’ But the Romans this year can get from the Pope neither *panem* nor *circenses* [neither bread nor amusements.] Popular disaffection shows forth in all its nakedness. There is no *Trasteverino* willing to kneel as the Pontifical carriage goes past, with his half-muttered ‘*Accidenti al Papa!*’ an exclamation in which there was more of profaneness than deliberate malice. This year the Papal coach and its occupant’s blessings are shunned as the plague. People take to their heels wherever he appears; and the same care is taken to get out of the way of the red tassels on the frontlets of the sleek, black, Roman-nosed steeds which announce the approach of a Prince of the Church. The real fact is, the distress among the multitude is indescribable; all the evils of bad harvests and even worse vintages weigh upon the whole of Italy, but are felt more intensely among those lilies of the Roman field who toil not, neither do they spin.

“It is the Pope with his obstinacy who prolongs the uncertainties of the present political crisis, and thus scares wealthy travellers away from their gates. It is the Pope who, by his testiness, drove his Romagnese subjects to revolt, and robbed Rome of the revenue accruing to the capital from the subjected Legations. Together with the Pope and the Papacy, the Romans fall foul of religion and its ministers. There is hardly a word of opprobrium which is not fiercely hurled at the head of the priests—hardly a disparaging sneer against those ‘black ravens,’ or ‘black swine,’ that does not become widely popular as soon as it comes out as a theatrical allusion, a pasquinade, or a ballad-singer’s sally. There is a deep-set, ruthless, rabid inveteracy of the whole mass of the population against the entire order of the priesthood—an animosity which seeks its vent at the present moment in a thousand covert ways, but which is sure to lead to some frightful open outbreak whenever an opportunity offers itself.”

Evidently, the Romans are ripening fast for the “great earthquake.” There is even reason to hope that the efforts to acquire civil liberty are not destitute of a religious element. A correspondent of an English paper says:

“A great change is passing over the Italian mind, and the political emancipation and civil liberty to which they have been recently brought are accompanied, in many instances, by a desire for the liberty with which Christ makes his people free. And in general, the feelings of the populations, as well as of the civil authorities, are greatly modified with regard to Protestantism. Those whom they have been taught to call heretics, and who, according to the teaching of their priests, must go to hell, and ought to be avoided and hated, are not found to be such wicked people as they were made to believe, and they begin to look upon them with increasing favour. I was surprised to find that, upon inquiry in many parts of the city, I was directed with great courtesy to the residence of the Bible Depository, who seemed to be well known. People will speak freely about the labours of the Italian Church and the converts, who have left Romanism and embraced the gospel. This is a very striking proof of the change which public opinion is undergoing; and may we not hope that this will lead a vast number, who are now halting between two opinions, to openly declare themselves on the Lord’s side? The cry from every quarter is for labourers to enter the fields, which are whitening for the harvest.”

3. *Sardinia*.—The Italians are reaping, politically, rather better fruits from the late war than they anticipated. Parma, Modena, Tuscany, and the Romagna, are annexed to Sardinia, which is now a kingdom of 12,000,000



of inhabitants. The annexation was preceded by a popular vote, in which there was almost entire unanimity; and, strange to say, the parish priests were very generally on the popular side. As the Romagna was until the revolution there last year, one of the "States of the Church," the Pope has, it is said, prepared a bull of excommunication against Victor Emanuel. He will consider a little before he issues it. There are too many proofs that it would be a mere *brutum fulmen*: the superstition is wanting which rendered these anathemas so formidable in the darker ages.

4. *Spread of the Gospel*.—A contemporary says:

"The greater liberty enjoyed at present by the Protestants of Lombardy, Tuscany, the Legations, Parma, and Modena, has already called into existence several flourishing congregations. At Milan a Waldensian congregation has been founded, which already is not only self-supporting, but also enables its ministers to employ six colporteurs for the country. In Florence a congregation has been collected under the auspices of the National Evangelical Society, and principally and through the labours of Signor Mazzarella, a converted lawyer of Naples, and the most prominent man in this new Protestant denomination, who came from Genoa to aid in establishing the congregation of Florence on a firm basis. Unfortunately, even the Provisional Government of Tuscany has so far yielded to the threats of the Archbishop of Florence as to shut up temporarily the meeting-place, but the increase of the congregation continues, and the membership already exceeds three hundred. Congregations of converted Italians have also been organized at Pisa and Leghorn, and a large number of colporteurs and Bible-readers are traversing these states, forming in dozens of places the nucleus of new congregations. If only religious liberty is not crushed out again by the influence of the priests, the prospects for the formation of a strong Protestant Church are brilliant, and better than they were ever before."

The threatened bull of excommunication has been published: but has had no influence, so far as we can see, even upon the most bigoted of the Pope's adherents in other than Roman ecclesiastical circles. It names no one—it curses very gently—omitting all the horrible array of particulars that rendered a mediæval bull an object of the greatest terror to the superstitious: it is rather a begging appeal to men, than a bolt thrown upon the contumacious, in God's name. Hence it has been received with derision, or with silent contempt. Even the clergy of Sardinia have been but very partially disturbed by the excommunication. Indeed, a memorial signed by ecclesiastics has been sent to Rome, asking and advising that the Pope give his assent to the alienation of the Romagna, and its subjects to Victor Emanuel's authority. By some writers the issuing of this bull is regarded as a very severe blow to the Papal power and pretensions, inasmuch as it has demonstrated the weakness that has seized upon the arm that once almost governed the world by appealing to its superstitious fears.

5. *Naples and Sicily*.—The kingdom of Naples is in a very uneasy posture. An insurrection has actually occurred in the island of Sicily—which belongs to Naples—with what result, is not at this writing fully certified. It seems, however, to have been quelled after some days' hard fighting. Palermo was its centre. The present King of Naples is a very young man, who before his accession a few months ago by the death of his father, of infamous memory, was thought to be somewhat liberally disposed. His mind is weak; he is in the hands of evil counsellors; his rule is most oppressive; a reign of terror has been inaugurated. Arrests, deportations, and imprisonments, are the order of the day. None, even of the highest ranks or most blameless lives, are safe.

This cannot last. The insurrection in Sicily is but an indication of what is at hand in Naples. It is an instructive and very significant fact, that the Count of Syracuse, the King's uncle, has publicly advised him to follow the example of Victor Emanuel—that thus only can he save his throne and kingdom.

*France*.—The Emperor of France has made his gains out of Italy by the annexation of Savoy and Nice to his dominions: the former stretches along the

western slope of the Alps; the latter between the Southern range and the ocean. As to religious affairs, the accounts are still hopeful. The American and Foreign Christian Union says:

"There is *now*, however, and for some months past there has been, a remarkable state of feeling among the Roman Catholic population in many places upon the subject of religion—an earnest calling for evangelical ministers, and an open withdrawal from the Roman Catholic denomination, which indicates the presence of the *revival* spirit. The brief note from the Rev. Dr. GRANDPIERRE, one of the secretaries of the Central Protestant Society, encourages the hope that God is about to visit that land with the especial outpouring of his Spirit. It affirms that 'a great revival has taken place recently,' and speaks of '*thousand souls* in two or three villages who have left the Roman Catholic Church and turned to evangelical Protestantism.' A similar state of things, though not so distinctly marked, is alluded to in the letter of our correspondent at Lyons, which follows this article. It represents *six rural parishes* asking for evangelical preaching, and willing to receive Protestantism. As opportunity is offered them, they attend evangelical preaching."

We give some details:

"*Fresnoy* has *three hundred* Protestants, one temple, *two schools*—divine worship is performed there twice every Lord's day, and Wednesdays during the evening a conference is held, which Catholics are invited to attend—and one Lord's-day school for children. In the vicinity of *Bohain*, a small town which formerly contained many Reformed Christians, and had a Synod, are now fifty Protestants, one chapel, one service on Lord's day. *Foussomone*, *Feculaire*, *Montigny*, and *Essigny*, number in their various districts *seventy* Protestants, and divine worship is from time to time held there. *Fontaine*, *Notre Dame*, where we have this year called an evangelist, Mr. Remy Vauri, had, two years ago, no Protestant Christians. It now numbers *eighty*, and religious service is held there *every Lord's day* in a chapel which we hire for that purpose. *Grougis*.—Pastor M. Haas, has one temple, two hundred and fifty Protestants, two public religious services on Lord's days, one Lord's day school; during the winter a series of conferences for Catholics. The schools of *Grougis* are still forbidden, and the instructor and instructress are obliged to give their lessons from house to house. *Aisenville*, which is contiguous to *Grougis*, has *fifty* Protestants. *Mennevret* has one chapel and *forty* Protestants. *Guise*, fifty Protestants. Divine worship is held from time to time in those two localities. . . . *Estissac*, under the direction of Mr. Gerber, gives us much satisfaction, and we have abundant reason to rejoice and to bless God for the progress which is made in the cause of truth. The work is taking deep root; and Mr. Gerber, although the church is not yet opened, enjoys more liberty, and is allowed to preach unmolested in the large room of the school."

It is a singular fact that, at the present time, the Ministers of State and of War, and the Prefect of the Seine, are Protestants: and the latter has, it is said, presided "in olden times" at meetings for Scripture-reading and prayer. Hence, as might be expected, the Department of the Seine, (in which Paris is situated,) is free from the illiberal hinderances to the propagation of the gospel which are found in too many districts of France. It is added, that "the Marshal, Minister of War, was present at the dying exhortation of Adolphe Monod." These are encouraging facts, and give some reason to hope that the obstacles thrown in the way of the work of evangelization will, at least, become no greater.

*Syria*.—We find in our exchanges some items of interest regarding Syria, and the various operations going on there, all indicating important coming changes. In the following, from the "Evangelical Christendom," London, there is much encouraging, and yet much is shown to deplore. The opening of a carriage road to Damascus is a step in advance towards a better civilization, but the work is in irreligious hands:

"The printing of the new translation of the Arabic Testament is going on rapidly, under the care of Dr. Van Dyck; and when completed, it will be an inestimable blessing to the whole Arab race. One great difficulty with the previous editions of the Arabic Testament, to say nothing of the defects in the translation itself, has been its bulk and weight. So great is the power of persecution in this country, that it is a dangerous thing for any member of the gospel-hating sects to be seen with a Bible or a Testament in his hand, and it is no easy matter to conceal a large and

heavy book so as entirely to escape detection. In a short time, we shall be able to give to the Nicodemuses who come inquiring after the truth in secret, a beautiful pocket Arabic Testament, printed in a clear, attractive type, and so small as to be carried and concealed with the greatest ease. There are multitudes of men in the villages of Mount Lebanon who know the truth, and are Protestants at heart, but dare not have a Bible in their houses, through fear of their *spiritual* teachers. . . . The History of Protestantism in Syria is full of instances of men who have, quite unknown to the missionaries, learned the truth from the simple study of the word of God. In the district belonging to this station, extending from the country of the 'Arvadites' and 'Arkites,' on the North, to Jebail on the South, I could give you the names of several men who have *thought out* and wrought out from the Word of God almost a complete system of evangelical doctrine, without aid or advice of the missionaries. A few days since, our weak faith was rebuked by a visit from a man belonging to Halby, a village near Arka, the city of the ancient Arkites. He had never been visited by a missionary, nor conversed with one; but he had somehow obtained a Bible, and by faithful study became enlightened in the truth. He argued against the corruptions of the Greek Church, amid the opposition of the whole village, and at length wrote out his views of Evangelical truth in an interesting paper, which he had brought and read to us, stating that he had heard of the missionaries, and had come to get books and instructions. His views seemed clear and correct, though incomplete; and he returned to his village with a supply of books, evidently intending to take a firm stand for the truth.

"With regard to the political state of this country, it is about as bad as it can be. Crime goes unpunished, and property unprotected. It would be difficult to compute the number of murders which occur in a year in Mount Lebanon, yet we never hear of the execution of a murderer. The murderers of an American missionary in Jaffa, some two years ago, go still unhung; and the murderers of Miss Creasy, in Jerusalem, have not yet been found. Twice, at the instigation of the Jesuits, have American missionaries been driven out of Zahleh (on the road from Beirut to Damascus) by violence, and no redress has been given. The bishops and priests of the Papal and Greek churches take advantage of official corruption and iniquity to persecute poor Protestants, and deprive them of their rights and property. Mean while, French and Jesuit influence seems to increase. The French language is every where sought after with great avidity. It is taught in all the schools of the Greek Church in the larger cities. The Arabic newspaper of Beirut, October 13, notices, in a laudatory article, the opening of a large school for teaching the French language, by the Latin monks in Aleppo. Here, in Tripoli, the Greeks pay a large salary to a French infidel who teaches the French language, and even the little girls who cannot read Arabic are studying French. There are two French Jesuit Colleges in Syria, the one in Beirut for girls being conducted on a large scale. A French company are building a carriage road from Beirut to Damascus. A few miles of it being already completed, it was opened to the public *last Sabbath*."

We take from the (Belfast) *Covenanter* an account of the Nusairiyeh—or native Christians—a people of whom our missionaries make frequent mention. It is extracted from Thompson's "Land and the Book:"

"The *Nusairiyeh* are believed to be 'the fragments of Syria's most ancient inhabitants,' who, when expelled from their primeval sects, retired to the inaccessible mountains where they now live. The great body of this tribe reside in the mountains above Tortosa, Mulkub, Jebile, and Latakijeh. Many of them also are in Antioch, and they spread around the North-east end of the Mediterranean, towards Tarsus and Adana. They have more than a thousand villages and hamlets, and they have been estimated as high as 200,000. Dr. Thomson, of America, who repeatedly travelled among them, says—'They are the most ignorant, debased, and treacherous race in the country. Their religion is a profound secret, but is believed to be more infamous than their external morals.' He adds—'This remarkable people have no known forms of prayer, no times or places of worship, and no acknowledged priesthood. At weddings and funerals they sometimes use Mohammedan prayers, but only when in the vicinity of Moslem towns. They practise polygamy, and marry very near relatives, the *nearest of all*, according to the reports of their neighbours. They themselves deny that a Nusairiyeh can marry his own mother. However this may be, the marriage relation is very loose among them. I could not learn whether they believed in the immortality of the soul and a future state of rewards or not; but they hold the transmigration of souls, somewhat as do the Druses. They seem to have derived some of their customs and reputed tenets

from Persia. The truth probably is, that whatever of Mohammedanism has been incorporated with their original superstition was borrowed from the followers of Ali; and they are, to this extent, an heretical sect of Moslems.' And again—'I have seen a few books which pretended to give an account of their faith; but the Nusai-riyeh themselves would not acknowledge them. They are not to be trusted, and, besides, they throw very little light on the matter. They have countless sacred tombs called *Mazars*, to which they resort on various occasions; but their ceremonies there are always performed in secret. Should any of their number divulge their mysteries, he would be assassinated without remorse, mercy, or delay. This is certain, and the horrible fact may have given rise to the stories about *assassins*, for it was on these mountains that these somewhat fabulous monsters are said to have resided."

---

AFFAIRS AT HOME.

*Congress. Corruption.*—This Congress is doing one good work: it is investigating the rumours that have gone abroad for some years past charging government employees with fraud, peculation, the use of moneys, obtained by exorbitant contracts, in forwarding the interests of a political party, &c. Enough has been ascertained to satisfy any impartial man that the very centres of government influence and patronage are thoroughly demoralized. What else could be looked for? An administration that has delivered itself to the outrageous work of extending slavery, must employ many instruments—and be itself prepared to do so—that have few scruples of conscience in regard to perpetrating any iniquity. We hope these researches will go on; but, in the mean time, we have little hope that they will result in any thing more than a temporary arrest of some of the most indecent forms of peculation and abuse of national funds.

*The Political Parties.*—The Democratic Convention, which met in April, in Charleston, S. C., split upon the question of a slave code for the territories. The South demands that Congress shall enact laws securing slaveholders what they call their "property;" that is, their claim to work, and whip, and sell, and abuse, and rob their fellow-men. The other division of the party are not ready, *politically*, for this; but they are willing to leave the legality of enactments of the territorial legislatures prohibiting slavery—if such are made—to be decided by the Supreme Court: knowing, all the time, that the Court, as now constituted, will inevitably decide that such laws are invalid. This is all the difference. We presume, when the Convention re-assembles this month in Baltimore, some compromise will be made, giving the South, in *fact*, what it wants, but so expressed as that the honest portion of the Democratic party may be again hoodwinked.

The Republican party has put in nomination for President, Abram Lincoln, of Illinois, of whom little is known in this part of the country. This party, it seems to us, is very little more entitled to the name of an anti-slavery party than was the old Whig party, under the lead of Henry Clay. The cause of humanity will have to be taken up, we apprehend, by other hands.

*The Anniversaries.*—These gatherings appear to have awakened less public interest than usual this spring. The collections have, generally, been about equal to those of last year, and the operations of the Societies, of course, not materially different.

## NOTICES OF BOOKS.

SCIENCE IN THEOLOGY. Sermons preached in St. Mary's, Oxford, before the University. By Adam S. Farrar, M. A., F. G. S., &c. 12mo., pp. 250. Smith, English & Co., 23 North Sixth Street, Philadelphia; Sheldon & Co., New York; Gould & Lincoln, Boston. 1860.

This is no common book. Elevated in style, and often eloquent, singularly clear and comprehensive in its statements, brief and eloquent in its arguments, it presents, in a most attractive form, the views of the author. Pervaded by an evangelical strain of doctrine and sentiment, combined with enlarged exhibitions of most important truths, it is well adapted to quicken, as well as to instruct. It is, also, argumentative—designed to confute the false dogmas of the Rationalistic schools of various names, and, in this respect, is highly seasonable. Still, it is not without faults; and some of them as great as are its excellencies. The author adopts, without reserve, the inferences of the geologists regarding the age of the world. His views of Providence are not entirely sound. He also holds, but does not argue, the doctrine of general atonement, and is not very clear on the subject of regeneration. With all these drawbacks, there is much in this work which is eminently calculated to instruct the more intelligent and inquiring minds, and to expand and deepen the apprehensions of the pious, in all that relates to the great work of redemption. We have read it with no ordinary interest.

SAINT PAUL. Five Discourses. By Adolphe Monod. Translated from the French by Rev. J. H. Myers, D. D. 12mo., pp. 191. Andover, Warren T. Draper; Boston, Gould & Lincoln; New York, John Wiley; Philadelphia—Smith, English & Co. 1860.

A beautiful, and just, and eloquent tribute, by the most distinguished of modern French preachers, to the great apostle. This volume fills a niche, but imperfectly occupied heretofore, in our evangelical literature. We might hesitate about some of its doctrinal statements, but cannot withhold our testimony to the singular excellence, in nearly every respect, of this loving, and thorough, and appreciative portraiture of the model Christian and Christian minister; written out, moreover, with an eye to the errors and evils of the age, and particularly of the land where its lamented author laboured so earnestly, and accomplished so much in the cause of Christ.

MAMMA'S LESSONS ABOUT JESUS. By a Mother. Pp. 198. Wm. S. & Alfred Martien, 606 Chestnut Street, Philadelphia. 1860.

We have here the lessons of a mother, prepared for the instruction of her own children. They are plain, simple, Scriptural, well calculated to impress, as well as instruct, the minds of the young. We would discard all *pictures* of Christ. If there were no other reason for this, it is enough that while they profess to be portraits, and will be so regarded by the youthful reader, they are not—they are false representations.

THE TITLES OF OUR LORD, ADOPTED BY HIMSELF IN THE NEW TESTAMENT. By Montague Randall, Vicar of Langham, Norfolk. 16mo., pp. 249. Presbyterian Board of Publication, Philadelphia.

There is here a fine field opened, and the author has evidently entered it, and gleaned with a ready hand and earnest spirit. His

work is evangelical, affectionate, instructive, encouraging: it speaks, and speaks constantly and truthfully of Christ. This is a sufficient commendation.

HOLIDAYS, and the Reasons Why they are Observed. 18mo., pp. 77. Presbyterian Board of Publication, Philadelphia.

The title of this book we are not pleased with; and cannot well understand why a Presbyterian Board should publish a book in which "Christmas" is put among the "Holidays," and not a syllable of objection to its observance, nor, as we can discover, any "reason" given, nor supposed "reason," why it is observed at all. "St. Patrick's Day" is used as a title for a very satisfactory statement of the truth about him—that he was no Papist; but why introduce it in this way? Under "The Fourth of July" there is a piece of national history. "Bartholomew's Day" furnished a similar opportunity to narrate the history of the massacre on that day, of the Huguenots of France. And, finally, why call "Thanksgiving Day" a "Holiday?" Is that its character? Upon the whole, we cannot commend this book.

ELLA GRAHAM; or, Great Effects from Small Causes. 18mo., pp. 138. Presbyterian Board of Publication, Philadelphia.

This is an unusually interesting tale—we would like to say, narrative. It seems to us almost too good to be true. Children may derive excellent lessons from it. They will read it undoubtedly with the liveliest attention. Could not this Board use the Scriptural and expressive title "Sabbath," instead of the heathen and heathenish-meaning word "Sunday?"

TWYMAN HOGUE; or Early Piety Illustrated. A Biographical Sketch, by W. W. Hill, D. D. With an Introduction by L. W. Green, D. D., President of Centre College. 18mo., pp. 188. Prepared for Presbyterian Board of Publication, Philadelphia.

We have read this notice of a very singular boy with mingled wonder and pain. He was the son of a minister—a very precocious boy—diseased from his seventh year—died at fifteen, mature in intellect, learned in the Scriptures, well-informed in other things, and devotedly pious for the nine years of his illness: too extraordinary throughout for an example, but furnishing an instructive and encouraging instance of what God's grace can do even in the case of "babes and sucklings."

THE RIGHT WAY THE SAFE WAY, proved by Emancipation in the British West Indies, and Elsewhere. By L. Maria Child.

This is a 12mo. pamphlet of 95 pages, in which an immense amount of evidence is presented from the most authentic sources, proving conclusively that the *immediate* emancipation of the enslaved is as safe and beneficial as it certainly is right. We hope it will receive a large circulation. If any of our readers have any sympathy with the wicked idea that to do right *immediately* in this matter is of doubtful advantage, we hope they will get this pamphlet, and be satisfied immediately of their own error and wrong.

THE PERILS OF LICENTIOUSNESS; a Friendly Warning to Young Men. 24mo., pp. 44. Presbyterian Board of Publication, Philadelphia.

There is a sin—a class of sins—which is sapping the strength, blunting the conscience, wasting the substance, and destroying the souls of thousands, but which, for its very grossness, is allowed to pass almost without mention—sin secret, and more open, against the se-

venth commandment. Many a youth is hopelessly ruined in constitution by some form of this sin, even before maturity. It affects both sexes, in both its forms, secret and open. This Board has begun, and begun well, in this tract, to warn youth against it. Will not young men consider this subject? We would advise *all* to get this little work.

ELLEN; or, Submission in Affliction.

SUNDAY LAWS, (Sabbath it should be;) or, Shall the Sabbath be Protected?

THE LORD'S DAY, and the Labourer's Right to its Rest. By the Rev. W. M. Blackburn. Erie, Pa.

CALVINISM VINDICATED. By Thomas M. Harris, Ruling Elder in the Glenville Church, Va.

TEN REASONS for being a Presbyterian.

HINTS TO PROFESSORS. A Pastoral Letter.

ARE INFANTS ELECTED? Selected from "The Great Supper," by the Rev. A. G. Fairchild, D. D.

These are tracts and small volumes in paper cover, issued by the Presbyterian Board of Publication. The first four are very good. The fifth is also good in itself; but when the writer says that he is a Presbyterian because he "knows of no church that so secures the rights and privileges of the Christian people; the people, that is, the members of the church, choose their pastor, elders, and deacons;" and when he says "that the people also manage all ecclesiastical affairs," does he, or the denomination to which he belongs, acknowledge any such right in the case of *slaves* who are church members? Are they *so* reckoned among the "people," as to take part in these elections and in their "management?" We can answer—they do not: they are a class of Pariahs in the church: their rights as the Lord's "freemen" are withheld from them as coolly, and deliberately, and as wickedly, as their personal and domestic rights are withheld by the laws of the same code: they are robbed both by church and State.

As to the last, we would ask, How does the writer know that all infants, even heathen, dying in their infancy, go to heaven? If he is sure of it, he ought to rejoice that so many of them are murdered in infancy; for surely it is infinitely better for them to be sent out of the world to heaven, and an endless life of happiness, than to live to years, and so become subject to everlasting death.

PRAYER FOR THE OPPRESSED.

This is a good anti-slavery tract of 24 pages, 12mo., issued by the American Reformed Tract and Book Society, Cincinnati, Ohio.

HOME JEWELS—MARY HUMPHREYS.

These also are good juvenile works, by the Presbyterian Board. The first is a narrative of no little interest, of a pious child early removed: the second is a story calculated to do good to the young.

WHO IS MY NEIGHBOUR? or, The Two Great Commandments. 18mo., pp. 216.

A CLUSTER OF FRUITS from the Tree of Heavenly Wisdom. Compiled for the Board of Publication, by Annie Brooks. 18mo., pp. 285.

ROSALIE'S LESSONS. By Sarah S. T. Wallace. Pp. 132.

These are all juvenile books from the Presbyterian Board, Philadelphia, and will be well read by those for whom they are designed.

WHY WAS I LEFT? or, He hath done All Things Well. Presbyterian Board of Publication, Philadelphia.

Another little book for the youth. A story neatly told.

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

---

JULY, 1860.

---

(For the Covenanter.)

REVIEW OF "W. M." ON IMPUTATION.

(Concluded from page 292.)

In our review of the errors of "W. M." thus far, we have only incidentally referred to his views of the meaning and use of the word "*to impute*." He affixes a meaning to it which it never has, either in the Scriptures or in the works of any standard author. He says—Ref. Pres., Feb., 1860, p. 45:

"So far from its being true that we never use the word in the sense mentioned above,—i. e., to express the idea conveyed by 'gift,' or 'bestowment,' or 'making'—we do not believe that a single instance can be produced in which an able, orthodox, standard writer uses it, when applied to the righteousness of Christ, in any other sense, until quite a modern period."

We shall, in its proper place, show how this writer has mistaken the opinion of Owen and others on this subject. It is observable that "W. M." enters into no examination of the word as used in the Scriptures; but merely refers to some two or three passages, and in these merely to the English word, without the least reference to the original languages. This we think quite significant, especially as this was not the manner of Owen nor of Turretin, whose views he professes to vindicate. It is evident that we can best learn the meaning of the word, and its use in the justification of believers, by examining it as found in the Bible. In the direct refutation of "W. M.'s" views respecting imputation, let us—1. *Inquire into its general use in the Scriptures.* The word usually translated *impute* in the Old Testament, is *סָפַד*. It is used in various, but cognate senses. It is translated to "*think*," or "*thought*," to "*mean*." "*Neither doth his heart think so.*" "*Ye thought evil against me, but God meant it for good.*" Isa. x. 7; Gen. i. 20. It also means to "*regard*," "*hold*," or "*count*," as to "*esteem*," to "*reckon*." . . . "*And he counteth me unto him as one of his enemies.*" "*For Beerth also was reckoned to Benjamin.*" "*He esteemeth iron as straw.*" Job xix. 11; 2 Sam: iv. 2; Job xli. 27. The word is thus used very frequently, and in this sense some lexicographers have interpreted it by the Latin word *reputare*, (see Stockius,) from which we have our word *repute*. Whence we may see that "W. M." need not be so much alarmed at the idea that to *impute* is to *repute*. In addition to the numerous texts where it is used in the manner already noticed, we have it employed in the same sense—in reference to various matters—in which it is used in



relation to justification, and in which it is translated *impute*. "And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it." Lev. vii. 18. God, in describing the sin of the man who professed to offer a sacrifice, and did not bring it to "the door of the tabernacle," says, "Blood shall be imputed unto that man." Lev. xvii. 4. When David was returning to Jerusalem, after the overthrow of Absalom, Shimei, who had wantonly and wickedly cursed David, says, "Let not my lord *impute* iniquity unto me." 2 Sam. xix. 19. Let any one substitute the word "give," or "bestow," or "make," for "impute," in these passages, and he will see how absurd "W. M.'s" view is. Besides, as in the last passage Shimei already *had* the iniquity, he freely confessed his guilt, acknowledges that he deserved punishment, but petitions David that he will not charge him with the crime for punishment. On this passage Poole observes, "*Est in hoc sensu, λογίζεσθαι—imputare vel reputare—contrarium, τω ἀθίεναι—remittere.*" Rom. iv. 7.\* With this view of the meaning of the Hebrew word all lexicographers agree. The word used in the New Testament, is *λογίζομαι*. This is also employed in relation to other matters than those pertaining to the justification of believers. It signifies to *reason*, to *use the reason*, to *think*, to *consider*. Phil. iv. 8; 2 Cor. iii. 5. The Septuagint use it for *עַן* in Jer. xi. 19, "devised;" Jer. l. 45, "purposed." It signifies also to *conclude*, to *suppose*, Rom. iii. 28; 2 Cor. xi. 5; to *account*, 1 Cor. iv. 1; "Should be despised"—literally "regarded, or esteemed as nothing," Acts xix. 27. See also 2 Tim. iv. 16, "I pray God that it be not laid to their charge." It is used also with reference to our Lord Jesus Christ. "He was *numbered*—i. e., reckoned—with the transgressors." Acts xv. 28. This is a compend of the interpretation which Robinson gives. Stockius translates it by such Latin words as these—*imputor, computor, reputor, &c.*† Donnegan thus interprets this Greek word:—"To reckon, to compute, to cast up an account; to sum up, to count over, to charge to the account of," &c. So Worcester defines the word *impute* thus:—"To reason, to argue, to infer, to conclude, to reckon, to number; to think, to consider. *Impute*, from Latin *imputo*, in or upon, and *puto*, to reckon, to charge, to charge upon." In no passage of Scripture, in no definition in any lexicon, is there the least intimation of any such meaning as to give, grant, or bestow. It seems, indeed, wonderful that any person with the least knowledge of the original tongues, or with English literature, should suppose that the word has any such meaning. But "W. M." says, "When applied to the righteousness of Christ." He, then, means that, when the word is applied to the justification of those for whom Christ died, it bears a meaning which it never has in relation to other matters, either in the holy Scriptures or in any other writings. To say the least, this is very improbable, and no one could reasonably hope that any assertion to this effect would be received as true. Nothing less than the most convincing proof would suffice, and yet "W. M." has offered none.

2. Let us, then, inquire into the *meaning and use of this word in*

\* It—viz., עַן—is used in the sense of the Greek word *λογίζεσθαι*, to impute or repute, and is the opposite of the word used in Rom. iv. 7, to forgive or remit.  
 † Impute, compute, repute.

*justification.* It is averred that no "able, orthodox, standard writer uses it, when applied to the righteousness of Christ, in any other sense," i. e., than of gift or bestowment. Now, we presume that Moses, David, and Paul, are deserving of the terms "able and orthodox;" that they are "standard writers," even "W. M." will not deny. We will rely the more surely upon *their* use of the word, for they were among the "holy men of God who spake as they were moved by the Holy Ghost." We shall also see that other "standard writers" do not fail to agree with the Scriptures on this point. In Gen. xv. 6 God thus speaks by Moses, "And he—Abraham—believed the Lord, and he counted—*שׂר*—it to him for righteousness." God, also, by Paul, in Rom. iv. 3, quoting this, says, "For what saith the Scripture? Abraham believed God, and it was *counted* to him for righteousness." It should be carefully noted that the case of Abraham is here adduced as an example of the justification of all believers. As Abraham was justified, so all are justified. This fact should at once convince every one that it was not Abraham's faith that was the ground of his justification; for as we are clearly taught in chapter third, it is "the redemption that is in Christ Jesus" that justifies; it is "the righteousness of God" received by faith, that frees the sinner from condemnation. But upon this subject I do not enter, as it does not pertain to my present argument, and I have already referred to it. We have now to do with the use of the word "impute" in this matter; for our readers will understand that we have here the same verb which in the 8th, 23d, and 24th verses, is rendered *impute* and *imputed*. Whatever it was that was imputed, faith preceded the act of imputation, or accounting, and Abraham was already in POSSESSION of that which was accounted to him. He HAD it BEFORE the act of imputation. This is conclusive. No subsequent act of faith acting upon the act of imputation. "Abraham believed God, and it," &c. And this is true of all believers; for the Holy Spirit, by Paul, says, "Now, it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus from the dead." Here, again, the faith precedes the act of imputation, and is the instrumental cause of the imputation. David, in Ps. xxxii. 2, thus speaks: "Blessed is the man unto whom the Lord imputeth not iniquity." This is quoted, Rom. iv. 8; and in verse 6 it is regarded, in connexion with the forgiveness of iniquity—verse 7—as an imputing righteousness without works. Now, how perfectly absurd, and how utterly abhorrent to the nature of God and to every principle of justice would this be, were we to adopt "W. M.'s" definition of imputation, and say that it means "gift," "bestowment!" "Blessed is the man to whom the Lord doth not *give* or bestow sin!" Yet to such an abominable view of this passage would "W. M.'s" interpretation of imputation lead us without fail. But, on the other hand, what a comforting view of the blessedness of such a man does the true interpretation give us! "Blessed is the man upon whom the Lord does not charge his sin for the infliction of just and eternal punishment; but, instead of this, his iniquity is forgiven, all his sins are covered, for the Lord has imputed to him, or set down to his account, righteousness without works, even the righteousness of God, which he has received by faith, and which fully atones for, or covers

his sins." Turretin speaks the same language. In concluding his induction respecting the meaning of *זכר*, he says:

"Hence it is found that this act is (a) forensic (one,) and is not to be understood physically concerning infusion of righteousness, but *judicially* and *relatively* concerning a gratuitous acceptance in the judgment of God."—(On Justification, Ques. iii., sec. 7.)

In a collection of "Morning Exercises," preached by some of the most eminent divines of London between the years 1660 and 1690, we have the following language:

"Christ's satisfaction justifieth formally as our proper legal righteousness. I call it *our* righteousness, because it becomes imputed to us upon our believing."

Owen, in his inquiry into the meaning of the word impute, accords entirely with the view here taken. We thus see how utterly mistaken "W. M." is, when he asserts, in varied forms, that this view of imputation is recent and modern. His gross misapprehension in this will also be seen in our future observations on this subject.

Not only does the general and specific use of the original words rendered to *impute*, show that "W. M.'s" view of imputation is erroneous, but this also appears still more clearly—

3. From the *nature of the act of justification*. It is a *judicial* act. God, in passing the sentence of justification, acts as a Judge. This is evident from the *nature of the case*. All are by nature under a sentence of condemnation. "He that believeth not, is condemned already." The sentence of the *law* has passed against all; and in its removal God acts as a merciful Judge, who finds that the sentence of the law has been endured, and so justice satisfied by the Surety. This view is confirmed by the deliverance of that Surety himself, "who was delivered for our offences, and was raised again for our justification." God the Father, as a righteous Judge, delivered him to death, as he had freely undertaken to endure the penalties of the law; and when Christ had completed his work, and his body had been committed to the tomb, he sent an angel who rolled away the stone from the sepulchre. Then Christ arose "by his own power, and by the power of his Father;" but not till then. In that act there was a virtual justification of all his people. God the Father proceeds—as to the nature of the act—in their actual justification, as he did in the deliverance of Christ from the tomb, to which he had been consigned for a time, and in which he clearly manifested that he had borne the whole burden of sin and wrath of God. We may see the judicial character of justification indicated in the general use of the word employed to denote the act, as in Job xiii. 18: "Behold now, I have ordered my cause; I know that I shall be justified." We find the same clearly taught, with reference to this subject, in Ps. cxliii. 2: "And enter not into judgment with thy servant; for in thy sight shall no man living be justified." The same, also, is seen in Ps. cxxx. 3, 4: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee." In corroboration of all this, we find *justification* represented as the counterpart of *condemnation*. Rom. viii. 33, 34: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Witsius says:

"We thus define the gospel justification of a sinner. It is a judicial but gracious act of God, whereby the elect and believing sinner is absolved from

the guilt of his sins, and hath a right to eternal life adjudged to him, on account of the obedience of Christ received by him."—(Book iii., chap. viii., sec. 27.)

Now, let us examine, in the light of this plain Scripture truth, that justification is a *judicial* act, "W. M.'s" theory of imputation, and it will be found lamentably erroneous. There can be no sounder or plainer statement of the nature and immediate effect of justification than the one we have in the Westminster Shorter Catechism. First, we have a statement of what is accomplished *in and by* this act, in these words: "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight." This, be it observed, is what God does in the act. Second, we have the ground upon which this is justly done, "Only for the righteousness of Christ." Third, we have the instrument by which we actually have an interest in this righteousness, "Received by faith alone." This is placed last, not because it is subsequent to imputation, as may be seen very evidently from the statement in Answer to Quest. 72, Larg. Cat., in which, after other statements, faith is said to justify, as it "receiveth and resteth upon Christ and his righteousness, therein (namely, the promise of the gospel) held forth, for the pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation." Here we have faith preceding the "accepting and accounting." In the last place, we have the formal act by which this is all accomplished, and the whole completed, "imputed to us." We have already shown that this is the setting to the account of. It is the formal act of justification. Fisher and Erskine ask, on Quest. 33:

What is the FORMAL CAUSE of our justification, or that whereby Christ's righteousness is made ours? It is its being imputed to us. Rom. iv. 6. What is it to impute Christ's righteousness to us? It is God's accounting or reckoning it unto us, as if we had obeyed the law, and satisfied justice in our own persons, and dealing with us accordingly."

Again they say:

"Upon what ground, or foundation, is Christ's righteousness imputed to us? Upon the ground of his representing us from eternity, and our union with him in time."

This is the judicial act, in and by which sin is pardoned and the sinner accepted, and the legal state of the sinner changed. We are now prepared to see the absurdity of "W. M.'s" theory of imputation. According to him, there is nothing judicial in the whole transaction. Besides, what is still more fatal, upon this scheme, to the judicial character of the whole proceeding, is, that the act is completed by the sinner, who is justified, and not by the Judge. For, according to "W. M.," faith receives the righteousness bestowed by imputation. Now, however true it is that faith is the gift of God, still the act of God is incomplete until faith on the part of the sinner renders it efficient!! Can any thing be more absurd? and yet it would be the real state of the case, if the theory we combat were correct.

The truth is, there is a process in the justification of the sinner, and a distinction to be observed between an *interest* in Christ's righteousness, and that act of God—namely, imputation—by which it becomes *actually* and *legally* available. Christ, as the Covenant representa-

tive Head and Surety of all whom he calls and justifies, wrought out a righteousness for them; this is the original foundation of their interest in it. This righteousness is freely offered in the gospel, in which is "offered and conveyed"—"Christ, as clothed with all his offices, priestly, prophetic, and regal," as Brown, of Haddington, expresses it. This offer is accepted by faith, and the union is formed between Christ and the believer, and thus he has an *interest* in Christ's righteousness. Hence Calvin says:

"Faith receives that righteousness which the gospel bestows."—(Calvin's Inst., vol. ii., p. 326, Cal. Translation Society edition.) "Nay, its (faith's) only means of justifying consists in its bringing us into communication with the righteousness of Christ."—(Id.)

He says—same volume, p. 330:

"You see that our righteousness is not in ourselves, but in Christ; that the only way in which we become *possessed* of it, is by being made partakers with Christ, since with him we possess all riches."

Owen, speaking of the entrance into rest, Heb. iv. 3, says:

"It is faith that gives us *jus in re*, a right in possession, an actual, personal interest, both in the promises and in the rest contained, with all the privileges wherewith it is attended."

With reference to this rest, we all maintain that it is only by an interest in Christ that any have any title to that rest. "Come unto me, . . . and I will give you rest." Again, Owen quotes and adopts as his own, the language of Albertus Pighius:

"In him—Christ—therefore, we are justified before God; not in ourselves, not by our own, but by his righteousness, which is imputed unto us *now communicating with him*. . . . Being engrafted into Christ, fastened, united unto him, he makes his things *ours*, . . . interposeth his righteousness between the judgment of God and our unrighteousness. . . . But that our righteousness is placed in the obedience of Christ, it is from hence, that we being incorporated into him, it is accounted unto us as if it were ours." (Owen's Works, vol. v., p. 39, Lon. Ed.)

This righteousness in which the believer has thus an interest, as he is united to Christ by the indwelling of the Spirit and the instrumentality of faith, comes under the judicial cognizance of God, and is formally imputed, reckoned, and accounted theirs in law. In the language of Witsius:

"It is deservedly imputed to them, and placed to their account, just as what a surety pays for a debtor, or in his stead, is accounted as paid by him to the first creditor."—(Book iii., chap. viii., sec. 30.)

Again he says:

"To set the ground of that imputation in a clearer light, we must observe that Christ, according to the eternal counsel of the Father, not only undertook all these things for the elect, and fulfilled them agreeably to his undertaking, but also that the elect, before the righteousness of Christ is imputed to them for justification of life, are so closely united to him by faith, as to be one body. . . . Now, in virtue of this union or oneness, which the elect have with Christ by faith, they are accounted to have done and suffered in Christ, whatever Christ did and suffered for them.—(Id., sec. 30.)

Nor, let any one fear or say, as "W. M." so mournfully and need-

lessly does near the close of his article in the March number of the Reformed Presbyterian:

"That the important doctrine of imputation is frittered away, given up, and annihilated, . . . if to impute Christ's righteousness to one, means no more than to repute or *judge* him to have that of which he is already actually possessed."

We do not mean by imputation, the imputing or judging of one private person in regard to another, nor the mere acknowledging by the Father of the fact that the believer has this righteousness of Christ. But it is the act of the eternal Father and omnipotent Judge of all blotting out all sin, by setting down to the account of the believer that righteousness of Christ, which he has by his Spirit put into the possession of the believer, and which is not simply the cause, but the actual matter of his justification. As this act is the close of all that series of gracious dealings of God which is designed to effect the deliverance of the sinner from guilt and wrath, so it is the basis of that glorious series of God's dealings with his children, which shall result in the glorification and eternal blessedness of the justified. Let us listen to Turretin's opinion upon this subject. In answer to the objection that this doctrine of imputation was a mere figment, as "W. M.," in effect, says, that able and godly divine affirms:

"It does not lack rightfulness, for there is communion between us and Christ, which is a solid foundation of this imputation."—(De Justi., Ques. iii., sec. 8.)

We have already largely proved that our views on all the points involved in this discussion accord with the Scriptures and with the standard writers. We have only, in concluding our review, to quote from the writings of these and other authors in farther support of our views, and vindicate those writers whose sentiments have been either misapprehended or misrepresented by "W. M." We have great pleasure in producing the following extract from Boston,—who is without doubt "an able, orthodox, and standard writer," and who lived long "prior to the days of Dr. Wylie, of Philadelphia." (See Aug. number of the Reformed Presbyterian, 1858, p. 179:)

"You may conceive of the whole proceeding herein in this manner. The avenger of blood pursuing the criminal; Christ, as the Saviour of lost sinners, does by his Spirit apprehend him, and draw him to himself, and he by faith lays hold on Christ: so the Lord our righteousness, and the unrighteous creature unite. From this union with Christ results a communion with him in his unsearchable riches, and consequently in his righteousness, that white raiment which he has for clothing of the naked. Rev. iii. 18. Thus the righteousness of Christ *becomes his*: and, because *it is his* by unquestionable title, it is imputed to him; it is reckoned his in the judgment of God, which is always according to truth."—(Fourfold State, p. 236, Ed. Pres. Board.)

Witsius says: —

"The means by which we receive the righteousness of Christ, and justification depending thereon, is faith, and that only." (Book iii., chap. viii., sec. 47.)

Our readers may notice that these authors know nothing of imputation as a "donation." Calvin is quoted by "W. M." as teaching that imputation is a bestowment, and yet Calvin says:

"A man will be justified by faith when, excluded from the righteousness of works, he by faith lays hold of the righteousness of Christ, and clothed in it appears in the sight of God, not as a sinner, but as righteous. . . . And

we say that this justification consists in the forgiveness of sins, and the imputation of the righteousness of Christ.”—(Cal. Inst., vol. ii., pp. 303, 304.)

In his “Catechism of the Church of Geneva,” (Hartford ed., pp. 37, 38,) this eminently “able and orthodox” divine says in the answer to a query:

“Therefore it is of his mere mercy, and not from any respect to our works, that he (God) fully embraces us in Christ, and holds us accepted, by accounting that righteousness of his, which is accepted by us, *as our own*; and not imputing our sins unto us. In what manner, then, do you say that we are justified by faith? When by a sure confidence of heart, we embrace the promises of the gospel, then we obtain *possession* of this gospel. You mean this, then: that this righteousness is so to be received by faith as it is offered unto us, of God, in the gospel. Yes.”

Let the reader carefully note that Calvin teaches that the righteousness of Christ is offered in the gospel, and received by that faith which accepts the gospel offer. Indeed Calvin, Turretin, Witsius, Owen, and men of that stamp, had too much knowledge and sense ever to have a suspicion that *imputation* was donation. The use of the terms, “righteousness made ours,” communicated to us by Turretin and Owen, are to be understood not only in reference to the fact that they are reasoning against justification by works, and as designedly to teach that this “imputed righteousness” is not inherent, but wrought by another, namely, the Lord Jesus Christ; but they also mean to intimate that this righteousness is by imputation “made ours,” and “communicated to us” *in law*, as it is then, in and by that act, set down to our account, and the sentence of condemnation removed.

“W. M.” has misrepresented the views of Fisher and Erskine, with reference to imputation, as in his extract in the March number of the Reformed Presbyterian, p. 82, he has closed his quotation before the sense is completed. They—Fisher and Erskine—ask, “How are all mankind guilty of Adam’s first sin?” “W. M.” gives the answer, “By imputation.” Their next question is, “Upon what account is Adam’s first sin imputed to his posterity? On account of the legal union between him and them.” “W. M.” suppresses this, for it clearly proves that these divines did not teach that imputation *gave* the guilt of Adam’s sin to us! Brown, of Haddington, is treated in the same manner. In answer to the question, “How is the righteousness of Christ applied to us?” “W. M.” makes him say, “God imputes it to us, and we receive it by faith alone.”—(March Ref. Pres., p. 13.) Brown really says: “God gives and imputes it to us, and we receive it by faith.”—(Cat., p. 159.) Again, same page, in answer to the question, “Upon what ground is the righteousness of Christ imputed to us?” “W. M.” makes him say, “Upon the ground of his being our Surety and Husband.” He really says: “Upon the footing of our union to him as our Surety and Husband.”—(Ib., p. 160.) We do not know how to account for these *important* discrepancies. We quote from the edition of Robert Carter, New York, 1846, and have been informed by the publisher that his reprint was made from a standard Scottish edition. We notice another discrepancy. “W. M.” makes Brown describe the imputing of Christ’s righteousness to us, as, “to place it to our account, *that he may deal with us as righteous persons.*” He evidently means his readers to understand that

the imputation is in order to the dealing, &c., and, of course, must precede it. Brown says that by "God's imputing the righteousness of Christ to us," is meant, "His accounting it to us, as if we had obeyed the law, and satisfied the justice of God in our own persons."—(Id., p. 159.) To say the least, it seems strange that this eminent divine, as quoted by "W. M.," seems to favour his theory, while in each answer cited the statements plainly express our views on this subject.

In his attempt to fasten upon the editor of the *Covenanter* the charge of inconsistency in endorsing Lyford's "Instructed Christian," "W. M." is guilty of misapprehending the meaning of that author. Lyford—p. 138—asks:

"Is such a union between Christ and a believer necessary to salvation?" and answers, "Yes, because it is the ground of our partaking in all that Christ ever did and suffered."

Again, p. 140, he says:

"And with him, all that is his, is ours. . . . His righteousness, his Spirit, his victories, his graces, they are ours. . . . 'All things are yours,' because 'ye are Christ's,' because thou art one with him."

This author speaks of Christ's righteousness being "ours by imputation," in a forensic and legal sense, and this fully shows the entire accordance of the statements we have just now quoted from his work and the extract found in *March Ref. Pres.*, p. 86. Either the incapacity or the disinclination of "W. M." to understand this forensic use of the term, has led him to represent this author as teaching his theory of imputation. Modern authors are as clear and emphatic in their statements upon this subject as the older writers. Jas. Thompson, *Covenanter* minister at Quarewood, Scotland, has a note on p. 74 of a volume of discourses published at Paisley, 1808, from which we extract the following:

"Some consider it"—to impute—"as constitutive of a person's state, or making him either guilty or righteous. By this they consider all mankind as made guilty of Adam's first sin, Christ made guilty of the sins of the elect, and the elect made righteous in him. It never has such meaning when applied to God; but always signifies legally to sustain or account a person as righteous or guilty according to the state in which he exists, or the footing on which he stands. . . . God's imputing act does not put the believer in possession of Christ's righteousness; this is done when the believer unites himself to Christ by faith; but God's act follows faith, accounting and sustaining him as actually in that righteousness."

The late Prof. Andrew Symington, of Paisley, Scotland, in his "Elements of Divine Truth," pp. 174, 175, says:

"He (God) *does* not, he *cannot*, by a sovereign act, constitute the righteous guilty, or the guilty righteous. Whatever is imputed to any person by God, must previously, in one way or other, be his. . . . To *impute* is to *reckon*, to *account* to a person. Imputation is a legal act of God, declaring of a person what is true of him."

Dr. Hodge, of Princeton, in his commentary on Rom. iv., sums up his examination of the word rendered to impute, or count to, in these words:

"It is laying any thing to one's charge, and treating him accordingly. It produces no change in the individual to whom the imputation is made; it simply alters his relation to the law."



The same writer, in the "Biblical Repertory," April, 1860, states the matter clearly and conclusively:

"The principle that God's judgments must be according to truth, that if he pronounces a man guilty, he must be guilty; and if he pronounces a man just, he must be just, is indeed self-evidently true. It is, however, no less true, that the same man may be at the same time both guilty and not guilty, righteous and unrighteous. In other words, the terms guilty and righteous have each two distinct, recognised, and perfectly familiar meanings. They are used in a moral, and also in a forensic sense. A man, therefore, may be guilty in one sense, and righteous in another. God pronounces the ungodly righteous. This is the very language of the Holy Ghost. Should any one convicted of theft, or of any other crime, bear the full penalty of his offence, his moral character and ill-desert remain the same, but in the eye of the law he is righteous." It would be unjust to inflict upon him any further punishment. Justice, so far as his offence is concerned, is satisfied. In justification God pronounces us righteous, legally, not morally. His declaration is according to truth, because in the sense intended we are righteous. The demands of justice have been satisfied in our behalf."

We have done what we could to resist this first public, pointed attack upon this doctrine of justification; and conclude by expressing the hope that "W. M." will see and confess his errors, and with the full confidence that the Head of the church will enable us always clearly to understand this "*articulus stantis vel cadentis ecclesiæ.*" R.

#### MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Latakîyeh, March 2, 1860.

MR. EDITOR:—I think I have occasionally alluded in my published letters to Mr. Lyde's evangelistic enterprise among the Nusairîyeh, or Fellâhîn. Your readers may not take it amiss to be more fully informed what Mr. Lyde did, and with what result; as it is to be hoped that our mission will sustain an important relation to the same people.

We had the pleasure to become acquainted with Mr. Lyde last autumn; and a great pleasure it was, for he is a very lovable man, and earnestly devoted to the diffusion of the gospel of our Lord Jesus Christ; although in some of his views, inclining a little to High-Churchism. He is a clergyman of the Church of England, and has some property at home, besides a salary which he draws as fellow of a college in the University of Cambridge; and all his evangelistic labours have been undertaken and carried on almost entirely at his own private expense. At first he was connected—only as a volunteer, however—with the Jewish mission of the English Church in Palestine; but his inclinations leading him to attempt the introduction of the gospel among the Fellâhîn of Northern Syria, he left Palestine, and after a careful exploration of the whole country from Tripoli to Antioch and Aleppo, and mature deliberation on the claims and advantages of different localities, chose as the scene of his operations a village called B'hamra, situated centrally in a populous district of Fellâhîn, and six hours east of Latakîyeh.

Here, after surmounting obstacles maliciously thrown in his way

by the Turkish authorities in Latakîyeh, he purchased ground, erected buildings, and with the assistance of an Englishman and an Arab as subordinate teachers, opened a school. He boarded the scholars, in order to insulate them as much as possible from their people while under his tuition; and clothed them, because their parents would not do it. In addition to all this, he was expected to entertain at his table any of the Fellâhîn who chose to come to see him; so that it was no rare thing for ten or twenty of them to dine with him at one time. His school opened in 1853 or '54, and went on with various fortune, but for the most part prosperously; and notwithstanding occasional displays of opposition from the sheikhs of religion, gradually increasing for three years; when a trifling incident drew upon it a fierce persecution, which, after a short but sharp struggle, issued in the breaking up of the school, and Mr. Lyde's precipitate retreat from B'hamra.

The Fellâhîn have no temples. Over the sepulchres of some of their most distinguished dead are built little chambers, mostly terminating in a small dome. These are their places of devotion. They are called *Ziârat*—*visiting-places*—and there is at least one of them within reach of every village; and to it the villagers repair at certain times, not in companies, but privately, and after carefully looking round to be sure there is no one of a different religion within sight, perform their prescribed devotions. These *Ziârat* are for the most part conspicuously situated on some eminence which commands an extensive prospect, and being whitewashed with lime, arrest the attention from a great distance, and an almost universal accompaniment of them is a beautiful little grove of oak trees. Of course, these are nothing else than the "high places and groves" of ancient idolatry. Among the usages connected with the visiting-places, is that of placing within the little chamber pieces of green cloth, which in the course of time derive a wonderful degree of holiness from this sacred contact, and afterwards tearing strips off them to be worn as talismans; and these consecrated rags are supposed to have a powerful virtue in warding off disease and other evils.

One day some of Mr. Lyde's scholars came into the school with the talismanic rags tied about their necks. One of the boys, opportunity serving, profanely took the green strip off his own neck, and put it on the neck of a dog. This was, with the Fellâhîn, an act of impiety equal to what it would be among Christians to administer to a dog the most sacred rite of their religion, and could not fail to fill the people with alarm for the safety of their children, lest they should be utterly perverted to the Christian faith; while it gave those who had long cherished a secret hatred of the school a pretext for open hostility, and a means of making their opposition popular; and there were not wanting lying tongues to report every where that it was Mr. Lyde himself who had transferred the offending rag from the boy's neck to the neck of the dog; which was, indeed, the report of the matter which I every where heard among the natives during my tour in the mountains.

The way in which the sacrilegious deed was received in the school suggested to Mr. Lyde that perhaps the truths of Christianity were beginning to make more impression on the minds of some of the

scholars than he had suspected. Upon inquiry he found, as he believed, five lads convinced of the truth of the gospel, and ready to renounce the corrupt religion of their fathers. The Bible had been read for three years in the school, and he had taken occasion, not so much to explain its teachings, as to enforce those which were of themselves plain to the capacities of his pupils. But now he formed these five boys, in accordance with their own wishes, into a class of catechumens, and set about instructing them professedly, without reserve, and with great earnestness, in the truths of the gospel and the duties of a Christian life. This, of course, added to the excitement out of doors. The principal men of the district held meetings, and denounced the school. Parents began to take away their children. The school rapidly declined. He was assailed on all sides with reproaches and threats, and all kinds of insolent treatment. He had begun, some time before this, to repair, at an appointed hour, on the Sabbath, to the "visiting-place" of the village, for the purpose of instructing in the principles of Christianity any who chose to resort to him; and to make occasional visits to different parts of the district, with the avowed object of proclaiming the gospel. All this contributed to the exasperation of his enemies.

Soon the alienation became so general that there remained not one of the Fellâhîn disposed to speak a good word to him, or for him, except his poor catechumens, who durst not do it; and their hatred ripened into an armed demonstration against him and his school, of which my memory will not now serve me to give the particulars. Mr. Lyde was, at the time, in feeble health; and it was, no doubt, on this account, that the pressure of so great troubles on his exquisitely sensitive mind, gave so rude a shock to his intellect, that just when, by his firmness, he had gained such a point that, humanly speaking, he was almost within reach of victory, he suddenly lost all command over his own actions. Nothing remained for him but to retire, or rather be removed from the scene of his labours; and God only knows how much he suffered before he reached England; for there were none but strangers, and they but half-civilized, to care for him. The school was broken up, and the Fellâhîn triumphed in the thought that his affliction was a visible retribution divinely inflicted for his assaults on their religion. When he was gone, his five catechumens were assailed. They were derided, they were upbraided, they were beaten, they were threatened with death. They held out for awhile; but I am sorry to say that they all yielded at last, so far as to pronounce the formula of the Nusairîyeh faith. Truly, "God's way is in the sea, and his path in the great waters, and his footsteps are not known." We must remember that the oldest of the boys was but fourteen or fifteen years of age.

But another time came. The Fellâhîn are subjected to almost incessant annoyances from the Turkish authorities in Latakîyeh. When Mr. Lyde was among them, he had saved them a great deal of trouble from this quarter; sometimes by his good offices with the Turkish officers sent among them, but oftener by his good advice to the Fellâhîn themselves; and they severely felt the want of him in this respect when he was gone. The past year, partly on account of the heaviness of the taxes, which the lightness of the crops made absolutely distressing;

and partly on account of their ineffectual attempts to resist the payment of them, has been peculiarly calamitous to that district in which he had his school. He having in the good providence of God recovered his mental health, although still weak in body, made a visit to the scene of his former labours last October, shortly after we came to Latakīyeh. I went out with him to B'hamra, and staid two nights. So enthusiastically was he received by his old acquaintances, that one could hardly have believed that they were the same people that had sought his ruin three years before. When we came within sight of the village—the news of our coming had preceded us—every man and boy who had any thing in the shape of a gun fired a salute; the women greeted him with a kind of trilling shout—not unlike the cry of a screech-owl—which they execute on festive occasions, by clapping their hands on their mouths, while uttering a prolonged cry; the head man of the village “fell on his neck and kissed him,” while those of inferior rank kissed his hands; in the evening a band of gipsies serenaded his house; and on the next day the principal men of the district gathered to salute and welcome him. The people could find no language strong enough to express their welcome; they confessed their former ingratitude, and besought his forgiveness; they entreated him to come back to them, and leave them no more. Of course, all this, as an expression of cordial regard for him, or tolerant feeling towards his religion, must be set down at 0; nothing more; but they would, no doubt, gladly have had him and his school among them once more, even at the risk of having their children perverted to Christianity, for the sake of such outward advantage as they supposed his presence would confer in relation to their difficulties with the government. Time and adversity may, too, have abated somewhat of their hatred to him and his work; and I have no doubt that many of them have a partial conviction that the sore distresses of the past year are a divine judgment on them for their violent treatment of him; but we cannot be too cautious in trusting to the sincerity of a people nurtured in treachery.

He spent some ten days among them, and then came down to Latakīyeh and took his departure for Cairo, where he is occupied this winter in preparing a work on the Nusairīyeh. His feeble, and apparently declining health, will not permit him to resume his labours in B'hamra; but he intends re-visiting it in the spring, and spending a part of the summer there; and perhaps if he finds that he can do good by staying in his own house, and talking as his strength will bear it, to those who call on him, he may adopt it permanently as a summer residence, spending his winters in some more congenial climate.

Those who forgot that the kingdom of God is like leaven, may perhaps look on Mr. Lyde's enterprise as a failure. I have no hesitancy in pronouncing it a grand success. It may be that not one of the Fellâhîn is yet truly converted to Christ; still I think that no sober person, who knows personally Mr. Lyde's five catechumens, would pass a peremptory judgment that they are all destitute of saving grace. I am acquainted with them all, and I believe that they have all a real and full conviction that the religion of their people is an imposture, and that the only true religion is that of the gospel; and I think their deportment is as far above the average deportment of Fellâhîn, as that

of the well-educated children of Christian families in America is above that of their most profligate neighbours; while, notwithstanding their want of opportunities for improvement during the last three years, their acquaintance with the word of God would compare favourably with that of the youth of many Covenanter congregations at home. But supposing—what is not probable—that not one of them has experienced a saving change, still the gain far overbalances the cost. A great preparatory work is done. Very thorny ground has been broken up. Divine seed has been painfully sown, and watered with tears. The practicability of evangelistic effort among the Fellâhîn has been demonstrated; the prestige of their religion and of its sheikhs has, in one district at least, been greatly weakened; and at least some of those who were born and nurtured in that religion have been brought to see and confess its falsity. All this Mr. Lyde has, with divine help, already accomplished; and if he is spared to finish the book which he is now writing—and for which I know he has pretty copious materials—its publication will lift the veil off those mysteries of the Nusairîyeh religion which have for ages been guarded with such jealous care; and this very exposure, when the Fellâhîn themselves become aware of it, will do much towards the overthrow of the whole system; for secrecy is of its essence, and constitutes its main strength. He expended on his enterprise, out of his own pocket, many thousands of dollars; he sacrificed in it his health and strength; he faced for it the most bitter persecution; he showed that he really loved the debased and hateful people in whose interest it was undertaken, by enduring from them all kinds of injuries without complaint, and by coming back to inquire for their welfare, after they had ignominiously driven him away; and who can doubt—even if no result had yet been seen—that his work will abide? I cannot. God has said, “Them that honour me, I will honour.”

Before we opened our school, one of his five boys came down to us—the one who put the rag on the dog’s neck—desiring to be taken under tuition with us; but he did not seem to find our atmosphere very congenial, and in the course of five or six weeks returned to the mountains; which we did not regret, as he was not of a very engaging turn. Soon after two others came; one of them twelve or thirteen, and the other sixteen or seventeen years of age. These are pleasant well-disposed boys, and I have not discovered in them any ill behaviour. They are reading in the Bible, and studying grammar, show a great eagerness in the acquisition of knowledge, and are always somewhere about the head of their class. One of them is supported at Mr. Lyde’s expense, and the other at ours. We cannot very well afford this; but when he came down to us, we could not find it in our hearts to send him back to the polluting companionship of his friends. There is in the mountains another of them, a very amiable little fellow, who would gladly come to our school, and in doing so would meet with no opposition from his friends; but we cannot afford to take him. Another—said to be the best of the five—is also exceedingly desirous to be with us, and Mr. Lyde would willingly bear his expenses, for a time at least; but his friends will not let him out of their sight. Mr. Lyde, when last in the mountains, could hardly get an interview with him but in the presence of a spy.

Our work is growing on our hands. In our school we have two teachers, and more than thirty scholars. Besides this, Mr. Beattie and I have each of us a class of young men learning English. Our audiences on the Sabbath are upon the whole increasing, although too fluctuating as yet to be counted. Last Sabbath we had some five or six, besides our two teachers, and two servants, and the two boys from the mountains. The three or four thousand Greek Christians of the town are too much divided by mutual animosities to oppose us with a united front. Judging by present appearances, we are not likely to have much time to spend outside of the town till we are re-enforced. Latakîyeh is surrounded by a heathen population large enough to give employment to as many missionaries as our church is likely soon to send out.

Remember us all to your family; also to Mr. Sproull; and to all the friends, both in Allegheny and Philadelphia.

Yours in the gospel,

R. J. DODDS.

#### EMANCIPATION SAFE AND PROFITABLE.

Interested newspapers, multitudes of enemies of the coloured race, politicians and others, and some very easily-deceived emancipationists, persist in thinking, or, at least in asserting, that liberated slaves will not work, will deteriorate, will live lawlessly, lapse into barbarism, and hence, that the immediate emancipation of the slaves in the United States would be a curse to the country, and an injury to the slaves. They appeal to the results of emancipation in the British West Indies. Their appeal is admitted; but when the case is investigated, is very far from being sustained. On the contrary, it is reversed. We find an accumulation of testimony on this subject in the late work of Mrs. Child—noticed in a subsequent page of our number—and from which we take a few extracts, hoping that our readers, if they feel any need of further satisfaction on this subject, will procure the tract itself. The author shows that in every respect, emancipation has been a blessing to the slaves and to the islands.

*I. Pecuniarily.*—The evidence on this subject is most ample, while it is admitted that, for a time, and owing to peculiar circumstances, for which the planters had themselves to blame, apparent exceptions might be found. In the time of slavery,

“Nearly the whole of the sugar estates were owned by absentees, the greater part of whom never set foot in the island. This involved the necessity of hiring managers and attorneys to look after the property. The Rev. Henry Bleby, who was a missionary in the West Indies before emancipation, and has resided there ever since, says:—‘Let us look at the condition of a West India estate under slavery. There were four or five hundred slaves. True, there was little expended for their food; but their masters had to supply them with so many yards of cloth a year, and several other small articles. That was one item of expense. Then, to superintend the labour of these slaves, there must be four book-keepers, as they were called; one to superintend the still, another the boiling-house, another the cattle on the estate, and another, sometimes two or three others, to superintend the people in the field. All these had to be fed and salaried. Then there was the overseer, with his harem, living at considerable expense out of the estate, and at a high salary. Over all these was the attorney.

who took his commission out of every thing the estate produced, and lived in the great house with his servants and harem. Then there was the proprietor living with his family in princely style, in France or England. All this was to be drawn out of one produce of one estate! I should like to know whether there is any property that would not be brought to ruin, with so many living upon it, and out of it.'

"With such drains upon their income, the proprietors were, of course, obliged to borrow money continually. Year after year, a gambling game was carried on between them and the merchants of London. The merchant would advance money to the planter, on condition that all the produce of the estate should be consigned to his house, and that whatever was needed on the estate, in his line of business, should be bought of him. The merchant charged what price he pleased for his own articles, and took what commission he pleased for selling the produce. 'Thus,' says Mr. Bigelow, 'the planter's candle was burning at both ends.' If there was a hurricane, or a severe drought, or an insurrection of the slaves, which caused a failure of the crops, the proprietor was obliged to mortgage his lands to get the necessary supply of money. Thus a great many of the estates passed into the hands of British merchants, and had a heavy interest to pay in addition to other expenses."

Now there is in most of the islands a very different state of things. An intelligent American, who visited the West Indies three years ago, speaking of Barbadoes, says:

"In this island, there can be no doubt whatever, that emancipation has been a great boon to all classes. The estates are much better cultivated, and more economically. Real estate has increased in price, and is a more certain and advantageous investment, than in the time of slavery. The proprietor of an estate, containing three hundred acres of land, twelve miles from the shipping port, informs me that the estate, during slavery, required two hundred and thirty slaves, and produced on an average, one hundred and forty hogsheads of sugar. It is now worked by ninety free labourers, and the average product the last seven years has been one hundred and ninety hogsheads. During slavery, this estate was worth £15,000, (\$72,675;) under the apprenticeship, it was sold for £25,000, (\$121,125;) the present proprietor purchased it a few years ago, for £30,000, (\$145,350,) which I have no doubt he could obtain for it at any moment. I could multiply instances, where the results have been similar."

The Edinburgh Review gives a summary of the state of things in 1854 in most of the colonies. We abridge:

"*Barbadoes.*—In ten years, 'between 1842 and 1852, increase of sugar exported, is 27,240 hogsheads.' The report for 1851, states, 'There has been more sugar shipped from this island this year, than in any one year since it has been peopled; and it is a remarkable fact that there will be more labourers' sugar made this year, than previously. By labourers' sugar is meant that raised by the negroes on their own patches of ground, and sent to the proprietor's mill for manufacture.' The report for 1853 announces 'vast increase in trade. So far, the success of cultivation by free labour is unquestionable.'

Report for 1858:—‘A great increase in the value of the exports.’ *Bahamas*.—In 1851, the Governor reports, ‘a great and important change for the better,’ in the condition of the people; which he mainly attributes to ‘improved education.’ The rapidity with which these islands are advancing is indicated by the fact that the exports and imports increased in one year, from 1854 to 1855, £102,924, (\$498,666.78.) *Grenada*.—Returns in 1851 and 1852, show an increase of trade, amounting to £88,414, (\$428,355.83.) Report of 1858: ‘Contentment appears to pervade all classes of the community.’ ‘A proprietary body, of considerable magnitude and importance, has already risen from the labouring class.’ ‘State of the finances most satisfactory.’ ‘A greatly extended surface is covered by sugar cultivation.’ *Antigua*.—Reports for 1858:—‘Satisfactory evidence is afforded, by the Revenue Returns, of increase of trade and mercantile business, consequent upon the revival of agricultural prosperity.’ *St. Kitts*.—Report for 1856:—‘A larger quantity of sugar is produced now than in the time of slavery.’ *St. Lucia*.—Report for 1853:—‘At no period of her history, has there been a greater breadth of land under cultivation, than at the present moment.’ Between the four years ending 1842, and the four years ending 1856, the increase of sugar exported was 1,803,618 pounds. *Tortola*.—This island, under slavery, exported 15,559 cwt. of sugar. Now it exports none at all. But the change is wholly an advantage. It is remarkably well adapted for the raising of stock. ‘The people, with few exceptions, are owners of cattle, which they dispose of to great advantage.’ ‘The labourers appear fully sensible of the advantages of education to their children, and the latter manifest a great desire to benefit by the opportunities offered them.’ *Trinidad* is highly flourishing. In 1852, the crop was the largest ever shipped from the island; and it has been extending since. The whole trade greatly increased since slavery. The report for 1853 speaks of ‘marked improvement in the cultivation of the sugar estates.’ Export of sugar rose from an average of 310,797 cwt. under slavery, to 426,042 cwt. in the seven years ending 1854.”

Of the first-mentioned island it is said by Dr. Davy:

“Sometimes, a single fact will prove more convincing than a multiplicity of arguments. I will state one fact, of which I am assured on the best authority. *The value of land in Barbadoes is so much increased since emancipation, that an estate will now sell for as much as it did formerly, when the slaves necessary for its cultivation were included in the purchase.* Who would have believed this to be possible, before slavery was abolished?”

*Jamaica* has been the scene of most of the apparent exceptions, which are amply accounted for in this tract. Yet even here every thing was promising until the abolition of the differential duty in England upon the West Indies; and now, a new era has begun: and the prospect is encouraging that this fine island will soon be found in the enjoyment of its share of the general prosperity. Mr. Bigelow, of New York, said in 1850:

“I made extensive inquiry, but I did not find a man upon the island who regretted the Emancipation Act, or who, if I may take their own professions, would have restored slavery, if it had been in their power.”



2. *Society*.—On this point the testimony is even more full. We give but one statement. Dr. John Davy, brother of the celebrated Sir Humphrey Davy, wrote thus in 1846:

“I could wish that those who still approve of slavery, or who may consider it a necessary evil, would pay a visit to the West Indies, especially to this island, and witness the effects of emancipation. I am much mistaken if they would not go back satisfied that the abolition of slavery has here been, in every respect, advantageous; to the negroes, to the planters, and to the population generally. I have been in Barbadoes very nearly a year, and I have conversed on the subject with proprietors of estates, who formerly owned slaves, with merchants, and with coloured people, who had been slaves. Among them all, there seemed to be but one feeling; that emancipation was a blessing, and that were it possible to bring back slavery, all would be opposed to it. Prior to abolition, from what I can learn, crime of every kind was more prevalent; especially robbery. Then, there was always at large a certain number of runaway slaves, who supported themselves by nightly depredations, and, occasionally collecting into large parties, broke into and plundered the houses of the opulent. Since the abolition of slavery, I have not heard of the murder of a white man, *nor of any instance of revenge* taken by the liberated for cruel treatment inflicted before liberation. I have not heard of any instances of house-breaking, or of robbery, except of a petty kind, commonly designated as pilfering. The security, as to property, in which the opulent live here, is remarkable. But it is not surprising, when we reflect on the easy condition of the people generally. Want is almost unknown; *beggars are almost unknown*; yet there are no poor laws, and no provision made by law for the support of paupers.”

3. *Morality, &c., in the case of the Slaves*.—We include in this heading the entire condition of the emancipated slaves. The same writer says:

“Now let us compare the moral condition of the population with what it was previous to emancipation. It is admitted that, in the time of slavery, planters, attorneys, managers, merchants, etc., were licentious. Concubinage was common, and not held in discredit. There was a looseness of conduct and conversation, which could not fail to have an injurious effect on the mind. Youth was particularly exposed to this degrading and enervating influence, when there was no check to indulgence, no call to exercise control; when too often a gentleman's house was a kind of brothel, and when instances occurred of planters keeping in slavery their own offspring by slave mothers. From what I have seen and heard, the higher classes of the white population now appear to be exemplary in their conduct. A natural change has also taken place with regard to the emancipated race. Formerly, a coloured woman esteemed it an honour to be the kept mistress of a white man. Now, she considers it disreputable; and few such connexions are found. Marriage is more common among the black and coloured people. The understanding is, that marriage is right, and concubinage wrong. There is still a good deal of irregular connexion among them; the marriage tie is loose, and the senses little under the control of principle. But these remarks apply to the *older* portion of the population, whose habits were formed in slavery, when the marriage ceremony was not permitted, and when chastity was not

known, even by name. I believe they do not apply to the rising generation, a certain proportion of whom have come under the influence of moral and religious training. The children of the labourers manifest great facility in learning at school; and the men have great aptitude in learning whatever they take an interest in, belonging to their trades and occupations; such as the use of implements in husbandry, and improved methods in the useful arts."

Rev. Mr. Bleby says:

"As for the moral condition of Barbadoes, I believe the criminal statistics, for the last five or six years, would compare, without disadvantage, with any country under heaven. We seldom hear of any thing like serious crimes. Intemperance is not prevalent among the people. I have a membership of seventeen hundred coloured persons, and, during the last two years, I have not had one single case of intemperance reported to me. Every Sabbath our churches are crowded with people anxious to receive instruction. I know of no people in the world who will make such efforts, and exercise such self-denial, to obtain education for their children, as the people of Barbadoes. One of my coloured church members had just finished manufacturing his little portion of sugar, grown on part of the half-acre of land on which his house stood, and on which he raised provisions for his family; and he brought me six dollars in advance, as school fees for his four children the next twelve months. It is the only instance I ever knew of a man in *his* condition pre-paying the education of his children for a year. It is a falsehood that emancipation has failed to improve the condition of the coloured race. Throughout the West Indies, in every island, the condition of the people is incomparably superior to what it was in slavery. Some say if it has not ruined the labourers, it has ruined the planters. I deny that statement, as plainly as I deny the other. Emancipation proved a blessing, instead of a curse, to the proprietors."

The coloured people, moreover, are not wanting in industry.

Dr. Davy states "that three-fourths of the labourers in Antigua had cottages of their own, and small freeholds. Small as that island is, there were, at the time he wrote, about eighty-seven villages, all built by emancipated labourers, near the estates on which they were formerly chattels." He says:—"It is a mistake, often committed, to suppose the African is by nature indolent, less inclined to work than the European. He who has witnessed, as I have, their indefatigable and provident industry, will be disposed, perhaps, to overrate, rather than underrate, the activity of the negroes." In 1857, the Governor of Tobago published this statement:—"I deny that the peasantry are abandoned to slothful habits. On the contrary, I assert that a more industrious class does not exist in the world; at least, when they are working for themselves."

In answer to the objection that in Jamaica sugar is not produced by the labourers, we find this well accounted for:

"Pro-slavery writers declare that these negro farmers have not raised five pounds of sugar a year for exportation. But does that prove they are lazy? Where butter is 37½ cts. a pound, eggs from

three to five cents a piece, onions  $12\frac{1}{2}$  cts. a pound, and other provisions at the same rate, they can turn their land to better account than to enter into competition with sugar makers."

Mr. S. B. Slack, an old native resident of Jamaica, writes thus to Mr. Tappan in 1858: "With few exceptions the planters now acknowledge that emancipation was a blessing. Some soreness was felt at the commencement; and it was manifested in the injudicious acts of ejecting labourers from the cottages they had occupied since infancy, and destroying their provision-grounds, which led them to purchase freeholds of their own, and thus become independent of their labour on the estates. But if the negroes are as lazy as they are represented, how is it that in the construction of a new road across the island more labourers can be obtained than are required? How is it that the Water Works Company are sure to have competitors for employment? How does it happen that the Railway Company are equally well off for labour? The answer is, because the labourers are liberally and punctually paid; and they are willing to work, when they are sure to obtain the reward." Sir Charles Grey, who was Governor of Jamaica in 1850, says:—"There are few races of men who will work harder, or more perseveringly, than the negroes, when they are sure of getting the produce of their labour."

They have otherwise improved their state:

"The Free Villages, which have sprung up since emancipation, are described by all travellers as a new and most pleasing feature in the scenery of the West Indies. In the days of slavery, labourers generally lived in thatched hovels, with mud walls, thrown together without any order or arrangement. A few calabashes, a water jar, and a mortar for pounding corn, mainly constituted their furniture. As the women were driven into the fields to toil early and late, they had no time for household cleanliness. These negro dwellings looked picturesque in the distance, nestling among palm-trees and tamarind groves; but, like slavery itself, they would not bear a close inspection. As you came near them, the senses were offended by decaying vegetables, and nauseous effluvia. Now, the labourers live in Free Villages, regularly laid out. The houses are small, many of them, built of stone or wood, with shingled roofs, green blinds, and verandahs, to shield them from the sun. Most of them are neatly thatched, and generally plastered and white-washed outside and in. They now have looking-glasses, chairs, and side-boards decorated with pretty articles of glass and crockery. Each dwelling has its little plot of vegetables, generally neatly kept, and many of them have flower-gardens in front, glowing with all the bright hues of the tropics. In 1843, Mr. Phillippo said that, by a rough estimate, the number of these villages in Jamaica was about two hundred, and the number of acres of land purchased was not less than 100,000. It was estimated that in the course of four years the emancipated apprentices had paid £170,000 (\$823,650) for land and buildings. And that was done when wages were from eighteen to twenty-four cents a day, out of which they boarded themselves! And these were the people who, the slaveholders were so sure would 'skulk in the woods, and live on yams,' rather than work, after they ceased to be flogged! The names of these villages give pleasant

indication of the gratitude of the coloured people toward their benefactors. They are called Clarkson, Wilberforce, Buxton, Brougham, Macaulay, Thompson, Gurney, Sligo, etc. The names given to their own little homes have almost a poetic interest, so touching and expressive is their simplicity. The following are samples:—"Happy Retreat;" "Thank God for It;" "A Little of my Own;" "Liberty and Content;" "Thankful Hill;" "Come and See."

Mr. Tappan says:—"Wherever I went in the rural districts, I found contented men and women, cultivating sugar cane, and numerous vegetables and fruits, on their own account. Their neat, well-furnished cottages compared well with the dwellings of pioneers in our country. I found in them mahogany furniture, crockery and glass ware, and shelves of useful books. I saw Africans, of unmixed blood, grinding their own sugar cane in their own mills, and making their own sugar. I attended a large meeting called to decide the question about inviting a schoolmaster to settle among them. There was only one man who doubted the expediency of taking the children from work and sending them to school. One said: 'My little learning enabled me to see that a note, given to me in payment for a horse, was not written according to contract.' Another said: 'I should have been wronged out of forty pounds of coffee I sold in Kingston, the other day, if I hadn't known how to cipher.' Another said: 'I shall not have much property to leave my children; but if they have learning, they can get property.' Another said: 'Those that can read will be more likely to get religion.' All these people had been slaves, or were the children of slaves. I saw no intoxicated persons in Jamaica; and when it is considered that every man there can make rum, it strikes me as very remarkable."

These are specimens taken from a very large mass of evidence from the highest sources as to the success of emancipation, even in these islands. Certainly, it would not be less successful in this country. And let it be remembered that we here take the opposer and the doubter on their own ground. If they will not do right, unless it will *pay*, they may now know that it will pay. Better men will think that under the government of King Almighty, All-wise, Gracious, and Faithful, right-doing must always come out better at last than wrong-doing. The importance of the subject is our apology for lengthened extracts. They will repay study.

## MISSIONARY CORRESPONDENCE.

Lataktyeh, April 20, 1860.

DEAR BRETHREN:—It is some time since we received yours of the 14th February. We were glad to know that all ours had been received.

We have little that is new or interesting to communicate. Our labours are very much of a routine character, and our difficulties are only such as are incident to missionary labour every where. Our audiences on the Sabbath are rather increasing, but still very small. Our school is still prospering, and enjoying a good reputation. Great efforts against it have been made by the clergy, but without much success. They succeeded in taking away a few of the smaller scholars; but their parents, after having tried other schools and found that their children learned nothing, pleaded with us to take them back again, which we are in no haste to do. I think we have thirty scholars, or more. Our opportunities of private intercourse with the people are increasing, and we are gaining more and more facility in the use of the language. Our sales of books have been encouraging. Up

to this time we have sold about thirty dollars' worth,—not all, indeed; but the larger part of them, religious; and the sale even of scientific books, or any sort of secular literature, (provided it be innocent,) is useful; for it is done in defiance of the priests, and of the “old fogies” among the laity, who do not like that any book should be bought from “heretics,” and so tends to wear away the *prestige* of these two classes, who are our main enemies.

Our two Nusairîyeh boys are still with us, and doing well. I really think Hamûd, the larger boy, is a good boy; of Yûsif, the smaller boy, I do not know so much, for he never speaks on religious subjects, except when spoken to; but he is a smart boy, and perfectly well behaved. Their presence in the school is very useful to us; for when they are reading the Scriptures in the school, they ask what questions they please, and the teacher explains to them as much as he pleases, and nobody finds fault with it, for the boys are considered as belonging to us; and by this means the other scholars have an opportunity of hearing instruction, which, if addressed directly to themselves, would at once occasion their being taken away from the school.

Many of the more intelligent of the young men that are growing up in the town now, are perfectly well convinced of the absurdity of many of the superstitions of the Greek Church; but I am afraid there is a danger of their lapsing into infidelity. May the Lord direct them to the truth as it is in Jesus!

Mr. Lyde, with whom I have endeavoured to make our people acquainted through the Covenanter, was released from his labours on the 1st of this month. He had, two or three weeks before, been attacked with hemorrhage of the lungs in Cairo, when almost ready to set out for Latakîyeh. For a time his life was despaired of. However, he so far recruited as to be able to go down to Alexandria, with a partial hope of coming on to this place. But the journey to Alexandria was too much for him; he began at once to droop, and in two days terminated a more than ordinarily troubled life, by a most peaceful and triumphant death. His missionary career was a bold one, and as glorious as it was bold, and it came to a glorious end. I am informed by Mr. Lansing, who was with him from his arrival in Alexandria till his decease, that in his last will he made a bequest to our mission. I have not yet been informed of it officially, and I am not very sanguine about it; for it is not always easy, under English law, to secure bequests for charitable purposes. But however it may turn out, the thing is characteristic of the man, and shows that having loved the poor Nusairîyeh, “he loved them unto the end.”

We hope that before this reaches you, you will already have despatched a favourable answer to our application on behalf of the Nusairîyeh boys. There are two of them in the mountains, who ought to be with us. One of them, Selîm, is—or at least some short time ago was—under no constraint, and would have been with us before this, but we could not afford to take him, and would not let him come. The other, Hassan, is under the most strict and oppressive surveillance, and, I believe, earnestly desires to be with us; and if he should manage to break off from his friends, how could we turn him away? It was the intention of the late Mr. Lyde, if he had been spared, to support both Hamûd and Hassan till they should have completed their

education. Whether he made any provision for them in this sense, in his will, we are not informed. He intrusted us with money for Hamûd's benefit before he went to Egypt, and enough of it yet remains to support him for about three months longer. If we have not then received from you an answer favourable to our suggestion, what shall we do? We cannot send him back to the mountains,—especially now that he is within about a year of being able to teach a school for us; and we cannot bear the expense of his maintenance, as we are now maintaining Yûsif. We think that even if you find it necessary to hesitate in adopting in its fulness the measure which we suggested, or to delay for any considerable time your action on it, or to reject it altogether, it would be well *at once* at least to make such provision for these four boys, who have already been so far enlightened and so greatly estranged from the wild manners of their kindred, at so great expense, that they may not be thrust back into the darkness and filth of Paganism.

The new and improved Arabic translation of the New Testament—in two editions, a large one with references, and a small one (pocket size) without references—is now in the hands of the binder.

We are all well, and all join together in love to you. Grace be with you all.

R. J. DODDS.

#### PITTSBURGH PRESBYTERY.

This court held its spring meeting in Londonderry, Ohio, April 25th and 26th. There was a general attendance of members, and the business was transacted with the utmost harmony. The following were the principal items:

1. **NEW CONGREGATIONS.** The minutes of the commission to organize a congregation out of Perry, Oil Creek, and adjacent missionary stations, were laid on the table and approved. The commission had performed the duty for which it was appointed. Rev. S. Sterritt, having taken the regular steps, demitted the Little Beaver part of his charge; the demission was accepted, and Little Beaver, with the Rochester missionary station annexed, is recognised as a congregation. Rev. W. Slater in like manner demitted the Middle Wheeling branch of his congregation, and this is also recognised as a new congregation.

2. **RULES OF PROCEEDING IN PRESBYTERY.** The following rules were adopted, and the Clerk is instructed to have one hundred copies printed for the use of members:

- 1st. This court shall hold two stated meetings annually.
- 2d. The moderator, or, in his absence, an alternate previously appointed, shall, at the stated meetings of Presbytery, preach a sermon, and constitute the court.
- 3d. The court, being constituted, shall ascertain its members, the clerk recording the names of ministers present, and those of the ruling elders delegated by their respective sessions.
- 4th. A moderator and clerk shall be appointed. The minutes of the preceding meeting shall be read, and, if necessary, corrected.
- 5th. Absentees during the preceding meeting shall be asked the reasons of their absence.
- 6th. Ministers and probationers who may have received appointments, shall be interrogated as to their fulfilment.

7th. The moderator shall appoint the following standing committees, viz. 1st. A Committee on Unfinished Business. 2d. A Committee of Supplies. 3d. A Committee on Discipline. 4th. A Committee on Sessional Books. 5th. A Committee on Finance: each to consist of two ministers, and one ruling elder.

8th. Papers shall be called for, numbered, and, as far as practicable or necessary, read and referred to proper committees to report thereon. Appeals, complaints, and references, referred to the Committee on Discipline, shall be reported only as to their completeness and readiness to be acted upon by the court.

9th. The Committee on Unfinished Business shall report in order, the items which they find on the minutes, and these shall always be disposed of before attending to business *de novo*.

10th. No motion shall be debated until seconded, and then stated from the chair. Motions shall be written at the request of any member.

11th. An amendment to a motion shall always be in order, and shall be decided before the main question. But no substitute shall be admitted without leave of the court.

12th. Members speaking shall address the moderator, and without special permission no one shall speak oftener than twice on the same motion.

13th. The moderator shall take the chair, at the hour to which the court stands adjourned, call the members to order, constitute with prayer, state the business before the court, keep the speakers to the point, appoint members of committees—give, when the court is equally divided, the casting vote—and decide on all questions of order. He shall not take part in any discussions, nor propose any motion, without leaving the chair.

14th. Any member may appeal from the decision of the moderator on a point of order. The court shall sustain or revoke the decision without discussion.

15th. No member shall retire from court without permission from the moderator.

16th. The clerk shall faithfully record all the proceedings of court, call the roll at the commencement of each sederunt, marking the absentees, and give extracts from minutes, when so directed by Presbytery. He shall also, during the session, furnish ministers and probationers severally with a copy of their respective appointments, and forward, as soon as practicable, to each vacant congregation, a list of the days on which, and the persons by whom, they may expect supplies.

17th. The yeas and nays shall be recorded at the request of any two members.

18th. These rules may be amended at any stated meeting; and the operation of one or more suspended, *pro-re-nata*, by the concurrence of a majority of the members.

3. LICENSURE OF CANDIDATES. Messrs. J. L. M'Cartney and J. O. Baylis, certified as having completed the course of study prescribed in the Seminary, were, after examination, licensed to preach the gospel.

4. STUDENTS OF THEOLOGY. Samuel M. Stevenson and W. H. Barber were taken under the care of Presbytery as students of theology; the former having spent the late winter in the Seminary, is received as a student of the second year; the latter having a year to spend in college before he graduates, as appeared from a statement from Professor Newell, is required to complete his literary course.

5. THE OBSERVANCE OF DAYS OF FASTING AND THANKSGIVING, AND THE PERFORMANCE OF THE DUTIES OF FAMILY VISITATION AND CA-

TECHISING. To inquiries respecting these duties, the answers were in general satisfactory.

6. PRESBYTERIAL VISITATIONS. Arrangements were made to have all the congregations under the care of Presbytery visited once a year.

7. SUPPLEMENT TO SALARIES. Springfield and Brownsville congregations were supplemented. It was distinctly expressed in Presbytery that, as the design of this disposition of missionary funds is to assist and encourage weak congregations at the beginning of a pastoral settlement, its continuance is not to be expected, especially where the deficit of salary is from the want of will, and not of ability, on the part of the people.

8. MONEY RECEIVED FROM MISSIONARY STATIONS. The following sums were reported as received:

From Rochester, \$11; from Wellsville, \$16; from Perry, \$10; from Oil Creek, \$10; from French Creek, \$4; from Bull Creek, \$7.

9. APPOINTMENTS. A list of appointments was reported by the committee, which was adopted, and is published in the last number of the Reformed Presbyterian.\*

10. TREASURER'S REPORT. The Treasurer submitted the following

1859.		DR.	
Nov. 3.	Balance in treasury, per last report,		\$57.27
Dec. 7.	Cash from Union and Pine Creek Congregation,		11.50
	30. From Samuel Henry, Wilkinsburgh,		2.00
1860.			
Feb. 28.	From Wm. Brown, Treasurer of Synod's Domestic Mission Fund,		125.00
Apr. 23.	From Female Missionary Society of Pittsburgh and Allegheny Congregation,		50.00
	From Salt Creek Congregation,		27.00
	From Rehoboth Congregation, viz., Mahoning, 33 cents; Piney, \$1; Sandy, \$8.73,		10.06
	From New Alexandria, Clarksburgh, and Greensburgh Congregation,		25.00
	From a female friend of missions, of Union and Pine Creek Congregation,		25.00
	From Monongahela Congregation,		16.00
	From Springfield, &c., Congregation,		30.50
			\$379.33
1859.		CR.	
Dec. 27.	By cash to order of J. J. M'Clurkin, supplement to salary in part,		27.00
1860.			
Feb. 1.	To J. K. Faris, per order of Presbytery,		41.75
	29. To Rev. T. M. Elder, supplement to salary,		37.50
	To Rev. J. J. M'Clurkin, balance of sup. to salary,		10.50
Apr. 23.	To Rev. J. J. M'Clurkin, supplement to salary,		37.50
Carried forward,			\$154.25

\*Presbytery omitted to appoint an interim committee. Any further appointments needed will be made by the late committee.—Ed.



	Brought forward, . . . . .	\$154.25
Apr. 23.	To Rev. T. M. Elder, supplement to salary, . . . . .	37.50
	To Rev. J. Crozier, per order of Presbytery, . . . . .	6.00
	To Rev. T. Hannay, " . . . . .	4.00
	To Rev. J. A. Thompson, " . . . . .	79.00
	To Rev. J. Newell, " . . . . .	5.00
	To Rev. D. M'Kee, " . . . . .	26.00
	Balance in treasury, . . . . .	67.58
		\$379.33

Presbytery adjourned to meet in Allegheny, on the last Tuesday of October, at 7 o'clock, P. M.

### ILLINOIS PRESBYTERY.

#### EXTRACT OF MINUTES.

Presbytery met at St. Louis, May 23d. There was a large and general attendance. Robert Hutcheson was received as a constituent member on certificate from Lakes Presbytery.

A call by Lind Grove, on D. M'Kee, was sustained, and Clerk ordered to furnish it. A. C. Todd and D. F. Wilson, J. Dougherty alternate, were appointed to install Dr. Roberts. The moderation of a call was granted to Clarinda. R. Johnson was installed in Vernon, Nov. 7th, 1859. W. F. George was installed in Churchill, March 5, 1860.

The congregations of Bethel, Old Bethel, Elkhorn, Bloomington, Sharon, and Rehoboth, have been visited, and found in a healthful condition, except some neglect in Bethel in attending fellowship meetings, and in Rehoboth a large arrearage of salary.

Presbytery received a communication from the Clerk of Rochester Presbytery, transmitting their action respecting R. Johnson, as published in their minutes for Oct. 12th, 1859, and dismissed the paper for the following reasons:

1st. The extract from the minutes of Rochester Presbytery, transmitted by the clerk, does not present a formal complaint, on which this court can act, but is simply a resolution to complain.

2d. Said extract is not sufficiently specific to warrant us in founding any action upon it.

3d. Had the charge been formally presented before this court, and fully established by testimony, there is, in the judgment of this court, good reason to doubt that the acts charged are, under the circumstances, relevant to censure. A minister of the gospel carries his broad commission with him wherever he may go, and wherever invited by the session of a congregation where he may providentially sojourn for a time, may preach and baptize, as the case may be. Matt. xxviii. 19. Finally, this Presbytery deem the course of the Rochester Presbytery reprehensible, and in violation of the rule of brotherly kindness and charity, in publishing their charges against Rev. R. Johnson throughout the church, before their resolution was presented before this court, and the accused had the privilege of explanation and defence.

A memorial was received from Clarinda, setting forth the facts of

the ordination and installation of officers in that congregation, which were held invalid at last meeting.

Presbytery re-considered its action, and sustained the above ordination, &c. While taking this action, Presbytery highly disapproves of, and reprehends the manner in which Session acted in the premises.

Presbytery resolved that ordained ministers of the Reformed Presbyterian Church, preaching by appointment in our missionary stations, are authorized to administer baptism to the children of members in regular standing.

The sermon before Presbytery was delivered by the Moderator, J. M. M'Donald, from Colossians iv. 17: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Doctrine—ministers of the gospel should perform with care and fidelity the duties of their office:—I. Because of its dignity. II. Because of the greatness of the work. III. Because of the consequences of neglect. The dignity of their office appears—1st. In their being representatives of Christ. 2d. In their solemn induction into office. 3d. In the qualifications requisite to the office. 4th. In its being the ministry of the Spirit. II.—1st. The work is the conversion of souls. 2d. The edification of the church. 3d. The defence of the gospel. 4th. The reformation of society. III. By neglect. 1st. Souls are ruined. 2d. Guilt is incurred. 3d. The church is disgraced. 4th. They lose the reward of the faithful ministry.

Presbytery adjourned to meet in Sharon, Iowa, on Wednesday, Oct. 3d, 1860, at 10 A. M.

Sessions are required to have their minutes forwarded for examination at next meeting.

J. M'CRACKEN, *Clerk.*

#### SCALE OF SUPPLIES.

J. C. K. Faris—1st and 2d June, Walnut Ridge; 3d June, Morgantown; 1st Sept., Ogle; 2d Sept., Monmouth.

J. O. Baylis—3d, 4th, and 5th Sept., Clarinda; October, Lind Grove.

D. Reid—1st July, Ogle; 2d July, Monmouth; 3d, 4th, and 5th July, Clarinda; August, Lind Grove.

R. Hutcheson—1st June, Monmouth; 2d June, Ogle, and stated supply at Grove Hill, Iowa.

Wm. L. Roberts—4th May, and 1st June, Stanton.

A. C. Todd—3d and 4th Sept., Stanton, and to dispense the Lord's Supper at Stanton.

J. M'Cracken—4th and 5th Sept., Stanton; 2d and 3d Sept., Clarinda, and to dispense the Lord's Supper and moderate a call in Clarinda.

D. J. Shaw—3d Sept., Walnut Ridge; and, if requested, dispense the Lord's Supper one Sabbath at Morgantown, and, with Thomas Smith, to constitute session there, to receive members and exercise discipline.

R. B. Cannon—3d Sabbath at Davenport, and to constitute a session there, and transact necessary business.

R. Johnston—1st June, Dover; one Sabbath, Chicago.

KANSAS.—Illinois Presbytery proposes to prosecute missionary work in Kansas, and hereby requests all members and adherents of the Re-

formed Presbyterian Church residing in Kansas to correspond with the Clerk previous to next meeting, so that Presbytery can act intelligently in the matter. Let us know who you are, where you live, what you want, and how to get to you, &c. The Clerk's address is Joseph M'Cracken, Box 2, 336 St. Louis, Missouri.

## REPORT OF TREASURER OF ILLINOIS PRESBYTERY.

		DR.
1859.	<i>Illinois Presbytery,</i>	
Oct. 12.	To cash from Rehoboth, per R. B. Cannon,	\$3.90
	"    Sharon, per J. M. M'Donald,	7.78
	Balance from estate of Thomas Mathews,	67.60
	To cash from Princeton, per J. Stott,	4.00
1860.		
Jan. 13.	"    Bethel, per D. S. Faris,	12.00
Feb. 17.	"    Princeton, per J. Stott,	7.00
Mar. 24.	"    Old Bethel, per J. Lynn,	28.50
April 4.	"    Elkhorn, per Wm. Morrison, .	25.00
May 23.	"    Bethel, per D. S. Faris,	7.45
	"    Sharon, per J. M. M'Donald,	16.48
	"    Elkhorn, per J. Steele, .	4.50
	"    Rehoboth, per R. B. Cannon, .	5.00
	"    Churchill, per J. G. Miller,	10.00
	"    St. Louis, per Deacons,	25.95
1859.		
Oct. 11.	By balance overdrawn, as per last report, .	\$2.45
12.	By cash paid James Neill, .	30.00
	"    R. B. Cannon, .	13.92
	"    J. M. M'Donald,	10.00
	"    Wm. F. George,	50.00
19.	"    Wm. L. Roberts,	20.00
May 23.	By balance in Treasurer's hands,	98.79
		\$225.16
		\$225.16

HENRY DEAN, *Treasurer.*

## THE HOME SLAVE TRADE.

While the foreign slave trade is before the public, favoured by no small portion of the South, and actually and actively prosecuted by a few in the North, and not opposed by many others in the same section, (see reports of Charleston Convention,) it may be well to keep in mind the equally odious traffic in human flesh and blood, at home, as ruthlessly prosecuted, and attended with little, if any less agony, than the foreign. The following advertisements we find in the "Georgia Journal and Messenger," a Bell and Everett paper published in Macon, Georgia:

"*Just Arrived!*—A likely lot of Maryland and Virginia Negroes, Plough Boys and Girls. Also, a few good Washers, and Ironers, and Cooks. Their lives are insured one year, and for sale on reasonable terms, at Noel's Brick Negro Mart, Poplar street."

"The subscribers have opened a House in Macon, on the corner next below the "Brown House," and near the Passenger Depot, for the Purchase and Sale of Negroes. A good supply of likely *Young* Negroes kept constantly on hand, and for sale. Purchasers and Traders are invited to call and examine for themselves.

STUBBS & HARDY.

"*Sixty Negroes for Sale!*—I have just received a lot of likely *Young* Negroes from Maryland, and offer them at reasonable prices. Purchasers will please favour me with a call. Also, wish to purchase good men and women

for the Western market, for which I will trade *women and children*, or pay cash. W. R. PHILLIPS."

We remark—1st. What detestable coolness is here—a mart for the souls and bodies of men, set forth as indifferently as if they were beasts! 2. How callous must that community have become to the atrocity of such a traffic, when it will tolerate such advertisements as these! 3. In the face of these notices, what becomes of the assertion that *few separations* take place in the slave States—mark, "*young negroes*"—where are their fathers? And mothers—"women and children,"—where are the husbands and fathers? Who can conceive the rending of hearts that goes along with this diabolical traffic? O Lord, how long?

#### AFFAIRS ABROAD.

*China.*—The Chinese are slow to admit new ideas. They are rather grown-up children than men, in understanding. Still, they are not altogether inattentive to the teachings of the gospel. There is some progress. Mr. Nevins, a missionary of the Presbyterian Church, (O. S.,) writing under date of March 3d, says:

"The state of things at Ningpo is also unusually encouraging. The daily prayer meeting, which originated with the native Christians more than a month ago, is kept up with increasing interest. The native Christians seemed to have been renewed and strengthened. Little differences which have existed have been melted away by the power of love, and all or nearly all seem to be praying and longing for a work of grace in their hearts, and the hearts of their people. An unusual religious interest has been awakened in both the schools, and outside of the schools there are also a few inquirers. It is remarked, also, that the people who enter the chapels listen with unusual interest and seriousness. On the whole, perhaps, there has never been so hopeful a state of things in Ningpo before."

*Turkey.*—The condition of this empire is again becoming a subject of earnest inquiry among European statesmen. The Christian population are thoroughly dissatisfied. A portion of these have appealed to Russia. France is anxious to do something with the "sick man." It is plain, that unless anticipated by revolution, the "Powers" will soon interfere with a decided demand for the full execution of the "Hatti-Humayoun." Turkey is nearly in the agonies of death. In Asia Minor, the above decree appears to possess greater influence than elsewhere—except in Constantinople itself. The following is well worth reading. Its details exhibit the spirit of at least a portion of the Turks, better than any mere general statements. It is from the "Missionary Gleaner:"

"In September of last year, the evangelical Christians at Broosa, Asia Minor, were visited by Dr. Hamlin, one of the American missionaries. He was accompanied by a converted Mussulman, who is associated with them in their labours, Mr. Williams, or Selim Agha. One morning, while in the school together, a formidable cortege of Turks appeared at the door. There were amongst them three Turks of consequence, the Chief Judge of the province of Bithynia, the Mufti, or chief ecclesiastical dignitary, and the Defterdar, who, next to the Pasha, is the chief civil officer. They said, 'We wish to see your church,' and to the church the missionaries conducted these officials, surrounded by their armed guard and servants.

“Sitting down in the church, a free and interesting conversation followed about the Scriptures, the agreement of the New Testament with the Old, in which these high Mussulmans showed they were by no means ignorant of the Word of God. But they had a special object in view. On board the steamer which had brought the missionaries from the European side, they had as fellow-passengers several respectable Turks belonging to Broosa. With these persons Mr. Williams had engaged in conversation, and had very frankly told them that he had been a Mussulman, but was now a Christian, and a preacher of the gospel. The news spread far and wide throughout the town, and these dignitaries had come to see the sight, and judge for themselves. They soon brought the conversation to a point. Turning to Mr. Williams, the Chief Justice said, ‘You speak Turkish just like a Mussulman; where did you learn our language so perfectly?’ ‘I may well speak it like a Mussulman,’ was the unhesitating reply. ‘I was nearly forty years a Mussulman, but about twelve years ago I rejected Islamism and adopted Christianity, and I now preach the gospel of Jesus.’ The judge had never interrogated such a witness before, and was wholly unprepared for so frank a declaration. He threw himself forward into a very common Oriental attitude of perplexity. Some of the guard pressed forward, full of astonishment. Their countenances became rigid. What was now to follow? Would violence be offered, or, at least, abuse and intemperate language?—Nothing of the kind. The visitors had the choice of weapons, and they selected with courtesy that of argument, which their quondam co-religionist could use as well as themselves. The judge broke the silence by the question, ‘How do you explain, ‘The Word was with God, and the Word was God?’’ and with this as the starting-point, discussion ensued. Mr. Williams has special power in this respect, and with truth on his side, his superiority soon showed itself. The judge was repeatedly floored; and the Desterdar, a man probably of infidel opinions, broke out into an unrestrained fit of laughter, to the no small annoyance of the judge and the Mufti. ‘The interview at length ended, and the dignitaries retired with all the forms of Oriental etiquette. Mr. Williams followed them to the door, and each one gave him the triple salutations from the ground to the forehead, indicative, in the Eastern code of politeness, of profound respect.’ The American missionaries add, ‘Mr. Williams’ interview with these dignitaries led incidentally to the discovery of an extensive, and most wonderful, and deeply-interesting movement amongst the Mussulmans in another place, of which prudence forbids us now to speak, and which will be manifested in its time. We feel certain that there are not only thousands, but tens of thousands, amongst the Mussulmans, who are beginning to turn their eyes towards Jesus, as the true prophet of God.’”

*Russia.*—The Orthodox Greek religion is by no means the only form of religion, as some suppose, in the Russian empire. There are many sects. One of the most remarkable of these are styled *Malakans*: of whom, and their history, the Missionary Herald gives an account. Our quotation is long, but is too novel and too full of interest to be curtailed:

“S. Gregoreo states that their history goes back something like ninety years. A Russian Consul [Ambassador] residing in England, had two servants in his family, a man and woman, both of whom became pious there. They returned to Russia, leaving the service of their master. The man, Simon Metrejeff, was a tailor by trade. Their house was in the district of Tamboro, or Tamboof; a district of 4,800 square miles, English, with 1,550,000 inhabitants. Simon Metrejeff did not keep his light under a bushel. He travelled about, earned his support by working, and preached the gospel as he had opportunity. He trained other young men for the same work, and sent them abroad upon the same errand. Their efforts were blessed immediately, and the natural con-

sequence of this course was *persecution*. The new, so-called sectarians, or heretics, were exiled to Siberia, especially their teachers, who were sent there as late as before the Crimean war; and others were sent off towards the Caucasus and settled there, as a living wall against the Circassians. In process of time the settlers in the latter region became numerous, and now there are, about and beyond Tiflis, thirty villages, entirely settled by Malakans, containing 70,000 souls; aside from the other members of this class settled in various callings in Tiflis, and the towns around.

“The Malakans are now scattered all over Russia, for persecution never succeeded in preventing some seed from remaining behind. At present their number in Russia must be above one million, and the work is going on still. A large proportion of them belong to the region called small, or Little Russia, viz., the districts of Thiew, Tcherikoff, Pultana, and Kharkoff. There are also not a few in South Russia.

“After repeated, long-continued, and severe persecutions, even unto bonds, imprisonments, stripes, exile, and ‘deaths oft,’ during the ninety years past, this people have obtained some rest since the close of the last war, in the Crimea. The better principles of the young Emperor of Russia ought, perhaps, to receive some credit for this, aside from the fact that the experience of ninety years does not encourage the idea of persecuting, with growing severity, a large body of men, whose *feeblest beginnings* could not be crushed by the weight of the mightiest empire of Europe; or of accomplishing, in the light of publicity now shining all over Christendom, what could not be done in the darkness of the Russian Empire, nearly a century ago. It seems, whatever may be the cause, that since the late Crimean war, they are left comparatively unmolested. No government coercion is applied. Even Gregoreo went to Russia last year, furnished with a Turkish passport, (being now a Turkish subject,) in which passport, by the way, the Turkish authorities called him an *evangelical Christian*. He travelled about, especially in the district of the river Volga, his object being to see the Malakan brethren there, and to stir them up; and although his nationality, his religion, and his object in visiting Russia, were well known to the police, the officers permitted him to pass unmolested. This good friend, being well acquainted with the subject of *regeneration*, and the necessity of the work of the Holy Spirit in the sinner’s heart, in order to make him acquainted, savingly, with Christ, was pressed in spirit to undertake this apostolic tour, because he felt that there were thousands of Malakans who did not know it, and were deceiving themselves with the idea that opposition to idolatry and priestcraft, belief in the gospel, and good works, would be sufficient to save their souls, without regeneration and the Spirit of grace. He went about to talk to them on this great subject, was most joyfully received, and listened to by all attentively and solemnly; and now they have sent him an urgent request to visit them again, to tell them more of this great truth;—a request with which he intends to comply, Providence permitting.

“A remarkable feature in the toleration recently extended to the Malakans, is the conduct of the Russian priesthood. Their general way, at present, is to visit those of the Malakans who, afraid of man, sometimes attend a Russian church service. With these they labour, by persuasion, to bring them back. The decided Malakans they leave to themselves entirely. Recently, an archbishop called some of the half-decided men, and examined them as to their faith in the doctrines and practices of the Russian church; and, finding them at utter variance with these doctrines, he said to them: ‘Why do you come to church with us if you do not believe as we do? Go to those with whom you agree in faith, and worship there.’ Nothing farther was done to them.

“They are Trinitarians, in the full sense of the word. Their attachment to the Bible is great and exclusive, almost to a fault. The far greater part are unwilling to read any other book, for fear of getting back into their former state. The spirituality of their views concerning the meaning and power of

the sacred text depends, necessarily, upon their individual state of enlightenment. It is obvious, however, that they have adopted a manner of explaining the Scriptures which mystifies the text, and leads to results not divinely intended. Their circumstances led them to this, and a necessity was laid upon them to resort to that mode of construing the Bible, which may well be received as an apology. For, not very long after their fraternity had become consolidated, they were obliged to give up baptism and the Lord's supper; since the laws of the land prohibited them from having their children baptized by any other than a Russian priest, or receiving the communion any where else than in a Russian church. The penalty for transgression of these laws is, even now, very severe. They therefore resorted to the shelter of a purely spiritual baptism and purely spiritual communion, and abstained entirely from the outward rite. Still, when a child is born, they assemble, pray over the child, and commend it to God; and from time to time they assemble for a love-feast, when they eat what they call holy bread. However, some twenty-five years ago, a minority of them, especially those in and beyond Tiflis and in the districts of Tauria, have begun again to baptize their children, but very secretly; and they probably commune in the same manner. The spiritualizing, or rather mystifying method of explaining the Bible, has led them to understand the whole of the Apocalypse mystically; i. e., as describing, metaphorically, inward conflicts and experiences. Even the millennium is entirely *within*. However, of late, some seem inclined to take different and more correct views of the millennium. Their regular worship consists in prayer, reading the Scriptures, and exposition, if there be one present who has the gift of exhortation or of teaching. They pray from the heart; but if one does not feel able to do so, he is permitted to use a little prayer-book in their possession.

"A small number, called by their name in a general sense, keep both Saturday and Sabbath, because the former is commanded to be kept, they say; and on the latter, Christ arose from the dead. These are more properly called Mardwini. With the so-called Sabotniks, or the Judaizing Russians, the Malakans have no fellowship whatever, as they do not believe in Christ as the Messiah. This people greatly desire Christian fellowship. They feel the need of farther instruction in divine things. They are ready to hold to the Bible till death, believe all that it says, and greatly desire the whole Bible in the Russian language."

#### OBITUARY.

Died, in Topsham, Vermont, on the 23d of March, 1860, MR. ROBERT M'NIECE, sen., aged 88 years.

The subject of this memoir was born in the parish of Templepatrick, county Antrim, Ireland. His father, Hugh M'Niece, came from Ayrshire, in Scotland, and was one of the first Seceders in that part of the country. Robert joined the Seceders in early life, and continued with them until the ministers took *Regium Donum*, when he, together with several other members, left the Lye congregation, and joined the party of Mr. Brice, who did not take the Bounty. One who was familiar with him during this period of his life, says: "Mr. M'Niece was a Covenanter without knowing it." Through the influence principally of his son-in-law, Wm. Sloane, he was induced to unite with the Reformed Presbyterian congregation, under the inspection of Rev. John Paul, where he continued a member until his emigration to the United States in 1822. Settling in the congregation of Topsham, Vermont, of which Rev. Wm. Sloane had become pastor, he was elected ruling elder. During the New Light defection he was a zealous Covenanter, and in the congregation of which he was a member, a pillar.

From his childhood Mr. M'Niece bore a character irreproachable, and was ever esteemed by his acquaintances as a man of a generous and honourable cast of mind. As a man he was peculiarly sensitive, and as a parent and grand-parent affectionate. As he lived to bury many of his children and grand-children, he felt

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

---

AUGUST, 1860.

---

THE WORK OF MISSIONS.

This is a trite subject, but not yet completely exhausted. And, moreover, there is ever need to recur to established and recognised doctrines, to retrace the lines of thought and conviction which ever tend to wear away by an imperceptible diminution of their sharpness and clearness. Some review of this subject is the more seasonable at this time, inasmuch as in the progress of our foreign missionary enterprise the time is approaching when the question of an increase of our missionary force will require a prayerful and serious examination. The leadings of Providence are in this direction; our missionaries, also, begin to feel its importance. In considering the subject at this time, we purpose to examine and illustrate—I. The principle of missions. II. The inducements to engage in them. And—III. The encouragements to do so.

I. As to the *principle* of missions, we remark—1. *That it is comprehended in the general law of gospel propagation.* No little injustice has been done to the cause, especially of foreign missions, by treating it, as is often done, upon special grounds; as if it were a distinct and independent form of Christian effort: as if it were only indirectly connected with the church's mission and commission. This mistaken view has led to its being regarded as an official matter—a work in which the church and her members may, or may not, take an interest, as they please. Is this so? What is the great function of the church, but to labour for the salvation of the perishing? When our Lord said of Paul, "He is a chosen vessel unto me, to bear my name unto the Gentiles," (Acts ix. 15,) He gave him, it is true, a general commission, but this resting upon the common object of the organization of the church and her New Testament expansion, liberty, and endowments. Like her Head, she is set as a "light, to lighten the Gentiles." The gospel with which she is put in trust, is "for the obedience to the faith among all nations." Hence, there is no other limit to the work of evangelization committed to the people of God, than "all the nations" of the earth; and whatever the direction of these efforts, the *principle* is the same. If there is any fanaticism in working abroad, there is the same in working at home; while there are reasons, to which we shall advert in the sequel, that should impel to the former, and exalt in no ordinary measure its claims upon Christian benevolence.



2. *The law of the Christian life, expansive and far-reaching, enters into the principle of Christian missions.* Growth and development, within certain assigned limits, is the universal characteristic of all life. The seed contains within itself the germ and essential character of the tree. Placed in the soil, and watered and warmed, this germ puts forth its vital energies, develops its powers, shoots out its roots, and throws upwards its branches until it reaches its destined magnitude, and matures its fruit. The animal embryo follows the same law. There is in the Christian a new life, which grows on until it reaches the fulness of the stature of the perfect man in Christ. To purposely arrest this growth, were to destroy the vital principle, just as certainly as would the life of the infant perish were it placed in iron bands, for the purpose of preventing its further development. The church has a peculiar life: a tendency to growth—to extension—and to this there is no visible limit but the earth itself, the abode of the “nations” of men. And were the church left to form deliberately and persistently the purpose to make no further efforts to extend her borders: were she given up to secure herself in the swaddling bands of her young life, she would also perish. True, there are times when the entire energies of the church appear to be required to throw off the infection of error, or to repel the incursions of her adversaries. There are seasons of infection, or of persecution: just as the energies of the child are called into requisition at times, in combating disease, or in repairing a mutilated limb. But these are rather apparent exceptions, than real. For, while something of this is ever demanded, yet, in ordinary times, to an extent hardly greater than is necessary to furnish such stimulus to her various sensibilities and powers, as promotes their healthy and current action. We refer, however, to *conscious* and determinate self-restraint. It is this that proves fatal. If the church is to thrive, she must set no arbitrary and self-imposed limits to her field and her efforts in it. She must remember the nature of her life, and its conditions; she must “lengthen her cords, and stretch out the curtains of her habitation:” not overlooking the “strengthening of her stakes.”

When we urge, then, the claims of a foreign mission, we act in precise accordance with the true principle of the church's existence as a living body, joined to a living Head, and animated by a living spirit.

## II. The inducements to engage in this work.

1. *The deplorable condition of the unenlightened heathen.* In their social and civil arrangements: in their attainments, scientific and literary: in their manners and customs, pagan nations—and we may include here such as are votaries of other fatally corrupt religions—may differ very materially. Some hold, comparatively, a high place. The Chinese and the Japanese, and many of the tribes of Hindostan, and Southern Asia, generally, have not sunk so far as have the “barbarous” nations. They are semi-civilized. Among the savage nations, there is, properly speaking, no social state, no domestic life—no science, no learning. They live—and there are myriads of them—for no higher end: they know no higher end—than the indulgence of the baser animal appetites, or the equally brutish, violent mental passions. They hold life and property by the frailest of tenures—

the arbitrary will of some ignorant and imbruted despot. Woman is but the slave of an imperious and sovereign master—the minister to his lusts. Among the semi-civilized, there is a social condition really but little better: tyranny, oppression, lust, moral debasement, on the part of the reigning classes: penury, fear, wretchedness, shameless vice, among their inferiors. Of the elevated virtues, and orderly life, of the true Christian and Christian community, they know nothing. If this were all, there would be some reason why we should send them that gospel which is so rich in blessings, that it showers them down even here upon such as receive and honour it in their lives. It is, however, the fearful destiny which awaits the dying heathen, that moves the heart of the Christian. It is the fact that his debasement and suffering in this life, are but the prelude and foretaste of undying misery hereafter. They have “no vision,” and thus “perish.” The darkness which covers their pathway on earth, is but the present index of that impenetrable gloom to which they are fast hastening. And just here comes out the special call to the foreign missionary work. The heathen have no opportunity of becoming acquainted with the way of life. At home, there are none in darkness, but those who wilfully shun the light, or wilfully close their eyes that they see it not. In every direction, some of the beams of the “Sun of Righteousness” are visible: in many He is seen in his noon-day magnificence and beauty. But the poor heathen! They can but, “as it were, feel after God.” Their religion—itself false and delusive—often bringing with it most burdensome rites, and ever-bloody demands, is not the least of the evils of their state. Surely, if we can do *any thing* for such a people—our perishing kindred—we should require no other reason than their hapless and hopeless state. But there are other reasons. And—

2. *The blessed reactive influence of such evangelizing efforts upon the graces and virtues of the Christian heart.* It is a law of the Christian life, that it grows by means of its own activity: and never more certainly or rapidly, than when it works in the field of disinterested philanthropy and beneficence. “It is more blessed to give than to receive,” is a maxim commended to us by the authority of Him to whom we owe it, and as well by the happy experience of the loving and the bountiful: for the giver is “blessed,” not only in the pure, heartfelt satisfaction of which we shall speak presently—but in the substantial and abiding recompense of an improved and elevated character and spirit. This law is seen even in the physical constitution, for faculties and members unused decay, and are lost: used with a wise diligence they gain<sup>n</sup> in vigour and activity. But we speak of “efforts.” Feelings are not enough. It is easy to awaken emotions of sympathy for the suffering, but if these emotions are allowed to subside—if they result in no movement of the will—if they lead to no active effort to relieve misery, they become blunted: the heart becomes hardened. The novel paints scenes of fictitious distress. The reader, following the record of fancied disappointments, or it may be, of imaginary exhibitions of virtue, may be moved to tears, but paying no heed to actual suffering, in the end becomes more and more heedless, the more frequently these fictitious scenes are allowed to operate upon

the heart. These feelings of pity were designed of God to prompt to action: and no where is it more important to follow in this matter, the "leadings of Providence," than in what relates to the sad fate of the benighted heathen: on the one hand, if we would not become blunted in our affections, and on the other, if we would enjoy the singular blessedness of the beneficent Giver, in growing love, zeal, devotion, and spiritual strength.

3. *In prosecuting this work, we become co-workers with Christ.* In general, Christ came to save sinners. He is the Saviour, and the only one. But—(1.) It has pleased Him to use the instrumentality of the church in effecting His gracious design: and still more, He has made the church's part in the work indispensable to its accomplishment. "How shall they hear without a preacher? And how shall they preach, except they be sent?" (2.) This work of Christ is not confined to any one people or part of the world. He is the "salvation to the ends of the earth." (3.) It will go on. The nations will be converted. It was in the bond of the eternal covenant, that the "heathen" should be given to the Son as his "possession." This was before Him in his death upon the cross; in the prospect of this He ascended from Olivet, passing "through the heavens;" for this He reigns in ineffable majesty and glory at the right hand of the Father; for this He ever intercedes "that *all* may be one" in Him. In a word, the gathering together of an elect and redeemed seed from all "tongues, peoples, and nations," is in Christ's heart, together with the utter and universal eradication of wickedness and impiety. He will have "co-workers." Shall we be of the happy number? It is freely granted, that in every effort to instruct the ignorant, to restore the erring, to save the lost—wherever such effort is made, there is a working together with Christ; but not the less is it of the utmost moment that the wide view—the expansive features of the work of evangelization, be not lost sight of. It should not be forgotten that the arisen Lord has a definite object before Him—even as it respects this world—and that it is our duty, and our wisdom, to be conformed to Him in this, as in all else.

4. *An active interest in missions promotes our personal happiness.* We may lawfully appeal to considerations like this. God has so made us, that, by a necessity of our nature, we desire to enjoy, and to be happy. Again, in the wisdom of God, true happiness has been indissolubly connected with the exercise of pious and benevolent affections—with reverential love to God in Christ, and sincere love to man. Both of these are found in the most intimate association in the heart of the Christian: and, hence, he seeks the glory of God—and as a chief means of promoting this, he also seeks to impart to his fellow-men the knowledge of God. Success in this work yields, in consequence, a tenfold enjoyment: the name of God, Most High, is glorified; and men, otherwise miserable in their ignorance and in their sin, are made happy in knowing, loving, and serving God. Can there be, to the right-hearted, a purer joy than this? If the benevolent find in their own souls a rich reward in the consciousness that through their agency the hungry have been fed, and the naked clothed, how much more full and satisfying to the Christian is the thought that sin-

ners have been restored to the favour of God—have been made partakers of the Divine image—have been led to walk in the way to everlasting blessedness, through his instrumentality? And the deeper their previous debasement, the more intense their misery, the more hopeless the prospect before them, the deeper, and the more intense the joy that pervades the soul of that man through whose efforts so great a change has been wrought in their state and destiny. Hence Paul, speaking of the saints in Thessalonica—"turned from idols to serve the living God"—says, (1 Thess. ii. 19, 20,) "What is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." With what inconceivable delight did this holy apostle anticipate a meeting at Christ's right hand in heaven with these and other sinners, the fruits of his apostolic labours!

5. *Those who can do the least, have an ample share in the claims and blessedness of this work.* All are not alike gifted, nor equally favoured with attainments or opportunities. Some are qualified and called, in an official character, to make direct efforts in the work of evangelization. Some are largely replenished with pecuniary resources. Some occupy stations of influence whence they may exercise a wide control over the minds and hearts of their fellow-men and Christians. In the case of others, all this is reversed. They are private Christians, limited in means, and obscure in position. But upon all, alike, the sad condition and fate of the heathen world may exert the same power in awakening their sympathies: the smallest contributions may be blessed as signally as the "widow's mite," when they, as she did, "give of their penury:" a word spoken may be most effective for good upon the life of the comparatively ignorant and obscure. We must remember the principle, and be encouraged by it, that God requires of his people, and accepts them, not according to what a man hath not, but according to that which he hath. (2 Cor. viii. 12.) It is enough if it can be said of us, as was said of Mary, (Mark xiv. 8,) when she anointed the head of Christ with precious ointment, "She hath done what she could."

III. Let us consider the encouragements to engage in this work. We find one of these—

1. *In the power of Divine truth.* We are aware that some caution is requisite here, lest we overstate the power, even of God's truth, or rather, lest we ascribe to it any measure of independent efficiency in the work of salvation. But, surely, there is a power in the truth. It is "a hammer," and "a fire"—"a sharp, two-edged sword." It appeals to the understanding, the judgment, the conscience; and however powerless in itself, as against the workings of innate corruption, it commends itself to the attention of men by its majesty, its concinnity, its accordance with whatever there is in man of his original dignity as a being, intellectual, rational, and as a subject of God's moral government. And this, especially, when set in contrast with the foolish, trivial, irrational, absurd, and utterly baseless notions, speculations, and dogmas of heathen worship, or heathenized religions. True it is, that while the heart remains unchanged, the truth will be hated, and hated the more as it is the more clearly perceived: but it still

has power; it disturbs the conscience, it exhibits the folly of idols, and the wickedness of vice. The leaders in irreligion, and in the maintenance of false religions, understand this, and hence the barriers which they carefully erect in the way of the gospel; hence, the prohibition of the Bible as the book for the people; hence, the sword, the stake, the scaffold. The truth is light. It can be seen: not savingly, indeed, but still seen in the letter, and as seen, is not entirely ineffectual. If it does not convert, it measurably restrains and controls even its enemies. In a word, there is no little encouragement in this work, from the fact that we have in God's revelation a mighty instrument—mighty through God—to the pulling down of strongholds.

2. *The gospel has success—a measure of it at home—why not abroad?* It may be admitted, that in some respects the work of evangelization has peculiar advantages in countries long subject to the influence of the gospel. The gospel has there many friends. It has imbued, partially, the entire form, and working, and thought of the social state with its leading principles. It is confirmed by its well-known history, and by the lives of friends and advocates. But notwithstanding all this, it finds every where the same human nature—totally corrupt, and at enmity with God: it finds hearts hardened by the obstinate rejection of its calls, and contempt of its warnings: it finds often its most mighty hinderance, a self-righteousness, which covers, as in steel of hardest temper, thousands of souls: it is subjected to reproaches in the house of its professed friends, whose lives belie their pretended teaching; it has to encounter even its own indirect benefits—social order and prosperity, outward decency of morals, public charity, &c., as these are set up on high, and take the place of a living faith, with its genuine fruits. Yet it has its success. Souls are converted. The word has its “course:” it moves on, though it may not “run.” Why may not the same word, addressed to hearts not radically diverse, be equally successful among heathen? It may. For—

3. *The work of foreign missions has been highly successful.* A few missionary undertakings—the Danish, and the Moravian particularly, with some in the far East, date back into the past century: but the larger number by far belong exclusively to the present century. Some are still living and active, who held the place of pioneers in the great work which our eyes now see in the islands of the Pacific—once given up to the most degrading forms of idolatry, to the most loathsome vices, and to the demon of war and bloodshed;—now, a large proportion of them the abodes of Christian knowledge, virtue, and peace, and fast advancing to a participation in the blessings of a Christian civilization. Converts count by tens of thousands, and every day adds to their number. The last quarter of a century has witnessed to a partial extent, giving promise of a glorious future, similar changes among the tribes of Southern Africa. Hindostan, with its intellectual Brahminical order—proud and self-complacent: and its miserable and outcast Pariahs, has yielded its contributions to the roll of Christ's enlightened disciples. In Mohammedan lands—in Syria and Asia Minor especially—every success that could have been anticipated has attended the labours of the small band who have sought to win the decayed Christian communities back to Him from whom they had long

departed. In a word, we know of no part of the world, where the herald of the cross has laboured absolutely in vain. From the Greenlander and the Esquimaux in the North, to the Hottentot in the farthest extremity of Africa: from the remote Indian tribes of our own continent, to the Chinese seas in the East, the gospel has proved itself, as it did among the polished Greeks and bigoted Jews, "the wisdom of God, and the power of God," in the salvation of them that believe.

Sometimes, indeed, the ambassador of Christ has waited long, anxious, and it may be desponding, ere his heart was cheered by any manifested concern for the message of mercy. But, invariably, the darkness has been followed by light: and with this most encouraging result, that those who at last have come to Christ, ever exhibit a lively desire to bring others with them: like Andrew, (John i. 41,) they are ready and eager to announce to their brethren, "We have found the Christ."

4. *There is the promise of God.* The work is the Lord's. It is in his hand. He holds under his control the hearts of all men. He can open and enlighten the darkest mind—He can bow the most stubborn will. "The mountains flow down at his presence." We have his promise, "The knowledge of the Lord *shall* cover the earth, as the waters cover the sea." He will teach to the "nations—all nations—a pure language." "In every place incense shall be offered to his name, and a pure offering, for his name shall be great among the heathen." (Mal. i. 11.) He will cause "righteousness and praise to spring forth before all nations." (Isa. lxi. 11.) The reign of Christ shall extend from "sea to sea, and from the river to the ends of the earth." (Ps. lxxii. 8.) Among the Lord's redeemed there shall be found some "out of every kindred, and tongue, and people, and nation." (Rev. v. 9.) To bring to pass all this, the Son of God incarnate has been exalted to the throne of universal dominion. "All things have been made subject to him; and He "must reign" until the work committed to his hands is fully accomplished—accomplished by the instrumentality of his church, for "this honour is to all the saints." (Ps. cxlix. 9.)

5. *There is encouragement in the aspect of the times.* The end appears to draw nigh. The church begins to move. We are getting a glimpse of the angel flying "through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.) The nations are moving. Old things are passing away. The day of new things approaches. Heathenism is agitated and alarmed. The last barriers to the progress of the "angel" are shaking to their fall, in the opening of Central Africa to the word of God, and in the begun demolition of the iron walls of the great empires of Japan and China. Christianity, imperfect as is its exemplification of the purity and power of vital religion, is making itself felt throughout the world by its superior intelligence and resources. The heathen are quailing before it. The spirit of liberty is upheaving the very foundations of despotic and Papal rule in the nations of Southern Europe. The Pope's tiara holds its place by the aid of foreign powers. His day is

near. His strongest supporters are daily becoming weaker. His early friends are no longer—some of them—in his confidence. Sardinia on the North, and revolutionized Naples in the South, will soon leave him powerless in the hands of an oppressed and indignant people. Mohammedanism is on the wane. The Koran is no longer supreme law. Its bloody rule requiring the death of every convert from Islamism to another faith, has been formally repealed, and is universally set aside in fact. Once the terror of the world, this limb of Antichrist is now a mock and a by-word. Its votaries know, and themselves announce, its coming and speedy doom. The continent of Europe has witnessed, during the last five and twenty years, a rapid decline of a dead Rationalism, which had long taken the place once held and honoured by Calvin and Beza, Luther and Melancthon. The Bible is finding its way once more into the immense empire of the Czar. The world is beginning to awake to a new and wide-spread reformation. Now is the time to cast in the word of God, with its healing virtues—to enter the arena, and work for the promised victory and triumph. We add—

1. *Let us cherish a loving and sympathizing spirit.* The Christian cannot be selfish. Redeemed, and he knows this well, through love unparalleled; he cannot but feel something of the same spirit of pity for the lost. Loving Christ, he cannot but take some interest in that which so nearly concerns His glory. A willing subject of Christ's dominion—an enlisted soldier in his army, he cannot but wish to take some part in the "great war in heaven." (Rev. xii.) The more we love, the more earnest our efforts—the more ready will be our acts of self-denial, devotion, and liberality in the cause of the gospel, of society, and of Christ.

2. *We should endeavour to make ourselves well acquainted with the needs of the world, and with what is doing to supply them.* It is an unhappy circumstance that so many have embraced a sort of religion, which seems to shut up their thoughts, and narrow their inquiries. To look over the world and the churches with an open and beneficent eye, to mark the doings of Christ's hand, to learn the progress of Christ's cause on earth, is in their estimation mere worldliness. We are otherwise minded. But we may still find room for increased diligence in our investigations. The more we know, the more will we feel, if we have hearts to feel. The more we know of the sad state of the heathen world, the nearer will they seem to be to us—the more will our hearts be concerned in their destiny. The more we think of the work of missions, the more will we feel our own backwardness, and the more will we "stir up our hearts" to greater earnestness and zeal in the cause of the perishing.

3. *We should pray fervently and often, that this work may go on, and prosper*—that sinners may be "turned from dumb idols to the living God." We have already noted, in passing, the absolute dependence of all means upon Divine power, to render them efficient. This is a plainly revealed and primary principle. "God gives the increase." Whatever effect may follow the presentation of the truth to the unregenerate mind and heart, it cannot endue that heart with love to God—nor can it subdue the perverse will. Indeed, the truth itself cannot be "spiritually discerned," except by the "spiritual."

"It is the Spirit that quickeneth." The Spirit alone "reproves the world of sin, of righteousness, and judgment to come," to the conversion of the sinner. But for this gracious work, we may ask with confidence: for "whatsoever we ask the Father, believing, in the name of Christ, he will do it for us." "Ask, and ye shall receive." And we may know assuredly that to labour and pray for the triumph of the gospel over the false religions, and impious and oppressive governments of the world, and in the effectual calling of the guilty and alien back unto God, is agreeable to his will. To succeed in our own proper field of missionary effort, we must be zealous—we must not only give of our substance, "according to our ability," but we must put the issue into the hands of our Father and our God—his loving and mighty hands. He will, then, accomplish the desire of our hearts. Amen. So let it be.

#### CHURCH AND STATE.

The following is but a fragment of an article which we find in the May number of the North British Review, evidently from the pen of Dr. Cunningham. This portion is occupied merely with a statement of certain fundamental principles. We extract it as such, and not as containing arguments, and also for the sake of the history of opinions on the subject of the relation of these divine institutions. We are pleased to see that the Free Church still adheres to the true doctrine in reference to the Scripture character and the wisdom of a just union of these two institutions:

"There are three possible ways in which the Church and the State—the body ecclesiastical and the body political—might exist in reference to each other. *First*, the State might be regarded as possessing a rightful sovereignty over the Church, and hence the religious society be put under the rule of the civil magistrate. Or, *secondly*, the inferiority of the Church to the State might be asserted, and the temporal government subjected to the regulation, or at least the control, of the spiritual authorities. Or, *thirdly*, the two societies might be viewed as distinct and independent bodies, entering into alliance, or existing separately, but each complete in itself, and supreme within its own province and for the determination of its own affairs. It is seldom, or perhaps never, that the idea of Church and State, according to either of these theories, is purely or accurately realized in fact. Still it is to one or other of these types that all existing examples of the relation between the two bodies more or less closely approximate, and in reality belong.

"The controversy as to the preference due to one or other of these theories must very much turn upon the question,—Are the Church and the State originally and essentially two distinct and independent societies, with separate spheres and functions, or only one society under two names? Are they two bodies, different in their origin and nature—in the kind of authority belonging to each—in the character of the members that they include—in the class of matters with which they are conversant,—so that they cannot be merged into one, or confounded, without altering their true character as Church or State; or are they in reality but one body, with no more than one province and



function,—dealing with things nominally but not essentially different,—and exercising the same identical jurisdiction with reference to all causes and persons, whether known as secular or known as spiritual? Assert that there is no valid or true foundation for the distinction commonly acknowledged between things secular and things sacred, or that there is no greater difference between matters belonging to the faith and worship of God, on the one hand, and matters pertaining to civil life on the other, than between various classes of temporal rights among themselves, and it is plain that they may all be properly dealt with in the same way, and controlled by one common governing body. If questions of truth and falsehood in religious doctrine, or right and wrong in religious worship, or what is lawful or unlawful in religious order, do not require a different treatment, and are not to be decided on different principles from questions relating to person and property, and if the authority which is competent to deal with the understanding and conscience of man in spiritual things be not essentially distinct from the authority that is conversant with his outward and civil obedience, then the ruling power in the State may also be the ruling power in the Church; and it will, to a large extent, depend on the comparative importance conceded to the religious or to the civil element in society at any particular time, whether we see an approximation to the Ultramontane doctrine of the subordination of the State to the Church, or witness an example of the Erastian theory of a civil jurisdiction in spiritual things.

“The notion of the identity of the spiritual and temporal powers, or at least the practical denial of their separate and essential independence, has been exemplified in various ways. In times before the introduction of Christianity, and in our own day among nations where Christianity is unknown, we very commonly see the King and the Priest to be one and the same person; and because usually he is much more of the King than the Priest, and because the civil element throughout the nation is more largely developed than the religious, the temporal power lords it over the spiritual. But a similar result may be brought about in a Christian nation by a process somewhat different. Among a professedly Christian people, where the subjects of the Commonwealth are, to a large extent, numerically identical with the members of the Church, and where the laws of the State are more or less borrowed from Christianity, there is a danger that the real difference between Church and State may be overlooked, from the idea that they are merged into each other, and that the two are become virtually one. Such substantially is the doctrine of Hooker in his ‘Ecclesiastical Polity,’ and also of Dr. Arnold in his ‘Fragment on the Church,’ although they arrive at their conclusion by different roads. With Hooker, the fixed and predominant idea was the supremacy of the civil power, which he had to defend against the Puritans, who regarded it as unlawful in the ecclesiastical province; and, accordingly, while asserting that in every professedly Christian nation the Church and the Commonwealth become ‘one society,’\* he does so by teaching that the spiritual is merged into the civil body, and becomes subject to the king as the ‘highest uncommanded commander’ in the

\* Ecclesiastical Polity, Book viii., chap. 1.

united society. With Arnold, in whose eye, not the State, but the Church, as the 'society for putting down moral evil,' was the ideal, the same result was accomplished by reversing the process; and the State, in adopting and endowing a form of Christianity, is merged into the spiritual power, and 'becomes a part of Christ's Holy Catholic Church, not allied with it, which implies distinctness from it, but transformed into it.'\* The theory of Warburton, in his 'Alliance of Church and State,' proceeds in reality on the same principle of confounding, to a large extent, the functions of the two, and making them identical, although starting with the admission of the original distinction between the two bodies. He holds that, in return for the advantages of protection and endowment, it is competent and lawful for the Church to surrender to the State her original independence, and to give up her powers of self-government and action into the hands of the civil magistrate, who subjects them to his direct control, or to the necessity of his approval.† All these theories proceed upon the same fundamental assumption, that it is possible, without destroying the proper idea of the Church on the one hand, or of the State on the other, more or less to identify them in their nature, in their functions, in their authority, or in their objects; as if it were competent for the State to do the work of the Church, or the Church to do the work of the State, or as if there were no impossibility arising out of the very nature of the case, for the civil magistrate, by the employment of his compulsory power, to regulate the religious belief or spiritual obedience of his subjects, or for ecclesiastical courts or functionaries, in the exercise of their office of instruction and persuasion, to arrange for the security of property and life.

"Nor is the fundamental idea different when the opposite extreme is asserted, and the State is subordinated to the Church. The Romanist theory of the supremacy of the spiritual power over the temporal, whether advocated in the shape of a direct authority or an indirect, ultimately rests upon the same doctrine that they are one, and not distinct powers, at least in respect of the sphere that they occupy, and the jurisdiction they possess. The superiority claimed by the Church over the State, is a superiority in authority employed about the same matters, and dealing with the same persons or things; it is the assertion of a right, on the part of the spiritual body, to control the civil magistrate in civil functions in the same way, or to the same effect, that he himself exercises control over his inferior agents in the State; and it can be logically defended on no other supposition than the pretence that the Church originally possesses, or subsequently acquires, an office and jurisdiction the same in kind as those which the State exercises in temporal concerns. To the extent, then, that such supremacy is asserted by the Church, it is a claim to the possession of the same sort of power that belongs to the State, but in higher degree than the State enjoys it,—the spiritual society thus taking to itself the office of the political, and borrowing its character when converting spiritual sentences into civil penalties, or giving to excommunication the force and effect of a temporal punishment. It is not neces-

\* Fragment on the Church, p. 177.

† Alliance between Church and State, Book ii., chap. 3.

sary, on this theory, that the Church, as supreme over all persons and causes, should employ the same agency for doing its temporal behests as for doing its religious duties; it may commission civil officers for the one description of work, and ecclesiastical officers for the other. It may have its orders of secular agents distinct from its orders of religious servants. But they are servants equally of the same master. The duties they perform are done in the name of the one authority that holds in its hand both the spiritual and the temporal supremacy; and the departments in which they labour, whether in sacred or secular offices, are not essentially separate or distinct, but are merged together under the unity of one common and ultimate jurisdiction. The doctrine of the subordination of the State to the Church, and the opposite extreme of the subordination of the Church to the State, alike proceed on the idea that their peculiar powers and functions may be accounted of the same kind, or in reality identified.

“But can this theory of the essential identity or sameness of Church and State, in their nature and functions, find countenance or support in Scripture principle, or reason, or experience? Or is it not expressly and conclusively disowned by them all? Is it possible, on the one hand, without a sacrifice to that extent of the true idea of a Church, to conceive of it borrowing or usurping the compulsory powers that belong to the State, and employing them for the purpose of establishing a particular religious creed, or enforcing the order of Divine worship, or giving to its spiritual decisions command over the conscience and heart? Or is it possible, on the other hand, without the sacrifice to that extent of the true idea of a civil government, to imagine it clothing itself with the character of a Church, and using the spiritual machinery of persuasion, and instruction, and admonition, in order to punish crime and protect property, or to enforce the national arrangements for internal taxation, or for defence against foreign attack? Do the objects contemplated by a Christian Church admit of their being accomplished and secured by any power or authority similar to that which is proper to the State? Or do the ends which the State has in view suggest or allow the use of authority identical with that which the Church employs, to tell with effect on the understandings and consciences of men in their relations to spiritual things.

“We are advocating no narrow theory of civil government, as if it had nothing to do with any thing beyond the secular relations of life, and had no interest or office in what concerns man in a higher capacity. We believe that there can be no sound view of political government which restricts it to the care of man's body and bodily wants, and does not assign to it a wider sphere, as charged, in a certain sense, with the advancement of human well-being in its moral as well as its material interests. But still there can be no doubt that the State was instituted, in the first instance, for other purposes than that of promoting the Christian and spiritual good of its subjects; and that, however much the acts of government, if wisely shaped, may be fitted, and even intended, indirectly to advance that object, yet, in its first and essential character, it is an ordinance for civil, and not for religious objects. As little would we assert that it is necessary to regard the spiritual society as strictly limited to the one object of seeking

the Christian well-being of its members, and as sublimely indifferent to all that affects their temporal or social condition. There are blessings even belonging to this life which the Church can scatter in its way, even while we hold that the first and distinctive object for which it was established is to declare to men the promise of the life that is to come. In the case of the State, it may indirectly, and by the use of its proper power as a State, promote to no inconsiderable extent those moral and religious ends which it is the Church's distinctive duty to work out; but still political government is a civil institute, and not a spiritual. In the case of the Church, it may, by the indirect influence which it puts forth upon society, become the right hand of the civil magistrate in repressing wrong, and the best instrument for advancing the temporal prosperity of the State; but still it is a spiritual ordinance, and not a civil. It is impossible for the State to do the work of the Church; nor is this its primary object. It is equally impossible for the Church to do the work of the State; nor can this be alleged to be its design, except in a very secondary and subordinate sense.

“In arguing for the original and essential distinction between Church and State in their primary character and functions, we do not feel at all embarrassed in our argument by the position, which we believe to be defensible on grounds both of reason and Scripture, that there can and ought to be a friendly connexion or alliance between the two. It were beside our present purpose to enter upon the question of the lawfulness or unlawfulness of civil establishments of religion. But this much we may say, that no intelligent advocate of the lawfulness of such connexion will ever seek to rest his argument on the denial of the original and essential independence of Church and State, or the possibility of a partial surrender of it on either side. On the contrary, the Scriptural alliance of the spiritual and civil powers is possible only because they are originally and unalterably different. If the Church and State could properly be identified or merged into each other, there could be no such thing as an alliance, rightly so called. It is because they are different in their primary characters, in the provinces that they occupy, in the powers which they administer, in the membership that belongs to them, that they can unite without confusion, and be allied without danger to each other. To use a form of words better known in the controversies of other days than of our own, there is much which the civil magistrate may do ‘*circa sacra*’ without involving him in the charge of interfering ‘*in sacris*,’ much that he may do, when in friendly alliance with ecclesiastical society, to promote its spiritual objects, while he is in no way departing from his own sphere as the minister of the State, or assuming the character or powers that belong to the Church. But to whatever extent the State may go in thus aiding the objects and furthering the views of the Church, any alliance between them, when contracted on Scriptural terms, pre-supposes that the parties to it are, in the first instance, independent and distinct. It is founded on the idea, that the two societies that enter into connexion are alike possessed previously of powers of separate existence and action,—each complete within itself for its own purposes and objects, and sovereign in the ordering of its affairs; and each capable of acting apart

as well as in concert, and only consenting to be allied on terms that do not compromise, but rather acknowledge, their independence. The advocates of civil establishments of religion, so far from being called upon by the necessities of their argument to admit the essential identity of Church and State, can never truly or rightly state it without laying down the proposition that the two are fundamentally and unchangeably unlike. It is only two societies self-acting and self-governed with whom it is possible to enter into alliance at all; and it is only two societies having powers unlike, occupying departments unlike, and dealing with matters unlike, with whom it is possible to enter into alliance safely.

“The doctrine, then, that the State is bound to promote the general well-being of man, moral as well as material, and that the Church cannot be indifferent, amid the higher interests committed to it, of his civil and social rights, does by no means involve the conclusion of the sameness in nature and function of the civil and spiritual powers. Neither does the further doctrine of the lawfulness of some kind of alliance between the two imply, that, in entering into connexion, any one of them abandons its own personal or corporate identity, and becomes lost in the other.”

---

(For the Covenanter.)

#### CONDITION OF THE FUGITIVES IN CANADA.

I had the following conversation with two coloured boys, who rode into Detroit with me last Saturday. The information it affords as to the welfare of the refugees in Foote's institution, may not be without interest to some of your readers, especially as Synod has recommended him to the liberality of Covenanters.

Are you tired walking?

Yes, sir, a little. We have been out since Tuesday morning, looking for work, and did not get any, except a little corn to hoe yesterday. We made forty cents, and got rested of walking a little. I would have looked longer, but little Tommy got tired travelling, and wanted to go home; so I thought we would go and take care of our crops at home. Farmers here mostly hire by the year, and I did not want to leave my mother that long.

Why did you not try in Detroit? There is plenty of job work there.

We were afraid to stop there, because we have come from the South. My sister's husband worked in Detroit, and the white men took him off last year to Red river, where he works on the sugar plantations.

What part of the South did you come from?

Mason county, Kentucky. My mother had often started to run away; once before I was home, but she was still afraid of being caught and flogged; so she would turn back. But at last she was sold South, and was to be taken off next morning. She thought she might as well be taken and killed for running away, as be killed working on the cotton plantations. She took six of us children, (the rest had been sold South long ago,) and started.

Did any body help you along, or did you go yourselves? The Abolitionists helped us, or we could never have got away. It was March, and we could not lie out in the woods, and she had a baby three,

months old. Master offered two hundred dollars for her, dead or living. While he was hunting after us, the rest of his slaves went off.

How do you know?

The men that helped us off talked with him, and told us afterwards. We saw him, too, once after we had left. He was on horseback, hunting us, and we were in a covered wagon, with wheat behind and before. He asked the man what he was loaded with, and the man said wheat. "I thought may be you had niggers," said he. If the baby had made the least noise, we would have been caught: but we all kept still, and he rode on. He took us to Oberlin. The people at Oberlin gave us money, and sent us on to Windsor. There we staid two years; and four years ago we went to Mr. Foote's settlement, ten miles from Windsor. He gave us twenty-five acres of land, where we built a cabin, and have been clearing it up since.

How much have you cleared? About six acres. I had to hire out a great deal, or I would have had more.

What kind of white folks have you in Canada?

Mostly French Catholics. They are right stingy folks. They only give two or three shillings a day for work, and then they won't take you into the house to eat. Just bring out a piece of bread, a bowl of buttermilk, and a few boiled peas into the field. I would not work for them in that way. Oh! well, a good many of the coloured people have to work for them till they are able to raise something on their own place.

Have you no Protestants among your white neighbours?

Yes, there is one Irishman who lives near us. He gives us better wages, and takes us into his house to eat. Last fall he called a meeting of the coloured people, and told them, if they would clean out the creek, it would drain their lands, and make them so much better. So we came on, and worked two days. He sent his team and boy. This spring, if you would come along, you would hardly know the place. The water used to be a foot deep for a good while. Now we can plant corn just as early as you do on this side.

What kind of preaching have you?

We have two coloured preachers, a Methodist and a Baptist. My mother is a Methodist.

Does she pray in the family, or only in secret? She sings and prays in the family, morning and evening.

Do you pray in secret?

Yes, sir.

Can you read?

No, sir. Tommy can read a little, but I had to work every winter since I came. I will try and go to school this winter.

During this conversation, Tommy, ten years of age, had coiled himself up on some hay in the back part of the buggy, and was in a sound sleep. In an hour or two he woke up, and began to sing. "That's the nicest ride I have had for a long time," he said, as I looked round to see how he was getting along. When I ceased to talk, John soon began to nod. The poor boys were wearied out travelling; besides, they had slept in barns, not very comfortably, of course. However, the people always gave them enough to eat, and never charged them.

At my persuasion John fixed himself down for a sleep, and Tommy took his place beside me.

Well, Tommy, how are you getting along out in Canada?

Oh, middling. When we get our place cleared up, we'll do very well. If we had gone right out to Foote's institution at first, it would have been better for us. The folks at Oberlin gave us right smart of money. But the folks at Windsor told us if we would go to Foote's, we would starve out, or freeze out; so we staid at Windsor till our money was gone, and then they told us we had better go.

Do you get any wheat bread to eat?

No, our ground does not raise wheat, and we have no money to buy it. We can raise plenty of corn, and beans, and pumpkins, and squashes.

How do you cook your corn meal? Mostly bake it in pans. We make mush when we can get a little milk.

Have you no cow?

No sir; but if Johnny and me gets work in harvest, we will earn enough to buy one. Most of the coloured people have a pig or two, and some of them keep a cow.

On the whole, the coloured people are getting along better in Canada than might be expected. They need direction, which they are generally ready to follow, more than money. If a few self-sacrificing Covenanters would settle among them, as Brown on Gerrit Smith's land, they would do much good, and perhaps benefit themselves, too. The soil is good, but low and swampy. It suits corn and pasturage; and if drained and deep ploughed, would probably produce good wheat. The coloured people do not suffer from the climate as much as is generally imagined. They are much more liable to rheumatism than white men, but not so much subject to fever and ague. They are as much exposed to consumption; but, I do not think, any more. If they once had comfortable houses, and sufficient clothing, they would probably be as healthy in Canada as in the South. B. M.

Walled Lake, June 22d, 1860.

---

#### CHRISTIAN WALKING.

If thy reconciliation to God have been brought about, there must be suitable walking afterwards, which includes two things.—1. Amity must be continued, that is, there must be a very great care that there may be no new breach. 2. There must be much uneasiness of spirit, if there have been a new breach, till it be composed and made up again.

1. Where there is a thorough reconciliation, amity must be continued, care taken of giving any new offence, or the making any new breach, by not doing what will displease, and by a friendly intercourse continued and kept up. For there may be a new breach, or a new offence may be given again, either of these ways; either by breaking out into any fresh quarrel or contentions, or by breaking off friendly intercourse. As if there have been a war between two nations, when a firm peace is made, there ensues both a ceasing from hostilities, and free commerce; so if thou hast made peace with God, and hast entered into a league and covenant of reconciliation with him, thou must take great care, to thy uttermost, to sin no more; not deliberately to do any thing, that thou knowest will displease him. Thou must say, as is said in Job xxxiv. 32, "If I have done iniquity, I will do so no more." And again, thou must take great heed of growing strange to him, of giving over, or of becoming slack or

cold in thy converse with him; for when he inquires, "Can two walk together if they be not agreed?" he thereby intimates, that if they be agreed, it is that they may walk together. And it is to be considered, that in the text the unreconciled state consists, not only in the enmity of the mind by wicked works, but also in being alienated from him, or strange to him; by either whereof thou givest him also cause of just offence, even after reconciliation.

2. But if thou findest thou hast made a new breach, either of these ways, by doing any thing that thou didst apprehend to be displeasing to him, or by estranging thyself from him, there must be an uneasiness in thy spirit, and thou must be restless, till it be composed and made up again. This is walking suitably to a reconciled state, to resolve with thyself, upon any new offence, not to give sleep to thy eyes, nor slumber to thy eyelids, till thou have humbled thyself before thy God, and sought his pardon, by faith in the blood of his Son; with a resolution, in dependence on his grace and Spirit, to walk more carefully and more closely with him in thy future course, accounting always that in his favour is life. Such things as these, if thou be reconciled to God, will compose and make up thy story of it. Such a narrative thou couldst give of it thyself, upon recollection, or at least, when thou readest it thus put down to thy hand, thou canst say these things thou hast found God hath wrought and done in thee. Though, perhaps, they may not have come into thy mind in the same order wherein they are here set down, which is less material, if thou canst truly say such workings as these thou hast really felt in thine own heart, while God was dealing with thee, for the bringing about this reconciliation. But if this work be not yet done, if it is yet to be done, then know such stages as these thou must pass through. And thou art to be restless in thy spirit, while thou canst yet say, such and such of these things are still wanting in me; I have not yet found them, my heart agrees not in such and such points with this narrative; I can give no such account of myself. But wait and strive, in hope that thou shalt yet find them, if thou persist, and do not grow negligent and indifferent, whether any such reconciliation to God be effected in thee or not.

*John Howe.*

#### NEW YORK PRESBYTERY.

Boston, July 11th, 1860.

This Presbytery met, pursuant to adjournment, at 10 A. M., and in the absence of the Moderator was constituted with prayer by A. Stevenson, the oldest ministerial member present; after which Mr. Stevenson was chosen moderator *pro tem*.

Wm. Graham's trials for ordination were heard, and unanimously sustained; and, after the usual examination, he was ordained and installed pastor of the Boston congregation.

A request from Glengary for an increase of officers, and the moderation of a call, was entertained. The former part of the request was partial, and J. M. Beattie appointed to carry it into effect, and to report the state of the congregation there at next meeting of Presbytery; the remainder was laid on the table for the present; also a request from Bovina for the moderation of a call, which was granted, and J. B. Williams appointed to attend to the same at the convenience of the congregation.

Presbytery adjourned, to meet in the 3d Church, New York, on the last Tuesday of October, at 7½ P. M.

J. M. DICKSON, *Clerk.*



## AFFAIRS ABROAD.

*Sandwich Islands.*—We have often referred to the progress of the work of evangelization in these islands, quoting pretty largely from missionary reports, &c. We now offer our readers the most complete resumé we have seen of the advance really made in the improvement of their social condition. It is from the pen of Mr. Dana. We take it from the columns of the *New York Tribune*:

“It is no small thing to say of the missionaries of the American Board that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible, and works of devotion, science, and entertainment, etc., etc. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read and write is greater than in New England; and whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognising the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies.

“It is often objected against missionaries that a people must be civilized before it can be Christianized, or at least that the two processes must go on together, and that the mere preacher, with his book under his arm, among a barbarous people, is an unprofitable labourer. But the missionaries to the Sandwich Islands went out in families, and planted themselves in households, carrying with them, and exhibiting to the natives, the customs, manners, comforts, discipline, and order of civilized society. Each house was a centre and source of civilizing influences; and the natives generally yielded to the superiority of our civilization, and copied its ways: for, unlike the Asiatics, they had no civilization of their own, and, unlike the North American Indians, they were capable of civilization. Each missionary was obliged to qualify himself, to some extent, as a physician and surgeon, before leaving home; and each mission-house had its medicine chest, and was the place of resort by the natives for medicines, and medical advice and care. Each missionary was a school teacher to the natives, in their own language; and the women of the missions, who were no less missionaries than their husbands, taught schools for women and children, instructing them not only in books, but in sewing, knitting, and ironing, in singing by note, and in the discipline of children. These mission families, too, were planted as garrisons would have been planted by a military conqueror, in places where there were no inducements of trade to carry families; so that no large region, however difficult of access, or undesirable as a residence, is without its head-quarters of religion and civilization. The women of the mission, too, can approach the native women and children in many ways not open to men, as in their sickness, and by the peculiar sympathies of sex, and thus exert the tenderness, which are often the most decisive, influences.

“In the course of the two months I have spent upon these islands, it has been my good fortune to be the guest of many of the mission families, and to become more or less acquainted with nearly all of them. And beside fidelity in the discharge of their duties to the natives, I can truly say that in point of kindness and hospitality to strangers, of intelligence and general information, of solicitude and pains-taking for the liberal education of their children, and of zeal for the acquirement of information of every sort, it would be difficult to find their superiors among the most favoured families at home. I have seen in their houses collections of minerals, shells, plants, and flowers, which must be valuable to science; and the missionaries have often preserved the best, sometimes the only records of the volcanic eruptions, earthquakes, and other phenomena and meteorological observations. Beside having given, as I have said, to the native language an alphabet, grammar, dictionary, and literature, they have done nearly all that has been done to preserve the national traditions, legends, and poetry. But for the missionaries, it is my firm belief that the Hawaiian would never have been a written language; there would have been few or no trust worthy early records, historical or scientific; the traditions

would have perished; the native government would have been overborne by foreign influences; and the interesting, intelligent, gentle native race, would have sunk into insignificance, and perhaps into servitude to the dominant whites.

"The educational system of the islands is the work of the missionaries and their supporters among the foreign residents, and one formerly of the mission is now Minister of Education. In every district are free schools for natives. In these they are taught reading, writing, singing by note, arithmetic, grammar, and geography by native teachers. At Lahaina Luda is the Normal School for natives, where the best scholars from the district schools are received and carried to an advanced stage of education, and those who desire it are fitted for the duties of teachers. This was originally a mission school, but is now partly a government institution. Several of the missionaries, in small and remote stations, have schools for advanced studies, among which, I visited several times that of Mr. Lyman, at Hilo, where there are nearly one hundred native lads, and all the under teachers are natives. These lads had an orchestra of ten or twelve flutes, which made very creditable music. At Honolulu there is a Royal School for natives, and another middle school for whites and half-castes, for it has been found expedient generally to separate the races in education. Both these schools are in excellent condition. But the special pride of the missionary efforts for education is the High School, or College of Punahou. This was established for the education of the children of the mission families, and has been enlarged to receive the children of other foreign residents, and is now an incorporated college, with some seventy scholars. The course of studies goes as far as the end of the Sophomore year in our New England Colleges, and is expected soon to go further.

"The mere seekers of pleasure, power, or gain, do not like their influence; and those persons who sympathized with that officer of the American navy who compelled the authorities to allow women to go off to his ship by opening his ports and threatening to bombard the town, naturally are hostile to the missions.

"As it is, in no place in the world that I have visited, are the rules which control vice and regulate amusements so strict, yet so reasonable and so fairly enforced. The Government and the best citizens stand as a good genius between the natives and the besieging army. As to the interior, it is well known that a man may travel alone, with money, through the wildest spots, unarmed. Having just come from the mountains of California, I was prepared with the usual and necessary belt and its appendages of that region, but was told that those defences were unheard of in Hawaii. I found no hut without its Bible and hymn-book in the native tongue, and the practice of family prayer and grace before meat, though it be over no more than a calabash of poe and a few dried fish, and whether at home or on journeys, is as common as in New England a century ago."

*China.*—The war between China and the Western Powers has produced, it appears, an intense hostility on the part of the Chinese authorities to the name and spread of Christianity. The leader of the anti-Christian party is the Commander-in-chief of the army. The following statement has been proclaimed. What the effect of it will be upon present missionary operations, we do not know. We think not much. It seems to be limited in its terms to the "interior." The missions are, as yet, upon the coast. Besides, it seems to us directed chiefly against the Papists:

"Any native of the Western Ocean (Europe) who shall propagate or teach the religion of the Lord of Heaven in the interior of China, or who shall clandestinely engrave or cause to be published any books of religion, or who shall establish places of meeting therein, to propound that religion and delude the people; and any member of the Eight Banners, or any of the Chinese people who shall receive the doctrine from a native of the West, and use it to convert the people, or who shall privately assume another title or degree, i. e., the title of 'Holy Father' (or 'Priest') to mislead the multitude, shall, on conviction, be sentenced, the principals to be strangled, with immediate execution, and any one who shall propagate that religion without taking a separate title, and the number of people imposed upon be not large, shall be condemned to be strangled, awaiting in prison the execution of the sentence."

*Madagascar.*—We have heretofore noticed the afflicted state of the native Christians of this island, under the sway of a fierce and bloody pagan Queen. She is now dead; and the following, which we find in the papers, presents the facts as they now are:

“Remarkable news has been received from Madagascar. It appears that the Queen (notorious as a persecutor of the native Christians, and her banishment of the Society’s missionaries,) had recently become anxious about the peaceful transmission of the crown to her son. But before the son’s birth she had promised to leave the crown to the eldest son of her sister, and this man being very military in his habits, was well disposed to accept it. Mr. Ellis’ recent book, ‘A Visit to Madagascar,’ also indicated him as a bitter persecutor. But the Queen, as if under supernatural influence, resolved to decide the matter in what would be regarded by herself and subjects as the most sacred way. She had two jars filled; the one with earth gathered from her husband’s grave, the other with jewels. She decreed that the two candidates should come into a chamber where the jars were, (covered,) and that he who should lay his hand on the jar containing the ashes of the departed king, should be the future Sovereign. The result was, that the Queen’s own son, the devoted Christian confessor, and zealous friend of the missionaries, having chosen that jar, all unconscious of its contents, was immediately recognised as the future Sovereign of Madagascar.”

His life has already been conspired against; but, so far, unsuccessfully. May the Lord preserve him!

*Italy.*—The interest in Italy is now very much concentrated upon the movements in the Southern kingdom. Sicily is in the hands of Garibaldi; with the exception—a very important one—of Messina on the north-eastern coast, with its strong fortress. The large Neapolitan army, which Garibaldi met at his entrance into Sicily, was driven back to Palermo, the capital, and finally capitulated, and was sent home. The King of Naples, thoroughly alarmed, made application for help to Austria and France. Both refused aid,—the former could not, the latter would not give it. He then changed his ministry, promised a Constitution, an amnesty, a free press, and has sought an alliance with Sardinia. He has also invited back all Neapolitans, except military deserters. But he is a Bourbon, one of a proverbially perfidious race. He is not trusted at home; all his concessions have failed to arrest Garibaldi’s career, or to appease popular discontent at home. A revolution in Naples is not an unlikely event. In Rome, things have an ominous look. Lamoriciere, the great French general, from whom great things were expected as Commander-in-chief of the Papal troops, has not yet accomplished any thing worthy of note, and is becoming dissatisfied with his position. With Naples emancipated in the south, co-operating in behalf of liberty with the Sardinian States in the north, the Pope will find his seat more uneasy than ever. We have some accounts of the circulation of the Scriptures in Rome itself—of praying circles of Italians. It does seem that the Vatican is about to meet a long-looked-for and most disastrous end. The Lord hasten it!

*Syria.*—News of rather an alarming character has come from this land. War has broken out on a larger scale than usual between the Druses and the native Christians. Villages have been burned, many lives lost—many of the inhabitants of the mountains driven away houseless and homeless. The Mohammedans side with the Druses. The central government of Turkey appears to act with some vigour.

The Pashas of Damascus, Aleppo, and Beirut, have been displaced, and 2,000 troops sent to Syria.

So far, the Protestant missionaries have been unharmed. Our brethren are, we think, entirely safe in Latakîyeh. It lies on the shore, some distance from the mountains, and its population is largely Christian in name. It will not be assailed. However, the worst, so far as we can see, is passed, and means will now be adopted by Christendom to place on a better footing the peace of the country.

#### AFFAIRS AT HOME.

*The Political Parties.*—These have all made their nominations for the Presidential chair, and are urging the claims of their candidates. Slavery has at last divided the heretofore compact Democratic party, and it has two candidates. Of these, one—Breckenridge—represents the extreme Southern view, namely, that property in slaves is precisely the same as in other property; that this is recognised in the United States Constitution; and hence, that the slaveholder may take his slaves into any "Territory" of the country, and hold them there in spite of any territorial enactment to the contrary. They also hold that, if necessary, Congress should put this right in the shape of a law. This party, sustained by the present Administration, is preparing the way for coercing the Free States, if they can get the power, into the rescinding of all their laws against slaveholding: for if their doctrines be true, then, most assuredly, the laws emancipating slaves in the North have all been unconstitutional; and we are not sure that their principles would not reach still further, and nullify even voluntary emancipation by a slaveholder, just as no man can set his horse or cow adrift to roam without any claimant. If no one else takes it up, the officers of the law will, and sell it too, if unclaimed, to the highest bidder. The horse, in an orderly community, *must* be owned by somebody. If this faction is right in its fundamental principle, every one now in slavery *must* have an owner until the day of his death, and his children come under the same category, and in this land, a party which puts forward the claim of "property in man," in its most odious form, should be called "Democratic," and receive the suffrages of freemen!

The candidate of the other fragment—Douglass—is willing to make a distinction between slave and other property so as to allow the "Territory" the right of helping out slaves by "unfriendly legislation," while he admits that the Supreme Court may not restrain all such legislation, and, if it does, the decision should be submitted to! And this admission is made by this faction, knowing well, that as now constituted, if the Democratic party retain power—this Court will inevitably decide in favour of slavery. The basis on which this faction rests its peculiar claims, is a mere "dodge." The former will receive votes chiefly in the South—the latter in the North—the division is mainly "national."

There is another party, of which the candidate is John Bell, of Tennessee—an old politician, eminently pro-slavery, but too wise to attempt forcing the system in the North. He and his party expect to get

votes on the ground of ignoring all the great questions about human rights, of which the minds of men are full. This party is an anachronism—it properly belongs about the year 1815.

The last party is the Republican, whose candidate, Lincoln, is opposed to the extension of slavery to the Territories, but is in favour of a Fugitive Slave Law, and prepared to admit new slave States when they apply. He is also opposed to the “political equality” of the coloured race, and has exerted no influence that we ever heard of on behalf of the abrogation of the “Black laws” of Illinois, where he resides, one of which forbids a coloured man to be admitted as a witness in a case where a white man is concerned. As compared with the other parties, we have a preference certainly, for this one, but it is very far, notwithstanding, from being an anti-slavery party.

*The United Presbyterian Assembly.*—This body, which met in this city, May 23, and May 30, was attended by 106 ministers, and 62 ruling elders. It transacted, with unexpected unanimity, a large amount of important business. We notice—

1. *Secret Societies.*—This matter came up in a memorial from the Session of Bovina, and was disposed of by the adoption, unanimously we believe, of the following report:

“Does Article XV. of the United Presbyterian Testimony condemn the ‘Independent Order of Odd-Fellows?’ and are Sessions to require, as a condition of admission to the Church, from those who are connected therewith, that they *withdraw* from said order? Your Committee have no hesitation in giving an affirmative answer to this inquiry. Those who become or continue members of this Society not only violate the Declaration in the Testimony, but also act in opposition to the unquestionably Scriptural doctrine laid down in the Confession of Faith, chap. xxii., ‘Of Lawful Oaths and Vows.’ Your Committee therefore recommend the adoption of this report as an answer, on the part of the Assembly, to the questions proposed in the memorial.”

This is a good decision, and will do good.

2. *Communion, &c.* Certain subjects in this general category came up by memorial from Sessions in the bounds of the Presbytery of Argyle. Questions, and the substance of the reply to them, follow:

“The memorialists ask three questions:—1. Are our distinctive principles, as well as the doctrines of grace, terms of communion? 2. Is it consistent with our standards to extend Communion in sealing ordinances, to persons retaining membership in churches holding principles inconsistent with our profession? 3. Should a Presbytery tolerate such practices by the ministers and sessions under its care? To these questions your Committee recommend the following answer: The Assembly cannot but express its surprise that such questions should ever have been propounded. It is not possible to return a more explicit affirmative answer to the first, or negative answer to the second, than is given in the Testimony of the church, as adopted at the formation of the union. In the introduction to the Testimony it is stated that an ‘adherence to the Westminster Standards, and to the declarations contained in the following Testimony, will be required of those seeking communion with us.’ And in the 16th declaration, we find the following:—‘We declare, that the church should not extend communion in sealing ordinances, to those who refuse adherence to her profession, or subjection to her government and discipline, or refuse to forsake a communion inconsistent with the profession that she makes.’ These are the authoritative statements of the doctrine and order of the church. The Assembly cannot make them any clearer or more emphatic. While the courts of the church may and ought to exercise forbearance in love towards those who cannot fully subscribe to these declarations, yet they may not tolerate determined opposition to them, or wanton practical violation of them. The church has thus clearly set forth the law on this subject. The administration of it is left to the inferior courts. It is their manifest duty, in meekness and love, to do all they can

to persuade all under their care to walk orderly. In case, however, of violation of the law, wantonly persisted in, as the last resort, recourse must be had to regular judicial process in the proper courts.

"In relation to the memorial from the session of Queensbury, in the Presbytery of Argyle, your committee submit the following report:—The only question in this memorial, to which an answer has not already been given, is the following: 'Is it consistent with our standards for our ministers to enter into any arrangements to unite in the public or social worship of God, where human compositions are employed as the matter of praise?'

"To this your committee recommend the following answer:—It is not consistent with our profession to enter into any arrangements by which we may, in any sense, sanction or approve of the use of human composition in the worship of God."

It will be observed that this last answer does not condemn *attendance* upon prayer meetings, &c., where human compositions are used, and so it is interpreted, approvingly, by one of the papers of the body; it only condemns "making arrangements," &c. Is this consistent? We are sure it is not. That question will have to be met.

3. *Covenanting*.—This subject came up by memorials from the Presbyteries of Chartiers and Frankfort, and is disposed of by the adoption of a report, from which we take some extracts.

"The United Presbyterian Church, in her Confession of Faith, maintains that 'religious oaths and vows are parts of the worship of God,'—which are to be observed 'in their several times and seasons;' and in her Testimony, has distinctly declared that 'public, social covenanting, is a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the church may indicate.' According to this exhibition of our principles, there is here a distinct recognition of the duty of public social covenanting, as a matter of moral obligation. But it is not, like the duty of sanctifying the Sabbath, to be observed at stated times. While the word of God, which is the only rule of faith, teaches the duty, it is the providence of God which indicates 'the times and seasons' of its observance. . . .

"The question, then, which presents itself for consideration, in order to determine what is our duty as a church, is, Does the providence of God indicate a call to engage in this duty at the present time? Is there any thing in the Divine dispensations towards us as a church, of such a marked character, as to manifest that it is the will of God that we should now engage in the observance of this extraordinary duty?"

"We are not able to see that there is anything in the dispensations of God's providence towards us as a church of such a peculiar character as to indicate a call to engage in the extraordinary duty of public social covenanting with God at the present time. Your Committee would, therefore, recommend the adoption of the following resolutions:

"*Resolved*, 1. That it is the duty of pastors to instruct their people in relation to the nature of the duty of public social covenanting, and the proper seasons for its observance, in common with other religious duties.

"*Resolved*, 2. That pastors and sessions should carefully observe the dispensations of Divine Providence; and if the circumstances of congregations furnish a call, and it is deemed for edification, that they engage in the observance of the duty."

A 3d resolution was subsequently adopted:

"*Resolved*, That a Committee of three be appointed to prepare some directions for engaging in this duty, and to prepare a general bond, either to be used, or to be regarded as a guide in the preparation of such a bond; and that said Committee be required to report to the General Assembly next year."

The discussions indicated that while there was no denial of the duty of covenanting, there was at the same time not a sufficiently clear perception of its nature as an ecclesiastical act, in which the entire church should unite—at once, and in the same bond. As to the "civil part" of social covenants, it seems to be left out of view.

4. *Psalmody*.—This subject came up by a report of the Committee

appointed at last meeting. It gave rise to long and earnest discussion. Some of the speakers were adverse to any further attempts at this crisis; others favoured amendments to the present version; others proposed a remodelling of the whole, and the addition of various metrical renderings. It was disposed of by the following action:

"1. *Resolved*, That Rev. Dr. J. T. Pressly, Rev. Dr. Guthrie, and Rev. Robert Gracey, be a Committee, with the Board of Publication, on the subject of revising the present version of the Psalms.

"2. *Resolved*, That the whole subject of a revised edition of the Psalms be referred to the Board of Publication thus strengthened, that they publish the version as amended, and that they report to the next General Assembly.

"*Resolved*, That the Committee be instructed to proceed according to the principles which appear to have guided them in preparing the specimens which have been read to us this afternoon, with the understanding that no amendment be made which will affect the integrity of the version."

Subsequently, the following was adopted:

"*Resolved*, That the labours of the Committee on a New Version of the Psalms be restricted to the preparation of a second version of a portion of the existing version of the Book of Psalms, in different metres."

The signs are rather unfavourable to any thing being accomplished, and we are as well pleased. Certainly, if any thing is attempted, it should be by one of the Psalm-singing churches by itself.

5. *Colonization*.—An effort was made on two occasions to admit an advocate of the Colonization scheme—one of the ministers of the church—to appear on their floor, and address the Assembly. The resolution was twice voted down by an overwhelming majority. Good.

6. *Foreign Missions*.—The report of the Board presents an encouraging view of the operations of the year. This church supports missions in Trinidad, Syria, Northern India, Egypt, and China. The last, one missionary, Mr. J. C. Nevin, was sent in December last,—the others are in operation, and some of them have been re-enforced.

7. *Statistics*.—This body has 447 ministers, 113 (too many) without charge; 51 licentiates; 674 congregations; 26,337 members. It has raised, during the past year, for Domestic Missions, \$11,341; for Foreign Missions, \$17,284.

*Synod of the Free Presbyterian Church, Canada*.—This body met in Toronto, June 13th, and was attended by 112 ministers, and 58 ruling elders. The subject of union with the United Presbyterian Church of Canada, of course, occupied a good deal of attention. The point of difficulty in effecting a union lies in the somewhat differing views of the two bodies in regard to the magistrate's power "*circa sacra*." The latter body adopted the following as the 14th of a series of articles on this subject:

"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, (it being understood that in the application of the doctrine of this article mutual forbearance shall be exercised.)"

The Free Assembly passed the following:

"That the Synod having had its attention directed to the basis of union, as sent to this Court by the Synod of the United Presbyterian Church, and especially to the

addition made to the 4th article of the basis, find that while this Synod has confidence in the general harmony of the views of the United Presbyterian Church with those of this Church with reference to the doctrine contained in the 4th article, and has at former stages of these negotiations indicated that it does not expect on minor applications of the principle entire unanimity; yet the Synod sees difficulties in the way of accepting in a basis of union, a clause which might seem to recognise unlimited forbearance as to the applications of the said doctrine, and does not therefore agree to the addition made. The Synod, however, still heartily desirous of union, and believing that union can be effected on sound and honourable principles, remit to a committee to meet with the committee appointed by the United Presbyterian Synod, for the purpose of seeing whether the object, believed by this Synod to be intended by the proposed addition, may not be better accomplished in some other way, the Committee being authorized to request the Moderator to call a special meeting of the Synod, if it shall be considered necessary."

And also the following:

"1. That this Synod, with a view to the removal of any possible misapprehension of its opinions in reference to Art. IV. of the basis of union, does most earnestly disavow the legitimacy of any such inferences from said article, as that magistrates have the right, sometimes claimed by them, to prescribe, in the name of God, the faith of the Church, or to interfere with the freedom of her ecclesiastical action.

"2. That the Synod, with a view to the removal of any misapprehension as to its position in regard to the practical applications of the said 4th article, such, for example, as those contained in the report of the Joint Committee submitted to both Synods in the year 1858, desires to call attention to the fact, that the Synod of the Presbyterian Church of Canada does not require, as a condition of union, unanimity of sentiment as to the action of the magistrate on these points; but, while providing for possible diversity of opinion, the Synod has held, and still holds it as necessary to harmonious action in the United body, that a minority, while entitled to all equitable liberty, shall, on these, as on other matters of ecclesiastical government, be guided, in any action on dissent, by constitutional order, and the received principles of the united body."

We infer that the union will take place. During the year Dr. Bayne, a leading opponent of the union, has deceased since the last meeting.

*New Light Synod.*—This body, which met in Pittsburgh, in May, appear to have had a very harmonious meeting. The only item of business of general interest, was the report of a Committee, appointed at last meeting, on the subjects of Communion and Psalmody. The report, which re-affirms the former judgments of the body, with a recommendation to the inferior courts to see to their observance, was adopted.

How comes it that the Presbyterian Board of Foreign Missions (Old School) report as theirs the missionaries claimed by the New Lights, without a hint that they belong to any body else?

#### NOTICES OF BOOKS.

THE POWER AND CLAIMS OF A CALVINISTIC LITERATURE: a Sermon in behalf of the Assembly's Board of Publication. By the Rev. T. J. V. Moore, D. D., Richmond, Va.

This is a very valuable Tract, published by the Presbyterian Board. It treats—I. Of the Principles embodied in a Calvinistic Literature—specifying the sovereignty of God and the sinfulness of war, and illustrating the effects of these principles on men, individually and collectively. In describing the social influence of these views, the writer asserts truly that a community which sincerely adopts them will be characterized by intelligence, love of liberty, (how is it with Southern



Presbyterians, and their Northern brethren, in regard to the slaves?) and reverence for law. As to this last, we would rather have seen it in another form—reverence for *just* laws, and hatred of all unjust laws. We have, then, a succinct, but very comprehensive exhibit of the workings of these doctrines, and a resumé of their history. We quote—and it will repay reading—an extract, taken by the writer from the pages of the well-known semi-infidel Westminster. It is the testimony of a reluctant witness to the virtues and beneficent influence of Calvin and his doctrines, Calvinistic and Presbyterian. A few expressions might be changed for the better :

“ Had Calvin, like Plato, left only a paper sketch of a republic, in glowing language and magnificent imagery, how much more would he have been admired by the world! He did much more than describe a virtuous society—he created one. Calvin’s ideal is, doubtless, vastly inferior to that of Plato; but it is under the disadvantage of having been worked in practice. With what surprising effect it worked, the whole history of Protestant Europe is witness. It was a rude attempt, indeed; but then it was the first which modern times had seen, to combine individual and equal freedom with strict self-imposed law; to found society on the common endeavour after moral perfection. The Christianity of the middle ages had preached the base and demoralizing surrender of the individual: the surrender of his understanding to the church; of his conscience to the priest; of his will to the prince. Protestantism, as an insurrection against this subjugation, laboured under the same weakness as all other revolutions. It threw off a yoke, and got rid of an exterior control, but it was destitute of any basis of interior life. True freedom can only be founded on a strong sense of personality; the conscious possession of a moral force, from which the moral actions flow. Mere emancipation from the tutelage of a church or a government, will not convey this basis of self-reliance. The will is not free, merely because it is relieved from outward restraint.

“ The policy of Calvin was a vigorous effort to supply that which the revolutionary movement wanted—a positive education of the individual soul. Crushed under the weight of a spiritual aristocracy on the one side, and ground down by the huge machine of administrative monarchy on the other, all personal freedom, all moral attributes, had nearly disappeared among the people on whom this superincumbent mass pressed. To raise up the enfeebled will, to stir the individual conscience, to incite the soul not only to reclaim its rights, but to feel its obligations; to substitute free obedience for passive submission—this was the lofty aim of the simple, not to say barbarous legislation of Calvin. The inquisitorial rigours of the Consistory encouraged, instead of humbling independence. Government at Geneva was not police, but education; self-government mutually enforced by equals on each other. The power thus generated was too expansive to be confined to Geneva. It went forth into all countries. From every part of Protestant Europe eager hearts flocked hither to catch something of the inspiration. The Reformed communions, which doctrinal discussion was fast splitting up into ever multiplying sects, began to feel in this moral sympathy a new centre of union. This, and this alone, entitled the Reformation to make head against the terrible repressive forces brought to bear by Spain—the Inquisition and the Jesuits. Sparta against Persia was not such odds as Geneva against Spain. *Calvinism saved Europe.* The rugged and grotesque discipline of Calvin raised up, from St. Andrew’s to Geneva, that little band, not very refined, but freemen!

‘ That which we are, we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield.’

“ Such is the admirable force upon the human conscience, of the simple virtues of sincerity and self-denial. Where they are exhibited in a distinct and recognizable form, they never fail to conquer, and to spread themselves. Henceforward Calvinism tended to take up into itself all the moral worth existing any where in Protestantism. As the Humanistic movement has been absorbed into the Protestant, so the first or Lutheran reform was gradually overborne by the Calvinistic, save where State interests interfered to prevent it. Such is the law of all great movements. The truly great excite a magical influence. Character is more

powerful than intellect. The lesser stream empties itself into the greater. Lutheranism was incapable of propagating itself. Calvinism re-appeared again and again, with no less vitality than at first. It animated the Cameronians of Cleland no less than the Independents of Cromwell, or the defenders of La Rochelle."

**ASTOUNDING DISCLOSURES AND FRAUDS IN THE LIQUOR TRAFFIC.** Published by P. A. T. A. 12mo., pp. 24.

This tract, which may be "had at the Tract Society, No. 929 Chestnut Street, Philadelphia," will prove a strong reply to the opponents of all drinking usages. It shows, on the best authority, that adulteration and drugging are nearly universal, not only in the ardent spirits business, but also in the manufacture of malt liquors. In some instances the latter are not directly poisonous; in many they are. Many brewers use *cocculus indicus*, coriander seed, and beading—all poisonous. Wine dealers adulterate largely, and use preparations of lead—all poisonous. Whisky dealers use strychnine. A reading of this tract should be enough to warn every toper to leave off his tippling.

**LAY-PREACHING AND HYMN-SINGING UNWARRANTED IN THE CHURCH.** In reply to the Rev. J. F. Porter and Dr. Marcus Dill. By Josias A. Chancellor, Reformed Presbyterian Minister, Bready. 2d Edition. 8vo., pp. 31.

Among the evils which have sprung up in connexion with the "Revival" in Ireland, none are more to be deplored than the countenance given to the preaching—so called—of laymen, many of them mere boys—ignorant, forward, and fanatical, and the gradual introduction of hymn-singing among communities which have been heretofore satisfied with the Bible Psalmody, without any intermixture of uninspired poetical effusions. These are evils, which will not expire, like the "fallings," &c., with the occasion that gave them birth. They will remain, to weaken the strength, corrupt the purity, and disturb the peace of the churches, which have given them toleration. Still they have found apologists, and these ministers of standing in the Irish General Assembly. Mr. Chancellor has effectually answered their arguments. We are particularly pleased with the 1st Part of the pamphlet, which treats of Lay-Preaching. It is well worth reading, independently of the immediate controversy, as an able and conclusive vindication of the principle of an educated ministry. The 2d is brief, but handles the subject of Psalmody very satisfactorily.

**THE CONFESSIONS OF AUGUSTINE.** Edited, with an Introduction, by Wm. G. T. Shedd. 12mo., pp. 417. Andover: Warren T. Draper. Philadelphia: Smith, English & Co. 1860.

Augustine, the greatest of the early "Fathers," was led far astray in his youth, in despite of the instructions, example, prayers, and tears of his godly mother Monica. Saved, through grace, he recorded with singular fulness, with almost unequalled metaphysical acumen, with the greatest freshness and simplicity, the history of his whole career until he emerged into the clear light of the gospel. His work is unique. It forms a class by itself among religious works. Others have made confessions, but none so profound and far-reaching as Augustine; none so instructive. It is, in fact, a record of all the workings of sin, of unbelief, of doubt, of earnest, and subsequently, humble and evangelical curiosity regarding the most comprehensive and subtle matters of theology and of life. To the Christian minister

this work is almost indispensable. And yet, there are traces here of the corruptions existing in the church in the 5th century. These, also, it is well to know. As introduced here, they will not harm, and they appear but rarely. This edition is a beautiful one; paper, type, and binding, of excellent quality.

SEVENTEENTH ANNUAL REPORT of the Managers of the (New York) State Lunatic Asylum. Transmitted to the Legislature, Feb. 7, 1860.

This excellent institution is situated in Utica, and notwithstanding some late severe trials, appears to be prosecuting with energy and success its beneficent mission:

"Since the opening of the institution on the 10th of January, 1843, five thousand eight hundred and twenty-eight patients have been admitted, and five thousand one hundred and ninety-five have been discharged; of which number two thousand three hundred and forty had recovered, eight hundred and fifty-nine had improved, twelve hundred and eighty were discharged, unimproved, six hundred and seventy-one had died, and forty-two were not insane."

It thus appears that a large proportion of the patients are at least "improved"—very many, no doubt, perfectly restored—most of whom, without the aid of such an institution, would have been given up to hopeless insanity. These reports are deserving of careful study. In this there are tables, showing the patients—their occupations—form of mental disease—probable cause—and the duration of insanity previous to admission, with the period of treatment, in 114 cases discharged recovered. Most of these tables are highly suggestive. In the table of occupation, "house-keepers" head the list, 83; farmers next, 66; teachers, 8; physicians, 3; clergymen, 2; and, strange to say, "housework," 41. In the table of causes—ill health, 35; intemperance and vice, &c., 39; excessive labour, 23; hereditary predisposition, but 24, and so on; in all twenty-five "probable causes" are assigned. The total admitted during the year was 312; recovered, 114.

John P. Gray, M. D., is the Superintendent and Physician.

TWENTY-SEVENTH ANNUAL REPORT of The Managers of the Pennsylvania Institution for the Instruction of the Blind. Presented to the Corporators, at their Annual Meeting, Feb. 6, 1860.

This institution, of which Mr. Wm. Chapin is Principal, takes high rank among its contemporaries in the same field of benevolent operations.

The last year has been prosperous. About 150 pupils have enjoyed the high advantages which it offers. These are partly sustained by their friends, but chiefly by their own labours and by the contributions of this State, and New Jersey and Delaware. The pupils are taught reading, writing, and the other branches ordinarily taught in schools, with music, and some trade. Of the income, no less than \$2,271.82 was derived from the sale of articles manufactured in the institution.

We have received from Senator Sumner, a copy of his great and seasonable speech, "The Barbarism of Slavery." It should be scattered broad-cast over the country, and we are pleased to see that the Congressional Republican Committee have adopted it as a campaign document. It is in striking and noble contrast with the late speech of Senator Seward. And we find it refreshing to know that there is one occupant of a seat in the Senate of the country, who cannot be

driven by the supposed exigencies of political warfare and President-making, to withhold the utterance of burning words against this huge iniquity. This speech is a perfect armory of facts—all telling with immense power against the slave system in all its aspects, and demonstrating that it is not only a political and social evil, but a sin of the blackest dye. When he speaks of the Constitution, Mr. Sumner is careful not to deny that it contains provisions which cast a shield around the system in Slave States. He does deny, and we think truly, that the Constitution enacts slavery into a legal system, in such sense that slaves may be held, in spite of all right, and of all other authority, wherever this Constitution extends. Would that the Senator, with his great abilities and culture, would see that the Constitution is the great bulwark, next to the larger churches, of slaveholding in this country! Such a voice would make itself heard. Its strokes would fall, far more effectively, when directed against the foundation of the system, as a part of the political structure.

THE BAR OF IRON, AND THE CONCLUSION OF THE MATTER. By the Rev. Charles B. Taylor, M. A. Pp. 247. Presbyterian Board of Publication.

The first of these stories presents, in a very clear and painful light, a true history of the powerlessness of any principle short of genuine evangelical repentance, to secure reformation. The last is also instructive. Young men, especially, may profit by them.

NURSERY TALES FOR HER LITTLE FRIENDS. By Cousin Martha. 24mo., pp. 76.

DROPS OF TRUTH from the Fountain of Wisdom. 24mo., pp. 273. Presbyterian Board of Publication.

LOST CHILDREN; OR HENRY AND HIS TORCH. By the Author of "The Widow's Sixpence." 24mo., pp. 82. Presbyterian Board of Publication.

LITTLE ANNIE'S FIRST THOUGHTS ABOUT GOD. By Nellie Graham. 24mo., pp. 87. Presbyterian Board of Publication.

Are good children's books.

#### OBITUARIES.

Died, suddenly, in the city of Philadelphia, Dec. 9, 1859, Mr. WILLIAM COCHRAN, deacon of the 4th congregation, aged 64 years.

The deceased, who was born in county Antrim, Ireland, near Caledonia, in 1796, was by family relationship connected with the Secession Church, and waited, while in his native land, upon the ministry of that church. In the year 1822 he emigrated, with his wife and only child, to this city, and in the course of a few years subsequently attended the ministry of Dr. Wylie, and after the formation of the Clifery street congregation he became a communicant in the Reformed Presbyterian Church. In this congregation he remained a member, and was for some years a deacon, when he joined the 4th congregation, which was formed in 1853. Mr. C. had many excellent traits of character. He was generous, frank, friendly, public-spirited, and active, and was ever ready to support, according to his ability, the cause of Christ. By industry and economy, he had more than sustained his family, and had gathered a large and select library, and was well informed in religious matters and current events, taking much interest in the affairs of Christ's kingdom. He leaves a widow, well advanced also in years. He is remembered with interest in the circle of his friends.

Died, at Ryegate, Vt., on Saturday morning, July 7, 1860, after a short but distressing illness, ELIZABETH ANNOT, the beloved daughter and only child of Rev. James M. and Mrs. Margaret Sophia Beattie, aged 1 year, 1 month, and 27 days.

"A little precious baby

Came to my heart one day,  
And folded there most lovingly,  
A long, sweet time she lay.

"Her little fairy fingers  
O'er my bosom softly crept—  
A faint thrill ever lingers  
There, where her pure cheek slept.

"Her eyes were blue and beautiful  
As evening's starry sky;  
Her voice as clear and musical  
As birds that sing on high.

"Like lilies gleamed her snowy skin  
Like pale gold shone her hair;  
Like pearls, her rose-bud lips within,  
Shone tiny teeth so fair!

"So fair, so pure, my little gem,  
That angels came to see,  
And seeing, bore her home with them,  
Their angel-babe to be.

"And ever, when cast down apart,  
In agony I weep,  
There thrills within my stricken heart  
A thought that ne'er shall sleep;

"That cradled in an angel's arms,  
From every sorrow free—  
A little bright-winged seraph-child  
Waits lovingly for me!"

#### TO OUR READERS.

It is now fifteen years since we assumed the cares and responsibilities of the editorial chair. Great events have taken place in the mean time, most of which will be found recorded in the pages of the *Covenanter*. Some controversies have been waged. In them, so far as they have lain within our range, we have had our share. Of trials, also, we have had a portion. Upon the whole, the retrospect is grateful. The Reformed Presbyterian Church has made some progress, in numbers, at least. The course of events has been, in the main, favourable to the discussion and extension of the principles to which, as a church, we give especial prominence. The nations have been getting light from various sources. The Bible has been rapidly circulated, even in some Popish countries. Missionary operations have been enlarged, and have met with encouraging success. Our own church has entered the missionary field.

There has been in these years the waning of the Mohammedan power—now ready to "die without hand." Our own day witnesses the hemming in of the temporal power of Papal Antichrist by the liberation of some of the border States, and the fatal alliance of the Papal system with the most despotic powers of the Old World. True religion has undoubtedly revived, in measure, upon the continent of Europe, and there has been a partial arrest of some forms of vice.

This is the favourable side. On the other hand, worldliness and covetousness have grown apace: Reformation principles have lost some ground, we fear, among their professed friends and advocates. Intemperance, which we hoped had received a deadly wound, again rages. The Sabbath is sadly profaned; and, in our land, political corruption has reached a most alarming magnitude; it is almost unblushing, and threatens to become universal. A spirit of latitudinarianism has assailed some of the old landmarks and bulwarks of the faith. We are hopeful, notwithstanding. The end appears to be approaching. We shall go on as we have done—endeavouring to vindicate the whole truth, and to oppose and expose all error and wrong, according to our ability.

The past year has been somewhat discouraging to us in a pecuniary point of view. Our subscribers have never been as backward in forwarding their subscriptions. Many, indeed, have given us in their returns evidence of their interest in our efforts. Many others have not. May we not express the hope that yet before our year closes—Sept. 1—that the deficiency will be made up? Brethren, pray for us.

## INDEX TO VOL. XV.

<p>AFFAIRS ABROAD, 25, 55, 93, 119, 155, 183, 220, 247, 285, 310, 349, 370.</p> <p>AFFAIRS AT HOME, 119, 157, 190, 253, 317, 373.</p> <p>Affections, their Bent, . . . . . 271</p> <p>Assurance, . . . . . 240</p> <p>Better Rulers, . . . . . 180</p> <p>Board of Domestic Missions, . . . . . 56</p> <p>Christian Communion, . . . . . 168</p> <p>“Christian Slaveholders,” . . . . . 306</p> <p>Christian Walking, . . . . . 368</p> <p>Christianity and Civil Govern- ment, . . . . . 269</p> <p>Church and her Functions, . . . . . 101</p> <p>    “ Music, . . . . . 220</p> <p>    “ and State, . . . . . 361</p> <p>Closing Exercises of the Semi- nary, . . . . . 280</p> <p>Contributions for Public Pur- poses, . . . . . 181</p> <p>Conventicle Hearers, . . . . . 298</p> <p>Do You Think? . . . . . 16</p> <p>Expository Preaching, . . . . . 17</p> <p>Elements and Sacramental Ac- tion in the Lord’s Supper, . . . . . 149</p> <p>Emancipation Safe and Profit- able, . . . . . 335</p> <p>Faith, . . . . . 271</p> <p>Fears of the South, . . . . . 245</p> <p>Foolish Talking and Jesting, . . . . . 16</p> <p>Fourth Reformed Presbyterian Congregation, Philadelphia, . . . . . 25</p> <p>Guthrie, Dr., and his Critics, . . . . . 272</p> <p>Higher Law, . . . . . 301</p> <p>History of the Authorized Metri- cal Version of the Psalms, . . . . . 208</p> <p>Home Slave Trade, . . . . . 348</p> <p>Illinois Presbytery, . . . . . 116, 346</p> <p>Insecurity of the South, . . . . . 152</p> <p>Irish Synod, . . . . . 91</p> <p>Kansas Correspondence, . . . . . 177</p> <p>Lakes Presbytery, . . . . . 116</p> <p>Lays of the Covenanters, . . . . . 177</p>	<p>Ministry and Intellectual Cul- ture, . . . . . 161</p> <p>Missions, Work of, . . . . . 354</p> <p>MISSIONARY CORRESPONDENCE:     Letters from Rev. J. Beattie,         51, 135, 218, 302.</p> <p>    Letters from Rev. R. J. Dodds,         86, 275, 296, 341.</p> <p>    Tour in Palestine, . . . . . 11, 79</p> <p>    Missionary Intelligence, . . . . . 192</p> <p>    Mode of Taking Meals by Pri-     mitive Christians, . . . . . 300</p> <p>    Music in Divine Worship, . . . . . 265</p> <p>Nation’s Right to Worship God, . . . . . 129</p> <p>New York Presbytery, . . . . . 114, 308, 369</p> <p>Not Improved by Slavery, . . . . . 18</p> <p>NOTICES OF BOOKS, 29, 56, 95, 124, 158, 191, 223, 254, 318, 377.</p> <p>OBITUARIES:     W. B. M’Connell, . . . . . 31</p> <p>    Mrs. Agnes Barr, . . . . . 32</p> <p>    “ Elizabeth Williams, . . . . . 32</p> <p>    “ Isabella Matthewson, . . . . . 32</p> <p>    “ Mary D. Irving, . . . . . 32</p> <p>    Annie E. Moffat, . . . . . 32</p> <p>    Mary M’Curdy, . . . . . 95</p> <p>    Mrs. S. A. Taylor, . . . . . 96</p> <p>    “ Margaret Keenan, . . . . . 96, 160</p> <p>    David Wallace, . . . . . 96</p> <p>    Rachel Rebecca Mitchell, . . . . . 160</p> <p>    Mr. Isaac Wilson, . . . . . 160</p> <p>    “ James Sloat, . . . . . 224</p> <p>    Mrs. Eleanor Kirkpatrick, . . . . . 224</p> <p>    Mr. James Dunlap, . . . . . 256</p> <p>    “ Alexander Moore, . . . . . 256</p> <p>    Mrs. Rebecca Wilson, . . . . . 256, 285</p> <p>    “ Elizabeth Graham, . . . . . 286</p> <p>    Mr. Francis Culvert, . . . . . 287</p> <p>    “ Patrick K. Morrow, . . . . . 287</p> <p>    “ Jonathan Coburn, . . . . . 288</p> <p>    “ Robert M’Niece, . . . . . 352</p> <p>    “ William Cochran, . . . . . 381</p> <p>    Annot Beattie, . . . . . 381</p> <p>Occasional Communion, . . . . . 72</p> <p>Penalty of the Law, . . . . . 140</p> <p>Petition to Congress, . . . . . 181</p> <p>Philadelphia Presbytery.—Ordi- nation, . . . . . 182, 307</p> <p>Pittsburgh Presbytery, . . . . . 343</p> <p>Political Sabbath Desecration, . . . . . 306</p>
---	---

Popery and Mohammedanism, . . . . .	106	Scottish Synod—their Pulpits, . . . . .	109
Presbyterian Expositor, . . . . .	146	Slavery—its Effects on Popula- tion, . . . . .	45
Presbytery of the Lakes, . . . . .	307	Southern Testimony against Slavery, . . . . .	234
Psalmody—The Presbyterian Magazine, . . . . .	118	Steadfastness in the Testimony for Truth, . . . . .	97
Psalmody, . . . . .	245	Success in Life, . . . . .	3, 33
Queries and Answers, . . . . .	70	Suffer as a Christian, . . . . .	17
Readers, to our, . . . . .	382	Suffering as a Christian, . . . . .	141
Ref. Pres. Magazine, . . . . .	305	Supremacy of God's Law, . . . . .	65
"    Synod in Ireland, . . . . .	48	Sympathy for Slavery, . . . . .	243
"    Theol. Seminary, . . . . .	155	Temporal Blessings, . . . . .	239
Remarks on the Basis of the United Presbyterian Church, 200, 225		Temptation, . . . . .	271
Reports of the Treasurer of the Theological Seminary, . . . . .	57	Theological Seminary, . . . . .	192
Review of "W. M." on Impu- tation, . . . . .	257, 289, 321	"    "    Library, 155, 284	
Revival of Religion, . . . . .	74	Training of Youth for the Mi- nistry, . . . . .	18
Rochester Presbytery, . . . . .	115, 308	True Psalmody and "The Pres- byterian Magazine," . . . . .	178
Scottish Covenanters, . . . . .	240	West India Emancipation, . . . . .	47
"    Synod, . . . . .	'19, 40, 87	World in the Church, . . . . .	46

END OF VOLUME XV.