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THE COVENANTER,

DEVOTED TO THE

Principles of the Reformed Presbyterian Church.

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EDITOR AND PROPRIETOR.

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

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

PHIL. III. 18.

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THE

# COVENANTER.

SEPTEMBER, 1860.

OUR DISTINCT DENOMINATIONAL POSITION RIGHT  
AND NECESSARY.\*

*“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.”* 2 Thess. iii. 6.

The native tendency of the heart of fallen man is towards defection from truth and duty. Blindness of mind, depravity of heart, the constant pressure of the world, special temptation, and Satanic influence, furnish ample reasons for such a tendency. Hence it is not surprising that even the apostolic church was severely tried in this quarter, and that apostolic directions were called for and given so often as to the proper course to be pursued by the faithful towards those who had departed from the purity of the gospel, or the integrity of the Christian life. Questions regarding the relations to be maintained by the Christian to those around him, are ever important and difficult. The church is in the world. Her members cannot “go out of the world.” They have duties to perform, in which the world, and the cause of Christ, are each deeply concerned. To perform them well and successfully, the church must maintain her own high position, doctrinal and practical: “the weapons of her warfare” must be kept sharpened and burnished. Truth and right have claims paramount to all the conveniences, and even apparent advantages, of such social relations as either imply assent to error and wrong, or involve a spirit of indifference to any thing evil, though bearing the Christian name, or found associated with a measure of soundness in the faith or rectitude of conduct.

The text at the head of our article gives much light on this subject. 1. It relates to the fellowship and intercourse of Christians with other professed Christians, professed or real: “every brother.” 2. It forbids such fellowship on the part of the more faithful with such as are declining, as they are bound to have with each other. “Withdraw from every brother that walketh disorderly,” &c. 3. Their decline consists—(1,) in “walking”—living—“disorderly”—not necessarily in the sense in which this word is used in common parlance, as disturbers

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\* We purpose giving in this article, and finishing hereafter, an outline of the sermon preached at the opening of the Philadelphia Presbytery, Nov. 8, 1859, and which we were requested by Presbytery to publish.

of the peace of society, but not *according to rule*—*ατακτως*—a word derived from another which signifies to arrange, put in order, as an army is arranged for battle. It is used for the disorderly march of a soldier who deviates from the prescribed order of march, and includes all that is at variance with that holy law by which the Christian life should be regulated. (2.) In disregarding the doctrines communicated by inspired teachers to the Christian, here styled “Traditions”—not in the sense of unwritten doctrines, &c., handed down from one generation to another—for it is added, “which he hath received *of us*.” It means “things delivered”—committed, handed over to the Christian, to be to himself a rule of faith and of duty, and to be kept by him, that others also may enjoy them—that they may not be lost. 4. It is worthy of special notice that there is no exception made, no allowance given for any deliberate disregard of the laws of Christian “order,” or the principles of the Christian faith. It is “*the traditions*”—not a part of it, but the whole, so far as already known and recognised among a Christian people. 5. This “withdrawing” does certainly extend to the withholding of Christian fellowship. If it mean that common, intimate intercourse, is not to be extended to such as “walk disorderly,” much more does it comprehend that nearest and most important communion which is peculiar to the society of Christians in their religious profession and exercises. 6. The command covers an ecclesiastical “withholding”—a refusal, in other words, to hold church fellowship with “disorderly walkers.” We must take for granted that the more faithful associate together in religious profession, &c.; but it is by themselves. Such as overlook or reject apostolic and divine teaching, are not to be admitted to the distinctive and peculiar privileges of the church. And, on the other hand, should there be many who thus walk “disorderly,” so many as to constitute a society, a body by themselves—the principle is not thereby modified. There must be a state of separation kept up notwithstanding. 7. The direction on this subject is very solemn and imperative. “We command you in the *name of the Lord Jesus Christ*.” The command is Christ’s: it is imperative. Such “withdrawing” is not optional. The terms of ecclesiastical fellowship are thus prescribed by the great Head of the church, our Divine Lord and King!

The text yields, as an abstract principle, the doctrine that it is the right and duty of the faithful to maintain a distinct ecclesiastical standing separate from all who do not adopt and apply in their profession the system of revealed truth and law in their integrity; or to put this in the concrete form, as a command in which Reformed Presbyterians have a deep and practical interest, *It is our right and duty to keep up an ecclesiastical standing distinct, not from the world alone, or deeply corrupted communities, but from other evangelical denominations.*

With what spirit this should be done, and that it may be done without disparaging any excellences in the profession, and position, and operations of such other churches, but with a hearty acknowledgment of all these, and sympathy with them, we will try to show in the sequel. We have now but to substantiate the doctrine as we have stated it, in its practical aspect, by the following considerations:

I. The high importance and worth of our distinctive principles.

II. The nature of the obligation to maintain them. And—III. The relation of other churches to these principles and to the law of Christ.

When we speak of “distinctive principles,” we have reference to such as these: the supreme and universal dominion of Christ in the mediatorial character; the paramount and ultimate authority of the Scriptures of the Old and New Testaments, in such sense that they are the “Higher Law,” overruling all human constitutions and enactments, which, as against the law of God, have no validity; the duty of nations, having the light of Revelation, to own this supremacy of Christ and the obligation of His law, and to frame their constitutions, &c., in accordance with this acknowledgment; the right and duty of Christian and practical dissent from every institution—every system of civil polity and law that does not make such acknowledgment; the duty of nations and churches to engage themselves by solemn covenant to the Lord, and the permanent character of such social covenants as respect permanent duties, or until their ends be accomplished; and finally, the duty of Christians and of the church to maintain an open, honest, and living testimony in behalf of all revealed and known truth and right, and against all evils contrary to these in any department of human society, and this, however few in number, or unfavourably situated, the witnesses may be.

These principles, then, are—

I. Most important.

1. *Inasmuch as the glory of the Mediator is directly and signally concerned in them.* It is here taken for granted, that the honour of Christ, and of the Godhead in Him, is the chief end in the promulgation of Divine Revelation—that the promotion of the Divine honour must be held in the highest place among the ends which the church has in view in her entire profession—that to this every thing else must be held subordinate—that doctrines, principles, laws, are precious, and to be maintained, for this reason, above all others, that Christ is glorified in them.

But how evident is it, that a system of principles such as we have just exhibited in outline, is singularly fitted to exalt our Saviour and Lord! True, his glory shines with a pure and brilliant lustre in His work of humiliation, obedience, and death. Over this part of the mediatorial glory we would draw no veil. The saved for ever celebrate, amid all the glories of the heavenly state, the praises of Him who “was slain, and redeemed them by His blood;” on earth, we would imitate their example. But none the less are the saints concerned for the regal glory of the incarnate Son of God. They praise Him, ascribing to Him (Rev. vi. 12) “blessing, and honour, and glory, and power—for ever and ever.” This glory we dare not overlook: to this He himself had ever respect in the days of his flesh. As he says, (Luke xxiv. 26,) “Ought not Christ to have suffered these things, and to enter into his glory?” This glory was “set before him” as the reward of his humiliation, and for this he pleads, (John xvii. 1, 5,) “Glorify thy Son, that thy Son also may glorify thee:” “And now, Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.” In a word, the glory of His mediatorial exaltation—of His supremacy over all created things—of



His moral dominion as "Head over all things to the church, which is His body," as these are seen and acknowledged by all holy intelligences with delight and satisfaction, and shall yet, however unwillingly, be seen of his enemies also, is dear to the heart of Christ. Shall this be obscured within the very pale of his church? Shall the doctrines in which we learn of the Saviour's exaltation—of the nature of his claims—of their extent—of the duties of men personally and in their social relations—to say nothing of what belongs to Him as a glorious Lord over the invisible world—be regarded as less important as an element of the church's faith, than those doctrines, which bring us the offer and hope of pardon and reconciliation?

Is there not here a very distinct test of love to Christ? May we not determine, with some confidence, our true character, by putting the inquiry, How do we stand affected to the "public glory" of Him who died that sinners might live? If we have no special interest in any fact or principle of revelation excepting those which bear directly and exclusively upon the hope of future blessedness, have we the "mind of Christ?" Is our religion of that high and heavenly character, which, forgetting self, (comparatively,) is full of Christ—~~is~~ not only resting upon his work of atonement, but satisfied and joyful in His investiture with all fulness of joy, glory, blessedness, and dominion at the right hand of the Father? We might follow up these thoughts in detail. It were easy to show that the honour of Christ, as Lord of all in heaven and on earth, as Zion's Lawgiver, as the Administrator of the moral and providential government of Jehovah, is concerned in each of the principles which we have enumerated. There is no exception. On this ground, then, were there no other, we hold it most important that they be fully, and clearly, and without any compromise, professed and maintained. But we add—

2. *That they have an incalculable value, as they conduce to the sanctification and comfort of the saints.* It is admitted by all intelligent Christians that the truth, and the truth alone, as the instrument, sanctifies the souls of men. Says Christ, "Sanctify them by thy truth: thy word is truth." John xvii. 17. The Spirit of Christ is the sole Efficient in this work. We may be well assured that He will employ, in the accomplishment of it, no other direct means than such as are worthy of Himself, as He is the "Holy Spirit." The understanding is sanctified as it is imbued with knowledge—as its native ignorance is dispelled, and its errors corrected—as it is filled with light. The sanctified understanding furnishes that light to the emotional and active departments of mind, without which they cannot but act irregularly and sinfully—and by which, renewed by grace, the soul is directed and controlled in its desires, affections, hopes, and aims. *All truth tends to holiness: all error, and even ignorance, to defilement and sin.*

These statements will not be denied. But what, it may be asked, is the bearing of those elements of truth to which we more especially refer? Do they sanctify? We reply by other interrogatories. Can the doctrine of *entire* supremacy to Christ fail to promote—when cordially and joyfully recognised—the consecration of the whole man to his service? For, let it be remembered, that this subjection to Christ includes in it every faculty, every effort, the whole course of the life. Is it not

equally plain, that to own the supremacy of the Scriptures in every department of active effort—in the shop and the store, in the domestic and the social circle, in the study and the office, in the hall of legislation, on the bench of justice, in the executive chair, in the field of personal and primary political action, in the convention and at the ballot-box, in peace and in war, in “every going out and coming in”—must have much to do with that full and unreserved devotion of heart and soul, energy and act, to the high ends of the Christian calling, in which practical holiness has its most complete exemplification? So of covenanting—social and solemn. Must not the thought, impressing itself upon the mind of the believer, that he is pledged voluntarily, and in an “everlasting covenant,” to serve and obey his Lord and Redeemer, exercise no subordinate influence in keeping his steps in the pathway of evangelical rectitude? And equally the principle of dissent from every institution, association, and confederacy, which opposes, or even ignores, the law of Christ. Can this fail to promote that vigilance against sin, which is indispensable to purity of heart, while dissent constitutes, in itself, no inconsiderable part of that life of holiness required in “keeping ourselves unspotted from the world?” We may go further, and ask, Whether the full and Scriptural pursuit of sanctification is possible, irrespective of a due measure of the knowledge and faithful application of just such doctrines as form the peculiar views to which we, as a body, give prominence? Certainly, the inquiry is directly in point, provided we realize that it is obligatory upon every Christian to “glorify God in his body and in his spirit, which are God’s.” And still more, How does it consist with a wise, and intelligent, and entire submission to Christ, *not* to maintain a state of dissent from every community of men, who are confederated upon principles, or for ends, or with constitutional provisions, which leave Him out of view, contravene any precept of His word, or set themselves against the interests of His throne and glory, or even refuse to take His side in the great controversy between His claims and the claims of other lords, terrestrial or infernal?

Nor are we careful to apply any modifications to these inquiries. That, in the case of many, the work of sanctification makes some progress where these doctrines are not very clearly perceived, or formally and ecclesiastically professed, we are not anxious to deny. But the fact remains—it cannot be questioned, that whatever charity may admit in instances like these, the spirit of subjection, entire and full, to the law of Christ, and of aversion to all that is adverse to His paramount claims, and determination to eschew it, of which we speak, belongs as an essential feature to every soul in which the Spirit of God dwells. And whatever be true of others, in the forbearance of God, such as know these doctrines, and see their own relation to them, would put their spiritual edification in no little peril, should they attempt to assign these doctrines an unimportant place in the government of their hearts and lives, or in their religious profession.

And equally so their comfort. With what heart can the Christian go out into the world, to encounter its temptations and trials, or look forward to the future with its uncertainties, and yet its certain toils and troubles, were it not for the consolatory and sustaining belief

that he is all the while, and will be, under the eye and hand of an omniscient, and mighty, and lawful Ruler of all persons and events—one who can restrain enemies, overrule their plans and devices—can raise up friends to aid him, and can Himself furnish all help and relief? Rom. viii. 28. The Christian can look with comfort to Jehovah, only as He is his God and Father in Christ. Let his eye turn from his Saviour-King, but for a moment, and he sinks in the waters, while in every emergency he finds renewed strength in the blessed doctrine that his Redeemer lives and reigns: that “He is mightier than the waves of the sea; yea, than the mighty waves of the sea.” Ps. xciii. 4. He rejoices that he can say, “I am thy servant, save me.”

On this ground, then, as they have a most intimate and powerful influence upon heart and life, sanctification and comfort, the peculiar doctrines of the Reformed Presbyterian Church are invested with no minor worth and value. Whatever there is in the new and holy life to be desired by the Christian—whatever there is in mistake, delusion, and sin, to be avoided and repudiated—whatever there is precious in peace of mind, all goes to declare the importance of these principles, and to convince us of the necessity of maintaining them with tenacity and perseverance, though we should stand alone.

3. *These principles are essential to the reformation of society—the true and lasting prosperity of nations.* We are aware that neither of these objects are, in themselves, of so high moment as the welfare of souls or the glory of God. But, notwithstanding, they are of momentous interest, not only as essential to man’s physical comfort, and to the securing of personal rights and possessions, but as really having much to do with the higher interests of men. The reformation of social evils brings along with it an exemption from many forms of temptation, which, in a corrupt state of society, sadly interfere with the personal edification of the Christian, and still more, with the conversion of sinners, and is even a part of man’s redemption.

Now it is acknowledged by all men—infidels not excepted—that virtue is indispensable to the order, stability, growth, and prosperity of nations—that the vices of individuals, when these become prevalent, bring national ruin—that the character and conduct of men in high place prove mighty for good or evil upon the public weal. “When the wicked bear rule the people mourn,” (Prov. xxix. 2.) And witness the past history and present state of the nations of the world mainly ruled by the proud, the selfish, the licentious. Contrast with this the few oases in the midst of the wilderness—where, under such kings as have been fearers of God, peace and joy have flourished as the fruits of religion and beneficent rule.

Again: the intelligent Christian well knows that all virtue has its origin in the heart where Christ dwells by his Spirit—a heart wherein the law of Christ is inscribed as its constant and chosen rule of action. These facts go to the very foundation of all that is hopeful and desirable in human life, in man’s social state and condition. The conclusion is equally plain with the facts themselves—religion, that it may be an active element of social reformation, must be of a sort that touches and influences every department of the life and activity of men. Whatever theories men may hold in regard to the law and authority of

Christ, and the relation of religion and the church to the national organization, none—we speak of Christians—can ever doubt the necessity of having personal regard to the Bible and to its Author, if we would enjoy peace and prosperity—if we would reform national and social evils.

But how can this regard to God's word, and to the supremacy of Christ become effective, in any other way than by admitting also that both are to be recognised by communities, as well as by individuals—that the ruler and the nation are bound equally with the individual citizen to serve Christ humbly and implicitly? If we maintain that the direct authority of the Scriptures does not reach the field of political action—that legislators may legislate without reference to the Bible—that magistrates need not honour Christ officially—that there is no such duty as national covenanting—that religion has no claims upon the commonwealth for countenance and support—we, evidently, erect a barrier to the diffusive and controlling influence of Christian truth and principle. Nor will any intelligent Christian say that national reformation may be brought about by *merely* seeking personal virtue, unless the principle be received and maintained that the will of Christ must be regarded as the true rule of social duty and obligation. There is no other clear and authoritative rule. Human reason is incapable of discovering any that meets the case. Men cannot be their own independent lawgivers. They are too ignorant—too selfish—too indifferent to each other's wants and burdens. Seldom will men be urged by any considerations short of all those motives which the word of God supplies. What security is there, even for the liberties of men, unless they are fixed upon a Scriptural basis,—unless they are regarded as comprehended in the law of love as recorded and re-enacted in the Scriptures?

Of all this we have had ample and most painful illustrations in the many abortive attempts to found a stable and prosperous condition of society irrespective of Christ, his gospel, and his law. France, at the close of the last century, cast off the incubus and pollution of a despotic monarchy and aristocracy—both sinks of all moral abominations. She became her own lawmaker—established her constitution in the name of liberty and equality. She knew not God. Christianity was to her a fable. Reason was her God. This was seventy years ago. And what was the result then? What the ultimate fruits? *Then*, bloodshed in torrents—heads fell by the thousand under the fatal guillotine—thousands perished by the most fearful forms of violence, massacred in prisons, mowed down by discharges of artillery, or drowned—overwhelmed by hundreds at once in the Seine, the Loire, and the Rhone. Liberty perished. It was a “reign of terror.” But it could not last. What godless violence had destroyed, violence re-established. Instead of a kingly, came the imperial throne. While liberty was still prostrated under the feet of an arbitrary, but mighty conqueror, the best blood of France was shed in foreign war, enriching to this day many a battle-field. Nor was this the end. New things passed away. The old returned only to be replaced by other forms of civil rule, until now we see that kingdom which once dreamed of national happiness unparalleled as the result of her revolution, godless, and unrestrained

by higher principle, and as the work of men who had cast off the fear of God, now lies bound and helpless in the hands of a cold and insensible, but far-seeing and able autocrat, while morality and religion only live encompassed by a huge morass, in which virtue, public and private, has been long engulfed. How different would have been the state of France at this day, had the authors of her revolutionary changes learned to know God and his Christ—had they resorted to his blessed word to guide them in the framing of the national polity, and in the cultivation of a purer public sentiment!

So it ever is. Just as men depart from God in unbelief, forgetfulness, and rebellion, will He depart from them, and abandon them to their own lawless passions, to the destruction of peace, and order, and liberty.

This is one view. Let us take another. Within the memory of living men, there was a race—savage and brutal—inhabiting, under various names, the scattered islands of the great Pacific. There they had long lived, unknown to the world—given up to sensual and malevolent appetites; revelling in the grossest indulgences, and delighting in all the inhumanities of war. The word of God came. They listened. They believed. They turned to God. They owned the authority, while they received the salvation of Christ. Rulers and people submitted alike to his loving sway. Socially, as well as individually, they gave themselves to God. They engaged to be His. “Clothed and in their right mind, they sat at the feet of Jesus.” And now, peace reigns, order has taken the place of reckless and fearful injustice, disorder, and strife. Virtue vindicates her excellence, and manifests her fairness and beauty. And with all their imperfections—and they are still not a few—these once savage islanders give hopeful promise of yet taking their place among the most civilized of the earth. And mark, their religion is social. It influences every class. All acknowledge—we speak throughout of the more advanced among them—rulers and ruled, the same supreme and paramount law.

We re-assert our argument—the principle which we maintain, that Christ is Lord of men—his law paramount—religion, social and national—covenanting a social duty—no evil to be sanctioned, maintained, or countenanced, whether in the church or in the commonwealth, are indispensable to any permanent reformation—to national prosperity—to the securing of all human rights and interests.

4. *The Millennium will furnish their full exemplification.* Men—Christian men—may now overlook them; but he has studied the word of God very superficially, who has not learned that these principles, jointly and universally, will make up a large proportion of the blessedness and glories of the millennial state. We do not say all. We prize, at least as much as the brethren of other churches, the precious doctrines of grace. These are fundamental to any intelligent recognition of these complementary doctrines. We advocate these doctrines, not as if they were independent articles—as if a mere formal and unevangelical acknowledgment of them were either useful to man, or honourable to their Author. The way of salvation from sin—personal sin—through the righteousness of Christ imputed—of sanctification, through his grace infused—faith, with its kindred graces—must be

understood and appreciated. Without this there is no spiritual life, personal or social. The knowledge and love of these will abound during the "thousand years." They will be written upon men's hearts, and exemplified in their lives. But they will show their power, not only in the heart, in the *man*, but in the *nation* also. To this, Christianity, in its spirit and in its principles, ever tends. It is light, which "gives light in the whole house." It is "salt," which gives its "savour" to the whole mass. It is "life," which sends its quickening impulses to every nerve, and fibre, and tissue of the entire body.

The Bible holds forth, among its many predictions, a blessed or happy period, to be enjoyed by the saints, even on earth: and we characterize this period as one when religion will be the pervading and controlling element in its whole social state—when the sceptre of Christ shall be seen and submitted to by all men—when the church shall be owned in her proper character, and set on high among human institutions—when the governments and powers of the earth shall esteem it their privilege and their honour to give her their countenance and support—when the nations shall be in covenant with Him who is the "Prince of the kings of the earth"—when righteousness, peace, and liberty, all according to the laws of Christ, shall fill the earth. It predicts a day, when "All shall know the Lord," (Jer. xxxi. 34;) when "The light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days," (Isa. xxx. 26;) when "The knowledge of the Lord shall cover the earth, as the waters cover the sea," (Hab. ii. 14.) And so thoroughly shall the claims of pure religion be recognised, that even the "bells of the horses" shall have upon them the inscription, "Holiness to the Lord," (Zech. xiv. 20.) Christ shall be recognised and owned, for "All kings on earth shall fall down before him," (Ps. lxxii. 11;) "The kings of Sheba and of Seba shall bring presents," (Ps. lxxii. 10;) "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ," (Rev. xi. 15.) The church shall be "established in the top of the mountains, and exalted above the hills," (Isa. ii. 2;) and shall become "a praise in the earth," (Isa. lxii. 7.) Then "shall all nations flow unto her," (Isa. ii. 2;) "Kings shall come to the brightness of her rising," (Isa. lx. 3;) "She shall suck the breasts of kings," (Isa. lx. 16;) "Kings shall be her nursing fathers, queens her nursing mothers," (Isa. xlix. 23.) The kings of the earth shall "bring their glory and their honour into her," (Rev. xxi. 24.) At that day, "Five cities"—the representatives of all—"shall swear unto the Lord of hosts," "yea, they shall vow a vow unto the Lord, and perform it," (Isa. xix. 18, 21;) "Many nations shall be joined unto the Lord into that day," (Zech. ii. 11.) And we have but to read the seventy-second Psalm, with Isa. ii. and Rev. xx., to learn how universal will then be the blessings of righteousness, and consequent peace; no longer any oppression, or slavery, or fraud, or war, or vice. Then shall "every man sit under his own vine and fig tree," none "making him afraid."

Are we not warranted in saying, in the light of these predictions, that a large proportion of the glory of the millennium will be found in the hearty and practical acknowledgment of those very principles

which now constitute the peculiar doctrines of the Reformed Presbyterian Church? If important in that day, they are of the same intrinsic value now. If, then, they will hold a high place, equally should they hold a high place now. And if they cannot be held and applied in the only way in which some of them can be now applied—as a rule of the individual life, and in the form of a testimony against such as reject them, or slight them, in connexion with other churches—then, by all means, let it be done separate from them.

So we say, also, in the light of preceding arguments. The glory of Christ, our own edification, and that of the church and of sinners, and the reformation of society, are linked indissolubly with these doctrines. They are most important. If they are not—as they are not—all that the church is to profess and exhibit, they have their place—high enough, too, to warrant and require, if need be, a separate standing, a distinct ecclesiastical organization.

We have put this in the forefront. It is fundamental. Unless this be seen and admitted, all else will be of little avail. This admitted, the rest follows. We can no more mingle with others who deny, or refuse to receive, or even exalt them in proportion to their proper dignity and importance, than we could with those who deny or slight the great doctrines of grace and personal salvation. This will be more plain when we come to consider, in our next, the obligation to maintain them.

(To be continued.)

#### THE SILENCE OF SCRIPTURE.

In the Silence of Scripture, lies a Negative Internal Evidence and Teaching. It is a buried evidence and teaching, not like the body of Moses, where no man might find it to this day; but like the seed-corn, to be found and to be fruitful in its season. Silence is not always Sir Oracle. It may only be a cover for ignorance, a silence of necessity; proceeding from an unthinking mind, or unfeeling heart,—that nothing, out of which nothing comes. To be an Evidence, it must be of design, and not of necessity; not only so, but of wise, far-seeing design, into the ways and workings of human nature; of a foresight and sagacity far beyond the human, which no writer would have thought on, nor reader looked for,—nay, where all readers, beforehand, would have looked for speech, unreserved and outspoken—a Silence not accountable, therefore, on any natural or human principles; which expresses the presence of Him who sees the end from the beginning.

The Silence—especially that of the New Testament—has been oftener felt than acknowledged, and exerted an unconscious influence, where no one ventured an audible interpretation. It is chiefly in our own day that this voice without any sound has begun to be openly noted as a character of Holy Scripture, and admitted, not only as an Evidence of the Divine, but as designed, in its season for reproof, correction, and instruction, in common with the positive and articulate voice of Scripture.

In the discussion of this evidence we think some instances should be omitted that have been too hastily included, such as the silence of the Scriptures as to the secrets of creation, a plurality of worlds, and like matters of natural interest, but not to the purpose of a revelation

of the will of God; such also as the silence of Scripture as to the secrets of our future state, because the revelation of such matters, it is natural to think, was impossible to our present faculties, as well as, for many good reasons, undesirable in our present lot. For a different reason we would exclude the secrets of unfulfilled prophecy, which by turns excite and baffle curiosity, because, had they not done so, such prophecies might have fulfilled themselves. For the present, we limit our inquiry to the silence of the New Testament as the completed revelation of God to man, and to some instances of this silence which stand in the forefront of the New Testament, and on matters on which, according to all human anticipations, we should have looked for speech, copious and unreserved.

The first that presents itself to every thoughtful reader is, The silence as to the Nativity of our Lord.

It is true, Moses, in the Old Testament, does not give us either the birth-day or birth-year of great men. But he is careful to record the date of great events, as of the Exodus.\* He is not only careful to give the year, but the month: "This day came ye out in the month Abib!" † Nay, the very day of the month, the "fourteenth!" No doubt there was an object in this. This month was henceforth to be "the beginning of months;" and the day "for a memorial, a feast to the Lord throughout all generations: it is the Lord's Passover." This statement of year, month, and day, is repeated once and again, to preclude all possibility of mistake. ‡ But while Moses gives the birth-day of great events, and not of great men, in the Gospel history both are omitted. One event—the Nativity of Our Lord included—was to the Christian Church what the Exodus was to the Jewish; yet the time is unrecorded, or given with such indefinite marks as to leave it a matter of difficult determination to this day.

Incidentally, we learn that Christ's birth occurred in the reign of Augustus Cæsar, and about the time of a general taxing, or registration, with a view to taxation.§ This is all the direct information given by those whose writings declare their consciousness that they are telling the world of *His* birth who is come to change times and seasons, and introduce a new era, more important far than that of the Olympiads, or Rome's foundation, or the Jewish Exodus. This omission, be it observed, is that of writers who had before them the example of Moses to the contrary, so far as great events are concerned, who were accustomed to reverence the festivals founded thereon, and to observe even the Feast of Purim and the Feast of the Dedication, in memory of their deliverance from Haman and the restoration of their temple.||

With such historical precedents and recollections, it seems difficult to conceive, on any natural principles how four separate writers of the life of Christ should, if left to their own impulses, have omitted both the birth-year, month, and day of an event which, in their view, was to change the religion of the world.

But is it so that we cannot make out from the New Testament the

\* Exodus xii. 40, 41. † Id. xiii. 4. ‡ Leviticus xxiii. 5. § Luke ii. 1.

|| It is remarkable that the festival-loving spirit only developed these two Feasts in addition to those of direct Divine appointment—as if the Jewish Church were less under this festival-loving spirit—or was satisfied with the Divine development given to it.



time of the Nativity? Those whose attention has not been specially called to it will be surprised how little has been or can be made out of the most ingenious and elaborate sifting of the hints in the four Gospels. Luke gives us the chief notes of the time.\*

In Luke are the chief data for determining the birth-year. They are given by that Evangelist, who tells us that he had "perfect knowledge of all things from the very first." Yet they are evidently given without any design of informing us as to the very year; and when examined, yield no such precise information. We are left quite uncertain whether he reckons the *fifteenth* year of the reign of Tiberius from the beginning of his joint reign with Augustus, *two years before the death of the latter*, or from the commencement of his sole reign. According to the one, our Lord's birth was 749 U. C.; according to the other, 747 years after the building of Rome,—making a difference of two years. Then the phrase, "began to be about thirty years of age," admits of considerable latitude of interpretation, and does not forbid the supposition that our Lord was thirty-one or even thirty-two years of age,—making another difference of one or more years, according as we interpret the phrase.

The present era of Christians, says Father Newman in his "Church of the Fathers," arose in 550, from one Dionysius Exiguus, who was its framer.† Bengel says—"The Dionysian era is now in use, who published his Chronological System in 532. He is now considered to have placed the birth of Christ *four* years too late; so that we should add four years to the present era to obtain the right birth-year."‡ Alford, in his Notes on Luke iii. 1, concluding his examination, says:—"It may be doubted whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of finding."

The difficulty of determining the month and day of the nativity is still greater. "It has been placed," says Dr. Adam Clarke, "in every month of the year." The two ablest writers of modern times that have investigated the chronology of the life of Christ—Dr. Burton and Mr. Cresswell—have come to opposite conclusions, the one contending for the spring, and the other for the autumn. Pope Julius first decided the matter for the Latin Church, and placed it in the Roman calendar on the 25th December, when the sun begins to return to the northern tropics, and therefore, in Europe, the natural emblem of returning light and life.

How, then, shall we account for this silence? Is it sufficient to say the Evangelists were illiterate men, not accustomed to give heed to dates, because not appreciating their interest or importance; or that the Gospels are not so much regular histories or biographies as me-

\* "Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Luke iii. 1—3, 23.

† Newman's Ch. of the Fathers. Ed. 1842. P. 313.

‡ Gnomon, v. 1. P. 52. Pref. Clark's Ed.

morabilia, notes of the more remarkable sayings and doings of Christ, and the failure hitherto of all attempts at a chronological harmony is the proof that the Evangelists aimed at no more? Is this answer sufficient? It is certain this silence is not that of ignorance or indifference. Two of the Evangelists give the genealogy of our Lord, taken, we may presume, from public registers; side by side with which, in all probability, they might have found the very year, month, and day. Even if not permitted to assume this, all, and more, they might have had from the lips of Mary, who lived with John in her age. What question so natural in them to put, or in Mary to answer, or in the Evangelists to record?

It is true the Gospels are not regular histories or biographies, in which facts are marshalled with the attention to chronology of modern historians, yet they are quite as much regular histories as the books of Moses, which give the times of all great events. Each Gospel begins with the birth of our Lord, or the opening of His ministry, and goes on to His death and resurrection. Each particular between may not be given in its order, yet that order is preserved wherever it was of consequence; and of all things it would naturally appear of consequence, when giving His genealogy, to give with it perfect notes of the year, month, and day.\*

But were the Evangelists *illiterate*? We have been accustomed to acquiesce in the application of this epithet, and to glory in it, without considering its different meaning in reference either to their times or our own. They were undoubtedly well versed in the Jewish Scriptures, containing the history, poetry, and moral wisdom of their country. They had drunk deeper than most of their age, priest or rabbi, of the spirit, if not also of the letter, of those wonderful classics—Moses and the Prophets. To be versant in them implied, though fishermen, the knowledge of the Hebrew, then a dead language, or of the Greek of the Septuagint translation, implying therefore the knowledge of one, if not two languages, besides Aramaic, the spoken language of Palestine. Can we call that man *illiterate* that speaks one language, and has acquired one or two besides, and that not for purposes of trade only or chiefly, but to gain access to its literary treasures? Their knowledge of Greek, in which the Gospels have come down to us, however acquired, is a fact implying that they were “lettered,” even in the modern sense, and implying a culture that may well rescue them from the imputation of being unable to appreciate the interest attaching to the record of the birth-year and day of Christ. The truth is, the Evangelists, in relation to their times and country, were *illiterate* only in the sense of being unskilled in that Rabbinical learning in vogue in Jerusalem—an ignorance blessed to them, to us, to all ages—which enabled them to read and interpret, as Rabbies could not do, Moses and the Prophets; and made them the most pure and perfect medium of transmitting the teachings of a greater than Moses. We have talked of the Evangelists being illiterate, because by trade fishermen, and because Pharisees and Rabbies said so; but no man can calmly consider these facts, or read those discourses which John has recorded, without

\* See John’s account of the testimonies of the Baptist recorded in chronological order, John i. 19—27; also Mark’s account of the Crucifixion, Mark xv. 25.

feeling that men who could appreciate those sayings of Christ which have exercised, and still exercise, some of the highest minds of our race in exploring their depths of thought, could not be intellectually unequal, or indifferent to, the record of the nativity of Him whom they make known as the Light and Life of the world. The name fishermen expresses their social, but not their intellectual position. To what class of fishermen on our British shores shall we compare a John or a Peter? Fishermen that knew, when they wrote the Gospels, two living and one dead language, and wrote in Greek; fishermen familiar with the sacred classics of their country from their earliest years; fishermen that frequented every Sabbath-day the synagogue of their native village,\* and were accustomed in the schools of Moses and the Prophets to take not a mere passive, but an active part as speakers and questioners. The apostles of our Lord were probably some of the best specimens of the Jewish common people, quickened into intellectual and moral life above the common people of every other ancient nation, by the Sabbath and the synagogue; the foremost men in the synagogue of Capernaum and Bethsaida; inquirers into the meaning of types and ceremonies, and of ancient prophecy; and waiters for the coming of Him whom they saw foreshadowed in all Jewish things, answering and asking questions about all such matters, and not unaccustomed to speak their minds. Just because they were more awake and alive to all these things, these fishermen attached themselves first to the Baptist when he announced the Messiah. At least three, out of the twelve apostles, were disciples of the Forerunner, and followed John until shown by him—The Christ. Illiterate, therefore, they were not, save in the eyes of Jewish rabbies, whose light was as darkness, and whose literature was only perverted knowledge. Illiterate the Evangelists were in no sense that incapacitated or disinclined them to attach to the events they record, and especially to the greatest of all, the notes of Time. This answer, therefore, is not to the purpose, and when examined only heightens this silence. To what, then, shall we ascribe it, but to that Divine prescience that, presiding over the formation of the four Gospels, restrained the writers from giving what was of no use to their great object, or of which an ill use might one day be made? The religions of the heathen were all ritualism, the observance of times and seasons, in which the intellect, heart, and conscience had little part. Even Judaism, with its great central truth of the Unity of Jehovah and its prophetic hopes, was an adaptation to this stage and state of

\* Of these, Jerusalem in the time of Josephus had 480, a number that appears to us almost fabulous. Every village had one or more, however insignificant a proof of the immense popularity of this institution. But more than this, there was liberty of speech, without respect of persons—a liberty evidently in common use, of which the apostles, as well as our Saviour, constantly availed themselves—a liberty which must have quickened and cultivated the popular mind, and induced a habit of self-restraint, without which no such custom could have been long endured. In our times, when *social* questions are so much investigated, it were worth while to inquire how much *socially* the common people of Judea must have been above all other people, when they could use aright such privileges, or could acquire them or retain them? Doubtless that superior intelligence which elevated the Jews of the Middle Ages to be the bankers and financiers of Europe, as well as of the East, was due to the clerk-like education the synagogue made the use and wont of that people long before any Europeans, save the priesthood, had any knowledge of letters.

society. Moses records the times and seasons of the great events on which were to be founded the three great and three minor festivals of the Jewish Church. But the Gospel came to diminish the ritualism of religion to the lowest measure consistent with our present condition, and to rouse man to a worship of God "in spirit and truth." Was there not some need, then, that all helps towards the observance of Christian times and seasons should be buried, like the body of Moses, where no man might find them to this day? If, as men, the Evangelists felt an interest in knowing the day of the Nativity, and put the question to Mary, yet, as Evangelists, they acted a higher part, and did a greater thing in exercising a discreet reserve. They conceal what every other man, learned or unlearned, fisherman or rabbi, would have thought it foolish to conceal. What shall we say? The foolishness of God is wiser than men. This silence heightens the Divine in the New Testament. It is a silence that *now* speaks, and is more eloquent than any words. "No speech nor language; its voice is not heard, yet its line is gone through all the earth, its words to the end of the world," speaking in behalf of the simple and spiritual in worship, of a religion of the conscience and heart, and rebuking the religion of times and seasons. It was a seed of time, to spring up, in its season, for reproof, correction, and instruction, to recall Christians from their wanderings, and check tendencies to fall backwards. The ecclesiastical developments of Christendom are the historical interpreters of the Divine meaning of this silence. Foremost amongst the festivals of the Church is Christmas, or the Nativity. Though not one of the earliest,\* yet none could be more natural, and none has so universally established itself in the Syriac, Greek, and Latin Churches, surviving the Reformation, and establishing itself amongst the fixed festivals of most of our Protestant churches. Still this silence informs us that this festival is no part of our common Christianity. It is no part of that which is required of us by Christ, seeing He has withheld all natural helps towards it, and we can neither tell day, month, nor year. It is true, men have decided this for themselves. This silence did not stop them; yet many a thoughtful heart must have felt these omissions of Scripture as a discouragement. Certainly no one ever took them for an encouragement, as they would have taken any positive information; and now that we can look back on the ecclesiastical developments of eighteen centuries, and read this silence in the light of history, we cannot but feel that such developments pertain neither to the being, nor are essential to the well-being of the Christian, or to the Church of Christ.—*North British Review*.

(To be continued.)

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\* The death of Christ was celebrated every where on an appointed day, when as yet His birth-day was celebrated nowhere. Easter preceded all others. Chrysostom represents Christmas as only coming into observance some years before 386. Augustine represents the Feasts of Christ's Passion, as Easter, also of His Ascension, and of the Outpouring of the Holy Spirit, as celebrated in his time over the whole Church, but that of Christmas as only then being established.—*Aug. Ep. ad Januar.*, and *Ep. ad Gal.*, lib. 214. See also *Neander's Ch. Hist.*, v. 13, 406—416. Clark's Ed.

## STRANGE RELIGION.

Some are so taken up about the business of justification (that admirable vouchsafement of grace to sinners!) that they care not to hear of sanctification; and so all their religion is foreign to them, or lies in somewhat without them, or in a mere relative thing, that alters not their spirits. A strange religion! that makes a man nothing the better man; or notwithstanding which, he is, in the habitual frame of his soul, as bad as ever, vain, earthly, worldly-minded, proud, passionate, wrathful, malicious, vindictive, false, deceitful, perhaps, (for that is not worse than the rest,) very impurely sensual. But, no man can tell why, nor to be sure he himself, he takes himself to be a justified person: and perhaps his imagination of it raises in him a sort of rapturous, unaccountable joy, without ground or root, and which will not only wither, but turn (without a seasonable and merciful change) into endless horror, weeping, wailing, and gnashing of teeth! A fearful and most surprising issue and disappointment of a high and unmisgiving confidence, and expectation to be saved! With others, whose temper, circumstances, or temptations, have less inclined them to rejoicing, their religion is made up of tormenting anxieties and fears, and consists in the daily revolving of perpetual endless doubts, whether they are justified or not; without any direct, formed design of being or doing good; by which they might, in due time, come to have more truly comfortable apprehensions of the goodness of their state. They more care to be pardoned for being bad, than to become good!—*John Howe.*

## POWER AND EFFICACY OF PRAYER.

A large portion of the Bible is occupied with the subject of prayer. Prayer, public, private, social, secret; for others, for particular individuals, for special occasions, for temporal prosperity, for spiritual advancement, for eternal blessings, for the family, for the sick, for the removal of diseases, for deliverance from trouble, for enemies, for our country, and for all men, is amply recorded in the sacred volume. Nor are these all the subjects which the Divine warrant authorizes prayer to deal with; but let these suffice at present. It is the recorded power and efficacy of prayer which strike the mind with the greatest force. Prayer, as a divinely appointed *means*, defeated the Amalekites—saved Lot and his family from the ruin of Sodom—entreated for Sodom until God came down from fifty to ten righteous persons, when prayer positively ended its pleadings, before God began to refuse answering. Prayer delivered Jacob from the fury of his brother Esau—prevailed with God to change the name Jacob into Israel, and to elevate that patriarch into the dignity of a prince—secured the presence of God to Moses—divided the Red Sea—saved Israel from destruction in the wilderness—made the terrible thunder, hail, and rain to cease—healed Miriam, the sister of Moses, of her loathsome disease—caused rain to be withheld for three and a half years, and made the rain return—brought fire from heaven, and destroyed the priests of Baal—defeated the Philistines at the battle of Beth-car—gave the victory to Abijah over Jeroboam, although the latter had two to one against the former, at the battle of Mount Zemaraim. Prayer brought God to take part with Asa against Zerah, the Ethiopian, at the battle of Zephatha; and although the latter had one million of men in the field, and the former only five hundred and eighty thousand, yet did he gain the victory, because he prayed as he went into battle, saying, “O Lord our God, we rest on thee, and in thy name we go against this multitude.” Prayer secured the pardon and acceptance of Job’s three nomi-

nal friends—restored the dried-up hand of wicked Jeroboam—saved Hezekiah from the rage of Sennacherib and his one hundred and eighty thousand warriors—recovered Hezekiah from his deadly sickness, and added to his life fifteen years. This efficacious instrument enlarged the temporal possessions of Jabez—saved Daniel and the three Hebrews from the destruction which awaited the wise men of Babylon—saved the same three Hebrews from being consumed in the burning, fiery furnace—shut the lions' mouths, so that they could not devour the prophet Daniel—and brought a prophet who refused to pray on the deck of a vessel up from the bottom of the sea, with the prayer gurgling in his mouth along with the choking waters, "When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee." Prayer was employed to save Peter from a watery grave—to deliver him, Paul, and Silas, from prison—to banish the leprosy—to heal the centurion's servant—to drive away lunacy—to rebuke fever—to bring the tempest to a calm—to cure all manner of diseases—to cast out devils, and to raise the dead.—N. W.

[*The Presbyterian.*]

### EVILS TO BE RESISTED.

Under this caption the Christian Intelligencer gives some seasonable admonitions:

"1. The subordination of Christian principle to partisan requirements. Years ago, the Hon. Bradford R. Wood, of Albany, made this observation in a public meeting:—'Too many Christians love their political parties more than God, and serve their party leaders with more zeal than they are willing to serve Christ.' Think you, reader, he was mistaken? Do not witnesses to the truth of his assertion present themselves on every side? Alas! how often has church-fellowship been sought or used in order to obtain preferment in office! How often has the communicant gone from the sacramental board to plot and scheme with treacherous art for the attainment of political ends! How often has the prayer meeting been forsaken for the vulgar eloquence of some ranting partisan! How frequently has the law of righteousness been put aside as a nullity, for the sake of imposing a falsehood upon popular credulity! How often has a good and a right measure been sacrificed to the behests of party trickery! And all these things have been by the consent, or active assistance in part, of those who are set for the defence of truth, by the most sacred vows that human lips can utter.

"2. Another prevalent political evil we find in the easy tolerance shown towards the vices of venality and corruption. Our rulers have become the companions of thieves. Every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Legislation has come to be a stock-jobbing affair. Mercenary motives impel men to seek office, and mercenary motives elect them. The poor, the widow, the orphan, can neither purchase votes, nor damage political power; hence their rights are trampled on with scorn; and Mammon presents about the only argument to which official ears can be opened. From the White House down to the rum-reeking police office, the feculent tide of corruption runs. The example of cities has infected the country, and men are brought up, like sheep in the shambles, by the political drovers who are engaged to supply the market of villany with the desired commodity of votes. All these things are not only known to be true, but they are approved of as shrewd, by those who are forbidden to hold fellowship with the unfruitful works of darkness."

In an article, however, in the same column, this paper has the following:

"We do not advocate political preaching. The sacred desk should not be prostituted to partisan, nor even party purposes. For the minister of the gospel who forsakes his Bible to serve a platform, or turns away from his proper business of

saving souls, to play the stump orator, we have no admiration. They who have been ordained to a holy service, have no permission, either from God or man, to lay down the weapons of their warfare, which are not carnal, and take instead the sword of Peter, or the club of the shoulder-hitter. It must be, indeed, accounted as among the fearful symptoms of the diseased condition of the public mind, that political tests, in the very spirit of inquisitorial bigotry, are too often applied, if not commonly applied to the clergy, in our day. Not content with Christ and him crucified, the fierce and vindictive political zealot will have no gospel, unless it be one which is perverted to partisan uses or political ends. Hardly, in the days of Roman ferocity, did the spirit of proscription rage more fiercely than it now does against men who will not make the pulpit a mere adjunct of the caucus-room, and the Sabbath discourse the sacred echo of some profane speech uttered in legislative halls. It is true that the Protestant clergy have always been among the first to assert, and the bravest to maintain, the principles of civil and religious liberty; but their success in so doing has been measured rather by their fidelity to Christ, than by any complicity with the schemes of party. The political clergy of our day are an abomination in the eye of every right-thinking man, and the sooner the public opinion shapes itself into a law which shall compel preachers to mind their own business, the better it will be both for Church and State."

With the letter of some of the statements, we find no fault; but—1. We do not believe that many ministers are chargeable with "prostituting the sacred desk to partisan purposes," &c., &c. This is not an "evil" of that sort as to require so loud a call to "resist" it. 2. It is aimed at the exhibition of anti-slavery truth—or, in other words, the vindication of human rights, and the presentation of a testimony against the iniquitous perversion of power to the fastening of the chains of the bondman. This appears from the reference in a subsequent paragraph to "fanatical anti-slavery divines"—such as Dr. Cheever, for example. Now—3. To preach in behalf of liberty, is within the range of the duties of the Christian minister, as he is an "ambassador" of Him who came to "preach deliverance to the captives." Protestants have ever so maintained. The history of Protestantism is the history of modern liberty. True, this is subordinate, both in the passage which we have quoted, and in the ministerial commission, to the higher and nobler work of proclaiming liberty from the bondage of guilt and the dominion of sin; but subordinate is not equivalent to unimportant—much less may that which is subordinate be neglected altogether. Even this writer does not hesitate, in the columns of a "religious" journal, to discuss public affairs—national evils. He would not wish to be muzzled: to be forbidden by "law" to treat of national innovations, or national duties. 4. It has been, in every age, a part of the tactics of tyrants, great and petty, civil and religious, to take their misdeeds from beneath the control of conscience. The article upon which we comment tends in the same direction. Surely theft may be denounced by the pulpit. Why not man-stealing? Licentiousness may be rebuked by the minister of Christ. Why not that system which deprives millions of legal marriage, and exposes unprotected females by millions to the base lusts of their oppressors? Sabbath desecration may be made the subject of pulpit admonition and warning. How, then, can the protection by law of a sin so monstrous as the buying and selling of human beings be any defence to him who perpetuates it against the faithful application of Christ's law, by Christ's servant, to his iniquity? 4. In the hint about making "a

law" against preaching in behalf of emancipation, or against such iniquity decreed as slaveholding by law, we see the goal to which they ever tend who oppose the advocacy of liberty in the pulpit—they are on the highway to become tyrants, and should take warning in time.

#### READING THE SCRIPTURES IN PUBLIC WORSHIP.

We hear inquiries, occasionally, in reference to the reading of the Scriptures by the pastor, or the preacher, in the ordinary exercises of public worship. Is it a part of these? Should it be done?

We think so, and give our reasons. 1. Under the Old Testament dispensation this was enjoined as a part of the services to be observed in the great annual solemnities. (Deut. xxxi. 11—13.) In this there was nothing merely ceremonial or judicial. 2. It also formed a part—a principal part—of the services of the synagogue worship. (Luke iv. 10; Acts xiii. 27, xv. 21.) 3. The Scriptures were read as a part of the ordinary worship of the apostolic churches. (Col. iv. 16.) 4. This was continued in the early church, (see all the histories of those times.) For this purpose the New Testament was very early arranged and divided, as the Old had been also. 5. The reformed churches of the 16th century, and onward, followed the same rule. 6. It is recognised in our Standards. (1.) In the Larger Catechism, Ans. 150th, "Although all are not to be permitted to read the word *publicly* to the congregation"—implying that this is to be done by the minister. (2.) In the Directory for Worship, one section is devoted to giving directions on this very subject. (Confession of Faith, p. 482, Phila. Ed.) To this we refer the reader, and recommend the perusal of the whole section. 7. It is a wise and profitable exercise. (1.) In most worshipping assemblies there will be some present who do not read the Bible, or ever hear it read. (2.) The reading of the chapter, when properly done, with right tones and emphasis, is often equivalent to a commentary. Hence—(3.) It may be profitable to those who are familiar with the letter of the Scriptures; and, among other things, will furnish instruction in the right reading of the word. (4.) It is attended with circumstances of a more than ordinarily solemn character, calculated to impress the best-instructed hearer: (5.) It is, to say the least, becoming that with our own addresses to the people, the voice of God himself, speaking in his word, be heard in his house. (6.) It is certainly unobjectionable. Who can find fault with it? And if it be said that the Bible can be read at home, we refer to some of the arguments already adduced for a sufficient answer.

We have tried it, and are satisfied that it is worthy of a place in our services, and hope soon to find it observed by all.

#### CONSTITUTION OF THE UNITED STATES.

Reformed Presbyterians assert that this Constitution is Atheistic—designedly so. Others, who cannot be charged with sectarian prejudice, have affirmed the same thing. Among these we find was the eminent Dr. Nesbit—a Presbyterian, and long President of the Col-



lege at Carlisle, Pa. He says, in a letter recently published in the *Evangelical Repository*:

“In forming our Constitution, and even in wording our oaths, no regard was paid to God. . . . A nation that has left itself no God to swear by, has little reason to have confidence in oaths.”

### MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Latakijeh, June 16, 1860.

DEAR BRETHREN:—Civil war has been raging in Lebanon for nearly three weeks. The original parties to it are the Druses and Christians; but in many places the Muslims have not kept their hands entirely free of it, always acting, when they took part at all, against the Christians. Even the government has not taken much pains to conceal its partiality to the Druses. It commenced in Beit Miry, where the fight took place last year; and in a few days all the villages in that district (called the Metu) were burnt, except, perhaps, three or four; and these have been burnt since, all but one. The number of villages burnt in that one district amounts to forty or fifty; among them is Abadiyeh, where we spent last summer. Before a week the war had spread over the whole southern part of Lebanon; and there the Christians being fewer than the Druses, were every where beaten, and their villages burned. Deir el Kamr, which is the next place of importance to Zahlé, and a station of the American Board, to which many Christians had fled for refuge from the smaller villages, surrendered to the Druses, after a few days' siege. There has been much severe fighting, considerable loss of life, besides an incredible number of assassinations, perpetrated in cold blood, by the Druses and their helpers. The harvest and the silk crop are lost, for want of attention to them in their season. Those whom the war has rendered homeless and destitute, have resorted in great numbers to Beirût, and other places on the sea-board. Most of the missionaries—perhaps, by this time, all of them—have been obliged to leave their stations in the mountains, and go down to Beirût. The Druses having laid waste the more southern part of the mountains, have collected in considerable force around Zahlé; those who came from Haurân have brought with them a considerable number of Bedâwîn Arabs. Zahlé, however, is pretty strong, being re-enforced by daring warriors from various parts of the mountains, and I do not think that the Druses can take it without help from the government, or that they will even attack it without some expectation of such aid.\*

In the mean time there is a vague uneasiness felt all over the country. No one looks upon it as a mere quarrel between the Christians and Druses. The Muslims are looking on the Christians with an evil eye, and their fanaticism is in many places ready to boil over; while the government is suspected to be in some places ready to favour them in any attempt at violence towards Christians; and it is well known to be every where too weak to suppress any strong movement of that sort, if ever so well disposed. In the taking of some of the Christian villages, government soldiers stationed near helped the Druses,

\* Zahlé has since been taken, with dreadful butchery.—ED. COV.

either directly or indirectly. One day the people of a Christian village near Sidon, not feeling able to resist an attack of the Druses, sought safety by flight to Beirût. The whole party amounted to upwards of two hundred men, women, and children. When they had got about half way to Beirût they were set upon by a party of Druses, whom they repelled, and continued their march. When within about an hour's distance of the city they were attacked by a party of Turkish horse, (in the service of government,) and butchered on the spot, without regard to age or sex. Only about 70 escaped. Mr. Ford writes me from Sidon, under date of June 12th, saying:—"In these parts the Druses, not strong enough to fight the Christians themselves, managed to get the Muslims interested in the work, and for a few days the latter carried on a wholesale butchery of all the Christians they could find outside the walls of the city, and as many houses—and Mr. Eddie's among the number—are on the walls, we had the most exciting and heart-rending scenes passing under our eyes; and not only so, but many of the Muslims of the city having once got a taste of Christian blood, did not like to stop till they had slaked their thirst inside the walls; so our city was for three days in a state of alarm and of much danger. In the good providence of God, the British war-steamer Firefly, Capt. Mansell, was lying at Beirût; and as we and all the Franks and Consuls had despatched messengers by sea to our respective Consuls in Beirût, Captain Mansell was requested to come to our aid in the Firefly, which he did, and gave the fanatical Muslims such a fright as made them desist from their murderous designs; although they are still secretly doing all the harm they can, and apparently intend to get a few Christians murdered by form of law, or rather mockery of law, on pretence of their having fired on Muslims." He adds in a postscript:—"The regular Turkish troops took an active part in the work of slaughter. Probably two hundred perished thus within a mile of Sidon, among them a large number of monks and priests from the mountains." In a letter from Mr. Hurter, under date June 13th, he says:—"I have just received a letter from Mr. Robson, in which he says that Damascus is in a very unsettled state, and but little military force there; also that the Pasha has requested Mr. Brandt [the English Consul] to bring his family from Bludan; the Fraziers are there, and Mrs. Frazier's health is in a very precarious state, and the doctor has advised her immediate return to the United States. Some twenty-six villages in the region of the Hâsbeiya, [in the Pashalic of Damascus, a station of the American Board,] have been burned. The Zahleans are keeping at their town with strangers from abroad; Sheikh Yusif Keram [a Christian chieftain] is collecting forces; the Druses, without encouragement from the government, will hardly attack Zahlé. To-day 1,500 Druses and 500 Arabs have arrived in the Beka'a [near Zahlé] from Haurân. Of 100 or more men who escaped from Rasheiyah, [a large Christian village near Hâsbeiyeh, taken by the Druses,] only forty reached Zahlé in safety. It is said that the soldiers [Druse or Muslim?] in Hâsbeiyeh threw up children, and caught them on their bayonets. Dark times are, no doubt, at hand. Three men [Christians] went to Wâdy Shahrrû, [near Beirût,] to get fruit from their lands; they were accompanied by Turkish police officers, and the Druses

killed them at once." He adds in a postscript:—"Mr. Eddie has just arrived from Sidon, and reports two refugees having arrived at Sidon from Hâsbeiyeh, [who] report that the soldiers turned the Christians [refugees] out of the Seraglio, [public buildings, containing public officers, barracks, and perhaps the governor's house, &c.,] some 800, and they were nearly all butchered. In the region of Sidon the Druses are burning the forests, to drive them from their hiding places, and murder them." A few weeks before the war commenced, a great part of the troops stationed in Syria were taken to Constantinople, on account of apprehended troubles in the western part of the empire, so that the Pasha was obliged to gather to Beirût the few stationed at the different towns on the coast. There were some two hundred and fifty in Latakîyeh; the day before yesterday they all left for Beirût. We have as yet seen no signs of disturbance, and we hardly expect any, for there are now off the Syrian coast five European men-of-war, and more expected; and the Muslims here, when destitute of military, stand greatly in awe of the Nusairîyeh, and not without reason; and even if there should be trouble, our God, whom we serve, is able to save us. May he cover with his hand the missionaries in the inland towns, who are now daily exposed to danger!

You will see from the intelligence which we are able to give you, that this war contains elements which tend strongly to bring about a hostile issue between the Turkish Government and some European Powers. We know not the divine purpose in it, but it seems to us very unlikely to terminate short of a revolution in the political condition and relations of Syria; and it would not be strange if it should prove to be the beginning of the overthrow of the Turkish Empire. Both Russia and France have a covetous eye on Turkey. The Sublime Porte has neither soldiers nor money, and can get neither the one nor the other. The Hatti-Hammayoun has now been on probation for several years, and it still lies a dead and killing letter almost every where but in Constantinople; and now the atrocities committed in the course of this war by Muslims, with the connivance, if not at the suggestion of the government, together with the sense of insecurity prevailing all over Syria, offer an excellent excuse for European interference. At the present time we look with unusual interest on the doings of God, not only in Turkey, but elsewhere. It would seem that the whole world is soon to undergo a baptism of fire. May he be pleased to cover you and us, and all who fear his name, in the day of his wrath! We rejoice in the hope that whatever course affairs may take here, they will turn out to the furtherance of the gospel of our Lord and Saviour Jesus Christ.

We have nothing new to write about our mission, except that we have been obliged to employ another teacher. We have had no teacher for ourselves for the last half year; and the want of one tells seriously on our public ministrations. The new teacher is a young man from Sidon, a Protestant, and a graduate of the Abey Seminary. He will teach us a part of the day, and teach a part of the day in the school.

We all join together in most affectionate wishes for the welfare of all of you, and of your respective families.

On behalf of the mission, yours in the gospel, R. J. DODDS.

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 SYNOD OF THE REFORMED PRESBYTERIAN CHURCH  
IN IRELAND.

The annual meeting of this body was held in the Reformed Presbyterian Church, College Street South, Belfast, on Monday, the 25th June, and subsequent days. It was opened at seven o'clock in the evening, by an able sermon by the Rev. Alexander Savage, the Moderator, founded on Numbers xxiii. 9, last clause—"Lo, the people shall dwell alone, and shall not be reckoned among the nations." This discourse was distinguished for clear statement and fulness of Scriptural doctrine, close and conclusive argument, and was throughout an able and convincing defence of the position maintained by covenanted witnesses, in remaining separate from corrupt and immoral systems. On the Synod being constituted and the roll called, the Rev. John Hart, of Ballylaggan, was unanimously appointed Moderator for the ensuing year.

The Synod unanimously expressed their gratification that the Rev. J. W. Graham, the Stated Clerk, who has been prevented by indisposition from attending some former meetings, had been so far recovered as to enable him to resume his duties.

The Clerks of Presbyteries were appointed a Committee of Bills, to arrange the order of business.

*Tuesday, June 26—10 o'clock, A. M.*

A portion of time was spent in the opening of Synod this morning in devotional exercises, which were conducted by the Rev. Wm. S. Ferguson. Mr. David Gregg, Pittsburgh, Ruling Elder in connexion with the Reformed Presbyterian Church in America, being present, was unanimously invited to a seat in Synod, as a consultative member.

*Sacred Music.*—On behalf of a committee on this subject, Rev. Samuel Simms, the Convener, reported that a book had been prepared, containing a selection of tunes, for the use of the congregations of the Church, but was not yet printed. After a lengthened conversation and some discussion on the subject, it was agreed that the committee be re-appointed, Mr. Wallace being added to their number, with authority to revise the book, and so to proceed as they may consider most suitable. It was admitted on all hands that Mr. Simms had taken great pains in the matter, and the expectation was expressed that a suitable book of sacred tunes might soon be issued for use throughout the church.

*Next Meeting of Synod.*—It was agreed to hold the next annual meeting of Synod in Belfast, on the last Monday of June, 1861, at 7 o'clock in the evening. In addition to the Moderator, it was agreed that a discourse should be preached on some other evening during the sittings of the Synod, and the Rev. H. M'Fadden was appointed for this service.

*History of the Church.*—In reference to a former minute, Mr. Chancellor stated that he had been devoting considerable attention during the past year to collecting materials for the preparation of a history and historical vindication of the Reformed Presbyterian Church in Ireland; but that the publication of such a work could not be expected to take place soon. The Synod expressed satisfaction with his diligence, and encouraged him to persevere in this important labour.

*Plan of Education.*—Dr. Houston reported, on the part of a com-

mittee, that the revised plan of education for candidates for the ministry had been printed. Arrangements were made for the distribution of the plan among the different Presbyteries.

*Code of Discipline.*—Respecting the Code of Discipline, Professor Dick stated that, after having devoted considerable attention to the examination of the books that were in use among various ecclesiastical bodies, a suitable compilation would, at present, meet the requirements of the case, and that this might be expected to be in readiness at the meeting of the Commission in January.

*Aged Ministers' Fund.*—After some discussion on this subject, Messrs. Wallace, Kennedy, and Chancellor, were appointed a committee to consider the whole matter, and report to the Synod at its present meeting. At a subsequent stage of the proceedings, the following report was presented and adopted :

“ I. Whereas this Synod deems it proper and expedient to establish an Aged Ministers' Fund, for the purpose of enabling ministers in this church to retire from active labour, with some degree of comfort, when no longer able to occupy the field; agreed, therefore, that such a fund be established forthwith, and its whole management intrusted to Synod's Commission, with directions to adopt all necessary measures to carry, as speedily as possible, the wishes of Synod into effect.

“ II. Commission is authorized and directed to bring this matter before the members of the church and the public generally, and to seek their aid and co-operation in any way deemed advisable; and the members of the church are invited to contribute liberally to promote a measure from which it is hoped the whole church may derive important advantages.

“ III. The management of this fund shall be conducted on the following principles:—

“ 1. That a capital be raised and invested as advantageously as possible, no part of which is to be used for annual distribution; but is to be increased, year by year, as the means may be available for that end.

“ 2. That the annual proceeds for interest on this invested capital shall be employed in assisting approved claimants on this fund; and should, on any year, the whole of such proceeds not be required for such a purpose, the surplus shall be appropriated to increase the capital. No distribution, however, shall be made till the capital reaches £1,000.

“ 3. All ministers in full standing in this church are to have equal claims on this fund, without any other qualification, and an equal share in its advantages; his Presbytery is to be the judge, subject to the approval of Synod, at what time any minister is to be regarded as superannuated, and so directly to enjoy the benefits of this scheme.

“ 4. It shall pertain to the Commission, subject to the approval of Synod, to fix from year to year, the amount of dividend, as the state of the fund may allow; and arrange all the other details of distribution.”

Mr. Kennedy was appointed to prepare a brief address on the subject of this fund, with a view to publication, and submit it to the committee, at its meeting in October.

6 o'clock, P. M.

*Terms of Communion.*—Professor Dick submitted the following report, respecting an alteration in the Fourth Term of Communion:

“ Committee are firmly convinced that there is as intelligent and faithful adherence to the renovation of Auchinsaugh, in the present day, as in any past period of the church; and that there is no new reason for withholding that measure of approbation which the church has hitherto accorded to it, as an exemplification of the renewing of the British Covenants by a minority, after the nation had rejected them; yet, as the special purpose answered by the reference in the Fourth Term of Communion to that renovation is served by a recent instance of covenanting by this church, your committee feel warranted to propose the following expression, as a substitute for that reference—after the words ‘and in consistency with this’—‘the obligation arising from the renovation of these covenants by the Reformed Presbyterian Church.’”

After full discussion on the subject, it was unanimously agreed that this report be adopted as an overture, and sent down to the sessions and congregations of the church.

*Colonial Mission.*—The Rev. Samuel Simms, the Secretary, read the thirty-second report of the Colonial Mission. It contained interesting details respecting the state and prospects of the mission by this church to the British Colonies of Nova Scotia and New Brunswick, and of that to Australia. An earnest desire has been expressed, both by the Commission, and by the missionary and members of the church in Australia, to have one or two additional missionaries sent out to that colony as soon as practicable. One liberal member of the church there had proposed to bear himself the entire expense of the board and lodging of two missionaries, for two years, in case they were speedily sent out by this church. After various observations by members of the court, in which was enforced the duty of sustaining vigorously, and extending the missions, both in British North America and Australia, it was agreed that an allowance should be made to the Rev. A. Moore, the missionary in Australia, to facilitate his work in travelling; and that the excellent missionaries in Nova Scotia and New Brunswick should be more liberally supported. The whole matter was remitted to the Commission, with instructions to take measures, by appealing to the liberality of the church, for obtaining an increase of funds in support of the Colonial Mission.

*Wednesday, June 27th.*

*Clerk of Synod.*—The Rev. John W. Graham resigned his office as Clerk of Synod, on account of ill health. The following motion was adopted:—“This court regret the continued infirmity which has necessitated the resignation of the clerkship by their beloved brother, the Rev. John W. Graham, and unanimously record their high appreciation of his long, efficient, and gratuitous services.”

The Rev. Robert Wallace, Newry, was afterwards unanimously appointed permanent Clerk.

*Reports of Presbyteries.*—The reports of the several Presbyteries, including one from the Presbytery of Nova Scotia and New Brunswick, were submitted. These contained gratifying testimony of peace and harmony in the church, and, in some instances, of considerable progress. In reference to an inquiry ordered by last Synod, with respect to the members of the church who are engaged in the sale of intoxicating drinks, the Synod learned with gratification, both from written and verbal reports, that in those Presbyteries in which there are persons engaged in the liquor traffic, considerable attention has been given to the subject of Minute 25 of last year, and that the number of those so engaged is very few, and decreasing. Synod enjoined on Presbyteries and Sessions to persevere in this matter, in the hope that, at no distant period, no member of the Church shall be employed in that business, and report progress at next meeting.

*Historical Testimony.*—The committee on the Testimony reported that, after mature consideration, it had been considered expedient to re-write the Historical portion, with the view of adapting it more especially to the position of the Church in Ireland—assigning a due proportion of notice to this branch of the church—bringing down the his-

tory to the present time, and abridging the whole as much as possible. The draft of such a document had been prepared, and was now submitted. Dr. Houston, the Convener, read some specimens of the manuscript, which were considered highly satisfactory. It was recommended to the Commission to publish it as an overture, as soon as convenient, and send it down to Presbyteries and Sessions for examination.

6 o'clock, P. M.

*Commemoration of the Tercentenary of the Scottish Reformation.*

The larger part of this session was spent in discussion on the subject of a commemoration by the Synod of the Scottish Reformation of 1560. After various suggestions were offered, the following resolutions were proposed and unanimously adopted:—"Resolved, That we regard it as a solemn duty specially incumbent at the present time upon us, as a church, to commemorate the Lord's eminent goodness to these lands, in sending therein the light of the blessed Reformation; and to this section of the church in particular, for having enabled its ministers and members to hold fast, in their integrity and proper applications, its grand fundamental principles; and therefore

"1. Enjoin the ministers of this church to preach to their flocks, on a certain Sabbath in the month of August next, on the civil part of the reformation; and on a Sabbath, in December, on its ecclesiastical characteristics."

"2. That on the day of annual thanksgiving, which is hereby appointed to be observed on the 20th December next, with a special view to this service, the ministry are enjoined to bring the whole subject of the Scottish Reformation before their respective congregations, in order to excite their devout thanksgiving to God."

"3. That the Presbyteries be recommended to make such arrangements as may appear to them suitable in their respective localities, for further public commemoration of the Reformation, by holding public meetings—having delivered a series of lectures—or in whatever other ways it may appear to them desirable."

*Fast and Thanksgiving.*—A summary of Causes of Fasting and Thanksgiving was submitted by Messrs. Simms and Ferguson, which, with some slight additions, was adopted. The 20th of December was appointed to be observed throughout the Church as a day of public thanksgiving; and the 31st of January, 1861, as a day of fasting. Causes for next year to be prepared by Messrs. Sweeny and Chancellor.

Arrangements were made for supplying with public ordinances the vacant congregation of Manchester for the next six months.

Thursday, 28th June—10 o'clock.

*Ministerial Support and Home Mission.*—The Rev. Josias A. Chancellor read the report of the Ministerial Support and Home Mission Scheme for the past year, which, on the motion of Mr. Storey, elder, seconded by Mr. S. Clugston, elder, was unanimously adopted, and ordered to be published in the *Covenanter*. In connexion with this report, the committee that had been appointed last year to revise the whole Home Mission Scheme submitted the "preamble and amended regulations," which were unanimously adopted. We have given them in another part of the present number.

The appointment of Deputations to visit the different congregations on the subject of Ministerial Support, which was made at last meeting of Synod, was continued, with special instructions to attend to the matter intrusted to them. A grant of £10 out of the Home Mission

Fund was made to the congregation in Dublin, for the current year, to aid in the support of gospel ordinances.

*Mission to Romanists in Connaught.*—The Rev. William Russel, the secretary, presented the report of the Irish Mission, which contained various interesting statements respecting the state and prospects of this Mission. Messrs. Smyth and Ferguson, who had visited the mission field in Connaught, addressed the court; and Mr. Lillie, licentiate, also gave an account of his labours. The report was adopted, and ordered to be printed. It was furthermore agreed, that the ministers appointed at last Synod be encouraged to visit the field of our Connaught Mission, and inspect the missionary operations there. The Commission was likewise directed to endeavour to obtain an additional well-qualified Scripture-reader for that field as soon as possible.

6 o'clock, P. M.

The Synod met in private in the evening.

At seven o'clock the Rev. James Smyth preached, according to previous appointment, a discourse founded on Acts viii. 5—8, which was listened to with deep attention by a large and apparently much-impressed audience.

Friday, June 29—7 o'clock, A. M.

*Theological Hall.*—The annual report of the Theological Hall was submitted by Rev. Robt. Wallace, the Secretary. It was adopted, and ordered to be printed. The sum of £10 was voted to the Theological Library out of the Hall and Synod Fund. The Moderator, with Rev. Messrs. M'Carroll, Nevin, and Wallace, were appointed the Committee of Superintendence of the Hall for the ensuing year. The next session of the Hall was appointed to open on Tuesday, the 31st of July. Arrangements were made for a careful inspection and ordering of the Theological Library, by the Hall Committee, and the appointment hereafter of a permanent librarian, at a small salary.

The following were appointed members of Commission for the ensuing year, viz. :—The Moderator, Professor Dick, with the Rev. Messrs. J. A. Chancellor, R. Nevin, Dr. Houston, W. Russel, W. M'Carroll, S. Simms, A. Savage, R. Wallace; and Messrs. W. Harvey, W. Wright, S. Clugston, E. Chancellor, J. Cairns, J. Gordon, and J. Reynolds.

*Moral Philosophy.*—The Professors of Theology were appointed to superintend the studies of our students in Moral Philosophy—Dr. Houston to take the Ethical part, and Professor Dick the department of Natural Theology, &c.

*Public Funds of the Church.*—Mr. Ephraim Chancellor, Elder, being in an infirm state of health, sent in the deposite receipts of the moneys belonging to the Synod, which had been in his hands, with the request that Synod would appoint some other person to act as one of the trustees in his room. The Synod expressed the strongest sympathy with Mr. Chancellor in his affliction, and regret at the prospect of being deprived of his judicious counsels and co-operation, so long enjoyed and so highly valued. His resignation under the circumstances was accepted, and Mr. Samuel Clugston was appointed in his stead as one of the trustees. The Clerk was instructed to write to Mr. Chancellor, in the name of Synod, a letter conveying to him the fraternal feelings of sympathy which had been expressed.



*Mission to the Jews.*—Dr. Houston, the secretary, submitted the first report of the Jewish Mission Scheme. This contained various interesting statements respecting the present state and prospects of the Jews, and gave several important suggestions respecting the management of a Jewish mission. In the close, it was reported that the late Mr. John Orr, elder, in connexion with the General Assembly, Saintfield, had lately bequeathed the sum of £20 to aid a Jewish mission in connexion with the Reformed Presbyterian Church in this country—this sum to be handed over so soon as the mission shall be in active operation. The report was adopted, and ordered to be published.

*Correspondence with Sister Churches.*—The committee appointed to correspond with Dr. Cunningham gave in their report, which was accepted. They also presented a report in reference to correspondence with the Scottish Reformed Synod; but, as the matter came before Synod at such an advanced period of its proceeding—many members having left—it was arranged that this subject be taken up at an early stage of the next meeting of Synod.

*Signs of the Times.*—Dr. Houston gave in the report of the Committee on the Signs of the Times, which was adopted, and the committee was continued.

*Records of the Church.*—The Clerk of Synod, together with the late Clerk, and Rev. W. M'Carroll, were appointed a committee to collect and arrange the records of the Church, and present a report on the subject to next Synod.

*Marriage Act.*—Professor Dick, Dr. Houston, Mr. Russel, and Mr. M'Carroll, were appointed a committee on the Marriage Act.

At half-past three o'clock, P. M., this meeting of Synod, which was distinguished throughout with much harmony and brotherly feeling, was concluded with prayer by the Moderator.

#### ILLINOIS PRESBYTERY.

The following item was omitted in the extracts of minutes of Illinois Presbytery, May 24th, 1860:

Presbytery granted the following request of Bremer Co. Society:

1. That the Society be known as Grove Hill.
2. That the arrangement made by the Society with Rev. R. Hutchinson be sanctioned. He is recognised as permanent missionary in that Society, and authorized to perform pastoral duties.
3. That an annual appropriation be made for the support of the gospel in Grove Hill, so far as may consist with the interests of the church in other places, and one hundred dollars were granted for the current year.

J. M'CRACKEN, Clerk.

#### AFFAIRS ABROAD.

*China.*—The civil war which still rages in China, has threatened of late to disturb the missionary efforts at Shanghai. Some anxieties have been felt; but, so far, there has been no interruption.

*Syria.*—We have noticed briefly the very serious events which have taken place in Syria. Since our last, the fury of the Mohammedans and Druses has fallen upon the Christian quarter of Damascus. Six thousand houses were burned—besides some belonging to Jews and Mohammedans, who had sheltered

Christians. Many were slain, and thousands driven out of the city. Peace has been restored. The Druses and Arabs of the Hauran have retreated to their respective homes: the former in Mt. Lebanon, the latter east and south of Mt. Hermon. As to the causes of the war, it is now pretty generally believed that the Maronites, who have suffered so severely, were, in fact, its originators: that they had determined to exterminate the Druses, who learning, or fearing this, anticipated their enemies, and made an unexpected and fatal assault upon them. There may be some truth in this; but it must be remembered that this is no solitary event—it is but one of a series. There is the outbreak in India, another in Jeddah, and the general uneasiness in Mohammedan countries, all indicative of a reviving of the old spirit of Moslem ferocity. True, the Druses are not Moslems, but they are akin to them religiously, and the Mohammedans joined them, and by their aid they succeeded in overpowering the Christians. The greater part of the victims of this war have been the Maronite—or Popish—communities: a people little, if any, better than the Druses. One missionary—Rev. Wm. Graham, of the Presbyterian Church, Ireland, was shot in Damascus. No other has been injured.

The European powers have agreed to send 12,000 troops to Syria—half of them to be furnished by France, 2,000 by England. Fuad Pasha, the Turkish Vizier, is in Syria with 20,000 troops. Peace will be maintained for the present, but the grave question has arisen whether Syria can safely be left in the hands of Turkey.

*Constantinople.*—The Christian (Armenian) community in the capital has been for a long time unmolested by the Turks. The last arrivals, however, bring us accounts of an alarming outbreak of Moslem animosity. The quarrel originated about the burial of a Christian Armenian, in a certain locality. This was resisted, and—in spite of the military, which, for fear of a general insurrection, did not dare to fire upon the mob—successfully. This is an index of the feeling existing every where. Indeed, it is rumoured that the Turks had planned the massacre of the Christians in Bulgaria—and some apprehensions are even entertained that some plots of the same kind are forming in every part of the empire. This is possible. It is evident, at all events, that the strict Mohammedans are fairly roused, and burn with hatred to the Christian name. Still we do not look for anything more serious than occasional and local manifestations. The government is weak; but its power, whatever it is, will be exerted to suppress any violence against Christians. We shall soon see the end of the Turkish empire.

*Italy.*—Leaving details to secular papers, we merely state that Garibaldi has nearly complete possession of Sicily: the citadel of Messina alone remains in the hands of the Neapolitans. The city of Naples is quiet; but should the daring leader pass over to the mainland, a revolution will inevitably break out. The gift of a constitution by the King has not allayed suspicion, nor conciliated the liberals. If Naples is revolutionized, Rome comes next. A large party in each avowedly waits Garibaldi's arrival.

As to the religious condition of Italy, we have not much that is new. We extract the following from the correspondence of Dr. Revel with the American and Foreign Christian Union:

“Mr. B. Malan left for Florence towards the end of May, and spent three months in that city, where several Waldense ministers had laboured before him. Many difficulties had to be encountered, since Italian meetings in the Swiss chapel were forbidden. Yet the report of the Evangelist himself, as well as the testimony of the friends of the work, gives us ground to believe that the short stay of Mr. Malan in the capital of Tuscany has not been without fruit, and that the gospel which he has had the privilege to preach, has been blessed to many a soul. When he returned to his own parish, the Board hastened to send to Florence Mr. Concorde, then at Nice, where he had been engaged in preaching to the congregation of Mr. Pilate, whose labours had been discontinued by reason of sickness. Leghorn and

Pisa beg earnestly that a Waldense minister should be sent there to direct and consolidate the evangelical movement so successfully commenced in those two cities. . . . An evangelist was sent to the Protestant soldiers that were at Milan, and a work was commenced in the midst of an Italian population. A place of worship was hired, and assemblies of inquirers, consisting of about fifteen or twenty persons, met there occasionally to hear the word of God. Thanks to the Christian liberality of the Societies of London, Toulouse, Paris, and Bale, our Tract Society has been able to distribute, by means of colporteurs, a very considerable number of excellent tracts, printed in the three languages, (German, Italian, and French.) At least 35,000 tracts were thus circulated; also, *several thousand* copies of Bibles and New Testaments. . . . And it may not be improper here to add, that in the principal stations of Turin and Genoa weekly meetings have been multiplying. We are glad, also, to state that the same results have been realized at Nice, Favale, Casale, Voghera, Courmayeur, and Pignerol, where our evangelists labour with indefatigable zeal, and give very encouraging reports. One of the noblest fruits of the labours of our church and missions is the establishment of schools—that of *Turin* gives the greatest satisfaction. We regret to say that the school established at Courmayeur has recently been closed in consequence of a decree of the *Provincial Council of Instruction*. We hope, however, it will soon be opened again. A regular worship has been established in the city of Aosto, the chief town of the province, and the gospel is preached there twice every Sabbath by the pastor of Courmayeur."

#### OBITUARY.

Died, at Solitude, Dundonald, on Saturday morning, July 7th, MR. EPHRAIM CHANCELLOR, aged 70 years. In early life, he was led, from searching the word of God, and chiefly from observing its practical influence, to embrace a Covenanted Testimony. For a period of thirty-two years he was a Ruling Elder in the Reformed Presbyterian Congregation of Knockbracken; and he always took the liveliest interest not only in the prosperity of the congregation with which he was more immediately connected, but likewise in all the affairs of the church. He attended with exemplary punctuality and delight the ordinances of religion—public, social, domestic, and private; his presence in the courts of the Lord's house was frequent, as he was ever ready to render efficient aid in the promotion of Christ's cause, by judicious counsel, and by the liberal dedication of his worldly substance for its advancement. Our departed brother was eminently distinguished for the constant and deep study of the word of God—for the diligent cultivation of habits of private prayer—and for earnest efforts to do good to all men as he had opportunity. The sacred Scriptures were truly his support and treasure; he used them as the food of his soul—the directory of his life—as the means of his sanctification—and the foundation of his comfort and assured hope. His spiritual converse from the word was most edifying—as his prayers with and for others, breathed from the feelings of the heart, tended to solemnize and elevate the spirit, and to realize the blessings that were sought. He was characterized throughout life for decision and energy; and, being of an impulsive nature, what he considered to be duty he prosecuted with singular activity and vigour. If this led him, occasionally, to disregard the judgment or feelings of others, he, notwithstanding, always evinced a fervid desire for the advancement of vital godliness, deep sympathy for the poor and afflicted, and heartfelt love towards all who gave evidence of being of the household of faith.

The Reformed Presbyterian Synod, at its meeting held a week before his death, on his resigning his trusteeship of the public funds of the Church, unanimously expressed its deep sense of the important services which he had rendered by his activity, judicious counsels, and Christian liberality, and ordered this to be conveyed to him in a letter from the Clerk.

His last appearance in the sanctuary was in April last, at the communion—an ordinance in which he ever manifested the most solemn interest and delight. During the illness which intervened to his death, he was exempted, in a great measure, from severe bodily suffering, had full possession of his mental powers, and had much spiritual peace, resting on the assured hope of salvation. To the large numbers of Christian friends and others who visited him, he spoke freely of the preciousness of Christ, and of the fulness of the Covenant; and in the most solemn and earnest manner commended from his own experience the way of practical godliness. He rests from his labours, and his works follow him.—*Belfast Covenanter*.

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

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OCTOBER, 1860.

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OUR DISTINCT DENOMINATIONAL POSITION RIGHT  
AND NECESSARY.

(Continued from page 12.)

The right and necessity of our distinct denominational standing is confirmed—

II. By the nature of the obligation to maintain the church's distinctive principles. And—

1. *This is a personal obligation.* It rests with all its force upon the individual Christian. This principle of individual responsibility runs through the entire teaching of the word of God. It can never be replaced by any interest in the social structure of ecclesiastical society. The voice of God, speaking in the Scriptures, comes with all the might and power of a personal call to every understanding, and heart, and conscience. That this holds in the realm of morals, is universally acknowledged. Truthfulness, fidelity, purity, are required, imperatively, not of the community alone, in its united acts, but of all and each who make up the body corporate. When the Spirit of God says, "Buy the truth, and sell it not," (Prov. xxiii. 23,) or "Hold fast that which thou hast," (Rev. iii. 11,) or "Stand fast, and hold the traditions which ye have been taught," (2 Thess. ii. 15,) or "Stand fast in the faith," (1 Cor. xvi. 13,) or "Contend earnestly for the faith," (Jude 3,) the address is made, in every instance, to each professing Christian. Faith is, necessarily, a personal act. Its attendant and consequent duties, as well as privileges, are, primarily, personal also. None can perform the duties, or enjoy the peculiar privileges of the believer, for another. There is no place in the Christian system for any transfer to a priestly class, to an ecclesiastical commonwealth, of any obligation, moral or spiritual. These are general truths, but for this very reason are as applicable to the duty of maintaining the claims of Jesus Christ—his law, supremacy, and glory—as of those which reveal the way of salvation to the individual sinner. If these can neither be abandoned nor corrupted, nor held in abeyance, with impunity, neither can the former. *All* are to be "held fast" with the same individual and determinate purpose.

The personal character of this obligation is evident, moreover, from their bearing, already illustrated, upon personal sanctification and comfort. Truth sanctifies, but only as received into the understanding and heart: as it is kept a living element of the spiritual organization. It comforts, only as it is seen and felt in its beauty, in its fit-

ness, in its fulness of promised blessings, by the enlightened eye, and subdued and confiding heart. In the same way, largely, it makes its mark in the world, and manifests its beneficent, reforming power.

Hence, let none say, These doctrines are, indeed, true—they are even important—but it is enough if some hold them: it is enough, if they keep their place in the written word of God: they will come out, some day, when there will be a more general recognition of their worth and excellence: in the mean time we are content with practically maintaining the essential “doctrines of our common Christianity.” Such thoughts, such feelings, display a most lamentable ignorance of, or a reckless insensibility to, the ever-abiding and imperative character of the claims of Christ’s truth to a personal acceptance, and public profession and practical exemplification. It should never be forgotten, that when Christ comes to take account of men, it will be of *each*; and that all will be required to answer, each in reference to his own docility and fidelity, for his zeal for the glory and honour of the Son of God, as involved in his truth, law, and testimony. But this is not all, for provision is made for meeting this personal obligation in the only form in which it can be fully met.

2. *This obligation is social also.* It rests upon the church as a collective society. The church has been instituted for various ends, to be accomplished through her agency. But whatever are these ends, they are, without exception, inseparably connected with this—prime and fundamental—the promulgation of the truth of Christ. And this for the reason that the truth is the instrumental means by which the Spirit of Christ ever works upon the minds and hearts of men. Hence the apostle Paul styles the church “the pillar . . . of truth,” (1 Tim. iii. 15.) To the church of old “were committed the oracles of God,” (Rom. iii. 2;) and of the disciples it is said, “Ye are the light of the world,” (Matt. v. 14.) And while the passages quoted under the former particular are personal in their bearing, some of them, as Rev. iii. 11, are equally addressed to the church collectively.

In some form, and to some extent, the duty of the church to receive, hold, and promulgate the truth of divine revelation, has been acknowledged by all Christians in all ages. But not a few of old, and now, exhibit a desire to restrict this obligation to certain classes and certain portions of the truth. They would even leave out of the church’s profession no small part of what is commonly designated, in a specific sense, as “gospel truth,” and hence show a readiness to fellowship errorists of no mild type. Still more, they fail to realize the call made upon the church to give a high place to such doctrines as we have specified, as, in our case, distinctive principles. But why make such distinctions? By what authority are the truths of revelation thus portioned off into various departments, as diverse in their worth and claims? None whatever. For—

(1.) It is *the* “truth,” and not merely a part of it, of which the church is affirmed to be “the pillar.” (2.) The “oracles of God”—the entire canon of divine revelation—are “committed” to the church’s guardianship and custody. And, moreover, we are not to understand this trust as meaning no more than that the letter of the Scriptures is to be carefully guarded in its integrity, although this is not to be entirely overlooked. Much more is meant. The written

word is intrusted to the church, that it may be studied, believed, incorporated into the church's living organism, and become the rule and law of her own life, and thus steadfastly kept, vindicated, promulgated, and applied. The charter of trust covers the entire word. It covers the whole system of truth. It comprehends the great doctrines which relate immediately to the regal glory of Christ, and the duties which men owe to Him, as well as those doctrines which relate more especially to the needs of men, and the remedies provided of God for their wretchedness and their sins. (3.) In this way only can these doctrines retain due honour, and exert a proper efficiency. It requires no argument to show that no doctrine—even though it involve a direct claim of God and of His Christ—can long occupy any distinguished place in the hearts of men, if it is regarded as unworthy a place in the church's profession. If that society, which has an existence for this end, among others, that it may show forth the name of the true God, and call upon mankind—sinners—to confess and repent, in turning to Him from whom they have revolted—if that society repudiate or ignore any revealed doctrine, or any part of the law, as not within the scope of its authoritative commission, or as too insignificant to be publicly and frequently taught, or as too unimportant to be required as an article of her faith, in what light will the world regard it? Might it not almost as well have been left unrevealed? But who will dare to say that such doctrines as we have enumerated and discussed are of this character? Surely, if Christ be Lord of all, and the Bible a law to all men: if men and communities are under law to Christ: if he requires them to own the fact, and demean themselves accordingly: if he calls upon his people to “come out” of every system and society that refuses to recognise Him, and subject itself to Him, it cannot be a matter of inferior moment that these truths be held up before the eyes of men and nations.

(4.) We may carry this thought still further. Admitting that an individual Christian receives these truths, what guarantee has he that he will retain his grasp of them, provided he make them no part of his open profession when he joins himself to any religious society? Will not the silence of his church, and the constant influence of a fellowship which holds them in light estimation, wear away his own convictions? Will he not gradually, but certainly become assimilated to the state of things with which he comes in contact? And, finally, does not all this demonstrate that the church is bound by every obligation that can affect the heart, and bind the conscience of the Christian man, to make her profession, as nearly as she can, co-extensive with the high trust committed to her as the depository of the oracles of God? She not only owes this to her Head, but to each of her members.

(5.) But even admitting that, in some circumstances, the Christian may retain his own faith in these great principles amid unfavourable religious surroundings, what can such as are thus isolated accomplish? Can they reasonably expect any great results from their private and comparatively obscure efforts, especially when they have raised a barrier, high and strong, to their own success, by practically leaving these doctrines out of their own ecclesiastical profession? Surely not. They

have arrayed against them too great a power. They have tied too firmly their own hands. Hence the kindness and the wisdom of Him who has organized a church, in so framing her constitution that every part and element of the great system of truth shall be recognised by the assembly of his people, for the strengthening of each other's hands, and for the securing of the greatest attention to his claims.

It is not enough, then, to hold these, or any other Christian truths, individually; they must be held socially also. The authority of Him who is King in Zion, the nature and ends of the church's organization, the safety of the Christian, and the subduing of sinners and the world to Christ, alike demand this.

3. This obligation addresses itself with great interest to the Christian and to the church, *in view of the past contendings and sufferings of the faithful in behalf of these principles.* The history of the church is a history marked with conflict, and trial, and reproach, and suffering, even unto death, in behalf of the truth and the testimony of Jesus. Nearly every leading principle of divine revelation has been sealed with the blood of martyrs. In primitive times the whole Christian faith and life of duty and love was called to encounter the mortal enmity of Jew and Pagan. In the middle ages the saints of God were regarded as a separate and an outcast people. Rejected by the world, and maligned and hated by "false brethren," they still adhered to the word and salvation of Christ, enduring with superhuman patience the trial of the sword and the stake. We allude now, however, particularly to our suffering Scottish ancestry during a generation of peril, and privation, and blood, from the day that the perjured King Charles II. was inconsiderately restored to his justly forfeited throne, until the memorable revolution, by which the infatuated James II. was driven ignominiously from his place and kingdom—from 1660 to 1688. In their chief features these are well known. The history of those days of unrelenting cruelty on the part of these persecuting kings and their minions, and of heroic and unflinching fortitude on the part of the faithful, has found a place among the indelible records of the past. The world knows how not only ministers, but private and obscure men, not only men, but women and youth, maintained their integrity in the face of torture and death, while the sad story of the exiled from home and country, consigned, often, to a grinding servitude in strange lands, read even in these late days, attracts the indignation and awakens the sympathies of the humane and the free. For twenty-eight long years southern Scotland was the hunting-ground of an imbruted soldiery, set on by despotic power, ecclesiastical and civil.

Why was all this? Were the "doctrines of grace"—of the gospel in its limited acceptation, then in controversy? Not at all. True, the active agents in this work of blood were, mainly, open enemies of religion, godless, profane; but not so, many, high and low, who, in one way or other, were ranged on the side of power. These deeds of horrible iniquity were done in the name and interest of a prelatial hierarchy; of course, professed believers in Christ, and some of them in evangelical doctrine. But what is more to our purpose: at the very time when the fires were the hottest, there were not a few incumbents

at work, unmolested in their parish labours, preaching the doctrines of grace, and engaged in all the ordinary toils of a settled evangelical ministry. The "indulged" ministry were even "Calvinistic." We must look further, then, for the true "heads" of suffering in outraged Scotland; and we find these in the hostility, bitter and deadly, of the existing authorities, to the peculiar doctrines of a "covenanted Reformation." Both parties so understood it. As to the persecutors, the covenants were a prime object of assault. They attempted to annul them, and the entire body of legislation flowing from them, by the famous and infamous "Act Rescissory." They burned them by the hands of the public executioner. They framed the oath of abjuration. Prominent among the questions proposed to the accused at their tribunals was, "Do you own the covenants?"

As to the persecuted, they publicly and often avouched their adherence to these deeds by acts of solemn covenant renovation: they inscribed upon their banners in the field of conflict, "For Christ's crown and covenant;" they cherished the remembrance of the former glorious days of the church and kingdom which they so much loved, as the period of a "covenanted Reformation;" they went to the scaffold and the stake, anticipating and praying, in the language of one of the most eminent of them, "The covenants—the covenants shall yet be Scotland's reviving."

Now, let it be carefully marked, there was a clear understanding, on both sides, that it was not so much the "common" and orthodox "Christianity" in these covenants, which rendered them so hateful to the throne and the hierarchy. The arm of despotic power was directed against these deeds, on two grounds especially; first, as they recognise the church's independence, Christ's rule and supremacy over the church, and Presbyterian Church Government; and secondly, as they unite rulers and ruled in a common bond of allegiance to Him who is Lord of all—as they require in civil governments a Scriptural constitution as to their objects and their aims, and the persons by whom they are administered, and pledge the covenanters to the support of the powers that be only as they maintain the interests of religion, liberty, and public justice, according to the word of God. The king, and his counsellors and abettors, in church and state, well knew that to acknowledge the validity of covenants so comprehensive and holy, was, virtually, to reject their authority; and long ere the close of the *open* conflict, the faithful covenanters took their stand distinctly, and held it most firmly in the same conviction. Here stood Cameron, Cargill, and Renwick, and thousands more, animated by the same high and holy convictions and purpose: many of them cheerfully resigning all, rather than forswear themselves, and deny Christ's supremacy in the church, and over the nation.\*

† Multitudes, professing to have descended from them ecclesiastically, hold up their names as examples of uncompromising fidelity to Christ and his truth. But why do they honour them? Do they hold, and live, and promulgate their doctrines? † We cherish their memories on the clearest grounds—we believe and appreciate their principles.

\* See Cloud of Witnesses.

† Of this in the sequel.



With them we hold the doctrine and duty of covenanting, not only ecclesiastical, but civil: that these vows cannot be shaken off at the will of the covenanter, man or people: that the interests of religion are a proper subject of national concern, of legal recognition, of public countenance and support: that civil institutions, which do not own Christ, and the supremacy of His law and dominion, which pervert justice, and refuse to protect the liberties of all, are unworthy to receive the active support of a Christian people: that the mere existence of a government is not enough to make its claims valid upon the conscience: no change of circumstances brings a change of moral obligation. Had they been willing to abandon these principles, and others akin to them, and restrict their profession to the doctrines of the Calvinistic faith—to conform to the pressure of the times, and keep themselves for better days: had they done what multitudes of their descendants have done, forsaken their covenants, and the distinguishing elements of the 2d Reformation, they might have saved their property and their lives. We honour them, because they were too clear-sighted, too faithful, to make any such sacrifice: because they “counted not their lives dear” when put in the balance with the precious truth and glory of Christ. We are consistent in honouring these men, so earnest and so faithful, so self-denying, so holy, so far separated from the unscriptural systems with which they were brought in contact. We hold it our bounden duty to keep their names and their contendings, with the *grounds of them*, in everlasting remembrance. To surrender these doctrines; to assign them an inferior and obscure place; to disparage them as too insignificant to have a place—much less a prominent place—in the church’s creed and life; to profess to hold them, but make no application of them, were to cast the weightiest reproach upon the martyrs of Scotland—were to say, substantially, that they “died as the fool dieth.” This we cannot do. They were eminent saints of God. They saw Christ and his claims with an enlightened and elevated spiritual vision. They “followed the Lamb whithersoever He went.” (Rev. xiv. 4.) They felt in their inmost souls the controlling power of the love of Christ. They cheerfully “forsook” all for His sake. They were justified in the issue. They are of those who “shall live and reign with Christ.” (Rev. xx.) We are sure we honour Christ, when we love these our forefathers, for their unbending integrity to the “public glory” of Christ, our God and Redeemer.

In fine, the obligation to profess and promulgate the peculiar principles, which, as a body, Reformed Presbyterians hold and teach, cannot be evaded. It rests upon every Christian: it is social. Bound personally, this obligation should be acknowledged in entering upon ecclesiastical relations; in other words, as members of the church: it has been exemplified in each of these forms by men of God, of whom “the world was not worthy,” who, for the sake of these doctrines, and of Him whose glory is concerned in them, the martyrs died rather than surrender them, or give any countenance, by national incorporation or active co-operation, to those who rejected and opposed them.

This brings us to consider, which we now propose to do, the relation which other denominations sustain to these principles.

## ECCLESIASTICAL FELLOWSHIP VERSUS FREE COMMUNION.

Fellowship is the innate craving of every sentient and moral nature—its enjoyment the primary source of social happiness. The bliss of eternity past consisted in the fellowship of the Father, Son, and Holy Ghost. The bliss of eternity to come shall consist in the fellowship of God's family with himself, and with one another. The blessing of fellowship is not confined to heaven, nor to the future state of the believer's existence. The foretastes of this higher fellowship are enjoyed by the children of God in the present state, and especially through the channels of divinely-appointed ordinances. Even here there is fellowship with the Triune-Deity, and with fellow-believers. Every subject of the new creation has communion with the trinity of persons in the Godhead, and necessarily with one another in new covenant relations. The fellowship of the saints is with God, and with the whole family of God in heaven and in earth. "If a man love me," says Christ, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

This individual fellowship with God is extended by the enjoyment of communion with His people. This enlargement of fellowship the apostle John contemplated and ardently desired in the writing of his epistles. Thus, in the introduction to his first epistle, he declares, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." This desire to extend the fellowship of the Church differs essentially from the modern idea of its enlargement, at the expense of rejecting all terms of communion. The declaration of the whole truth was made in order to the enjoyment of enlarged fellowship. The apostle did not say, "That which we have believed and professed, or that which is in accordance with our opinions, we declare unto you, that ye may have fellowship with us;" but, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." The fellowship was already established, the communion of grace enjoyed, and the apostle sought its enlargement on the original basis, without diversity and without compromise. It was not on the supremacy of conscience, neither was it on the shifting basis of popular opinion, but upon the platform of the truth revealed, and in the bonds of that charity which find their source and regulating power in the love of Christ.

This fellowship may be viewed in two aspects—as it has respect to God and to the whole family of believers, and as it has regard to ecclesiastical fellowship with the members of the visible Church. In the exercise of faith—in the emanations of love—in the acts of adoring worship,—in short, in all that whereby God has made himself known to us, and in regard to which the soul may approach unto Him, there may be communion enjoyed. In Christ the Mediator, "who is all and in all—in whom dwelleth the fulness of the Godhead bodily"—this communion is specially and graciously realized. Again: it is out of this fellowship with Christ the Head that communion with the Church universal and invisible is enjoyed. There is communion with the saints *in glory*, and communion with the saints on earth. They are all united to Jesus Christ their head by His Spirit, and by faith have fellowship with Him in His person, graces, sufferings, death; resurrection, and glory, while they have fellowship with each other in faith, affection, sympathy, gratitude, and hope of heaven. They have one Father—one Saviour—one Sanctifier and Comforter. As fellow-pilgrims, they walk in the same road, and look for the same home in glory. This is the communion or fellowship of the mystical body of Christ, flowing directly from union with Christ the living head. It is the spiritual imbodiment of that social element—that desire for the extension of fellowship which exists in the divine nature, and is regulated by the reciprocations of light, life, and love. In the present state this communion is imperfect, but shall reach

its consummation when glorified spirits "shall know even as they are known"—when they shall be like Christ, "and see Him as He is."

But as the fellowship of the invisible Church must necessarily resolve itself into fellowship with the *saints in glory* and the *saints on earth*, so the latter must be viewed both in regard to communion with professing Christians *as such*, and not as members in any branch of the visible Church, and ecclesiastical communion, or fellowship with the members of the visible Church. In other words, there is a patent distinction between *Christian fellowship* and ecclesiastical fellowship, which, rightly understood and observed, may obviate many difficulties in reference to terms of communion. By the former we understand that *spiritual fellowship* which we hold with the members of Christ's mystical body as such; while by the latter we mean ecclesiastical fellowship with those to whom we are united in church relations. The former springs from spiritual union with Christ; the latter is based upon, and regulated by, His revealed will. They are not co-extensive; neither does the ecclesiastical spring from the spiritual. The former is the necessary result of union with the living Head; the latter is the privilege enjoyed through obedience to the will of Christ. Spiritual fellowship is an immediate consequent of believing—ecclesiastical fellowship the result of actual membership in the Church, organized and constituted by His authority.

These distinctions are neither artificial nor arbitrary. They exist in the nature of things, and cannot be overlooked without the most deleterious consequences to the Church of Christ, both as regards her nature and design. To plead for free communion, as though Christian and ecclesiastical communion were co-extensive, is to confound the spiritual life in the soul with the claims of duty on the believer, and to substitute a spurious charity for the divine standard of faith and practice. While, if need be, the believer must lay down his life for the brethren, and while he is called upon to do good to all men as he shall have opportunity, he is at the same time to inquire, What saith the Lord? in all matters pertaining to the constitution of the Church and the administration of the ordinances of grace. The difference between membership in the human family and its consequent duties, and membership in the individual family with its relative obligations, is not more distinct than that which exists between the relations of the believer to Christians in general, and those special relations in which he stands to the membership of his own church in particular. Even though there were no divisions in the Church—no separate dispensation of ordinances—the nature of ecclesiastical fellowship, as well as its design, would necessarily restrict its universality. It cannot be in the present state. Distance from each other in space, want of acquaintance, diversity of language, and numbers, necessarily preclude the possibility of uniting in the Supper of the Lord. And even though this were practicable, it would be, after all, but union in one duty—communion in one ordinance—the enjoyment of one privilege.

But seeing that free communion is impossible in the nature of things, it remains to be considered whether it is not still farther restricted by the existing divisions in the Church of Christ. These are not provided for in her divine constitution. Division is not her normal condition. The prophecies and promises clearly indicate her unity. The pleadings of her living Head, and the gracious influences of the Spirit, alike unfold and illustrate her unity and uniformity. Through the prophets God declares, "I will give them one heart and one way, that they may fear me for ever." "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.*" In accordance with the prophecies, the glorious Intercessor prayed for the Church's unity in terms embracing her whole future history. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that

the world may believe that thou hast sent me." This unity was illustrated in the outpouring of the Spirit on the day of Pentecost. Though added to the Church in thousands, "they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." At a subsequent period, under a renewed baptism of the Holy Ghost, the whole "multitude of them that believed were of *one heart and of one soul.*" Then, as far as local circumstances would admit, there was no restriction of the privileges of Christ's house—no violation of the laws of Christian fellowship,—for there were none "that lacked" in giving and receiving the tokens of affection.

But the Church is now divided. Her unity and uniformity are broken. In no country at present is the Church's union preserved. Her very history is inwoven with the records of controversy. The mournful breaches of Zion are a standing ground of lamentation. Whence have come those breaches of the Church's unity—those conflicts between the professed followers of Christ? These spring from the infirmity, ignorance, self-will, and wickedness of those within her pale. Heresies in doctrine, self-will in worship, and human pride in the exercise of ecclesiastical authority, have been the fruitful sources of the Church's divisions. As it was in the Corinthian Church, so it is now—carnality has given rise to strifes and divisions. "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" The wars and strifes within the Church, as really as in the world, come of men's lusts, which war against the soul. And though there may be sin in the spirit or mode in which the gospel truth and the purity of divine ordinances may be maintained, the guilt rests primarily with those who depart from the truth, or who corrupt the worship of God.

Seeing, therefore, that there is no provision for the divisions of the Church—these being judgments for her guilt—and that there is no remedy prescribed in the Bible but the restoration of her unity by a return to truth and purity, it must follow as a consequence, that occasional communion, with recognised grounds of separation, is at once destructive of her character as a witness for Christ, and of her uniformity as divinely prescribed. Her divisions are not her misfortune, but her sin. In judgment, the God of Zion has divided her in Jacob, and scattered her in Israel. Consequently, for the divisions of Zion there ought to be great searchings of heart.

Viewed in reference to the Church's constitution, the honour of her King, and the good of her members, the question of union must necessarily take the precedence of the question of communion. The broken fellowship has been the consequence of her divisions; hence a return to unity and uniformity will restore her gracious fellowship. That fellowship enjoyed in the primitive Church is the only fellowship which the Bible sanctions—that unity for which the Redeemer interceded is the only basis of fellowship which His followers are warranted to seek. The fellowship which Christians must cultivate is not merely fellowship with their fellow men, based upon personal opinion, but the higher communion with Christ the Head, and with His faithful followers, as members of His organized Church. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another."

Viewed in this aspect, we aver that free communion, with admitted divisions, is a snare and a blunder. We are fully aware that the idea has become prevalent of late, that universal communion, with individual liberty to hold whatever opinions may suit the fancy, is the *beau idéal* of the Church's fellowship. Hence there is little concern as to the causes of division—little searching of heart on account of the sin which has caused them—little regard to the supremacy of the word by an appeal to which they might be removed,—and little regard to the conscientious convictions of those who dare not relinquish the truth of God in order to the extension of fellowship.—*Rig. Sec. Mag.*

## IS THE COMMON USE OF TOBACCO A SIN?

AN APPEAL TO THE 30,000 CLERGYMEN IN THE UNITED STATES.

*Men, Brethren, and Fathers:*—Some of you abhor tobacco, and manfully express your abhorrence; some of you, I regret to say, are abject slaves to it, and are sensible of your bondage; whilst some of you do little more than trifle with this gigantic evil, when brought to your notice.

In my anti-tobacco mission, I often submit resolutions for your action which denounce this habit as pernicious and decidedly sinful. As a resolution was lately under discussion, said a titled divine, "*I believe this is an idle, dirty habit, but not a sin in any sense,*" and his juniors of the Association concurred in this opinion. You generally do not regard it as an offence demanding discipline or pulpit rebuke, but a foolish habit, which may be trifled about with impunity, or gently censured, as suits convenience. As this "master in Israel" substantially expresses your views, or the views of an overwhelming majority, by calling it "an idle, dirty habit, but not a sin," I assume nothing by treating your views as practically identical, and therefore I raise the issue on this point,

IS THE COMMON USE OF TOBACCO A SIN?

Come, let us reason together, respecting this fashionable evil, as becomes ministers of Christ.

You concede too much, my brethren, when you say this is an idle, impure habit, and deny its sinfulness. You surely ought to have known that filth and sin have a strange affiliation. God has settled this point, by demanding a cleanly priesthood and people, by making a difference between the clean and unclean, and expressing an everlasting abhorrence of impurity in all forms. How can you maintain the sinless character of this habit, with the Old Testament, with all its rituals and economies, against you, and coming down on your position as an avalanche?

I doubt whether your ground is any more tenable, under the Christian economy. Physical impurity is rebuked in all those passages which bid men crucify the lusts of the flesh, and cleanse themselves of all filthiness. The apostles were men of common sense, and when they denounced filth I suppose they denounced sin. Whitefield maintained that cleanliness was next to godliness; and Mohammed, in harmony with Bible sentiments, anathematizes impurity, and in his fifth commandment says, **KEEP THY BODY CLEAN.**

Do you know the deadly effects of this drug? That, as a narcotic, a cathartic, an emetic, a life-destroyer, chemists place it on the same shelf with arsenic, prussic acid, and poisons the most virulent? Do you know that a few drops, in condensed form, will speedily despatch man or beast; and that the evidence is painfully conclusive that hosts of "chewers and smokers" die annually by the poison? Many a tobacco sot "dies and gives no sign." He drops dead in the busy walks of life, or he lies down at night and rises not, "till the heavens be no more." Did you know that physicians of profound research, "whose little finger is thicker than our loins," in matters of this sort, denounce tobacco, as decidedly injurious to body, mind and soul? I beg you, bestow a glance on the pages of Cooper, Bell, Brodie, Paris, of other lands; and on those of Rush, Muzzey, Warren, Twitchell, and Beck, of our own, and no longer trifle with the ravages of this poison.

Tell me, my brethren, do you see no sad effects of this drug around you? Nothing like delirium tremens, dyspepsia, consumption, and other ghastly diseases, in this connexion? Have you no victims in your churches, who are strangely sot-tish, dumpish, and devoid of religious sensibility? Have you no friends in the wide circle of friends, loved once, loved now, who are maniacs from this source? Have you no dolts around you, once lively and enterprising, but whose activity is turned into smoke? Alas! you must often see those who are living corpses, long since murdered by this drug, whose epitaph you may write, **DEAD BUT NOT BURIED!** I do not pretend that tobacco injures everybody alike. Some men have but little to injure. The tobacco-worm and rock-goat are not injured by it, it is said; and "some men," says an ingenious friend "are very goatish in their nature, and, as the goat prevails, tobacco injures less and less." "I think," says a profound philosopher, "it will injure everybody but a fool!"

THE COMMON USE OF TOBACCO, LIKE ALCOHOL, IS A VIOLATION OF THE LAWS OF LIFE, AND ASSAULTS BODY, INTELLECT AND SOUL. What right has a man to whip himself into the use of a nauseous, noxious poison, which, in time will blunt the acumen of all his five senses, disturb his appetite, diminish nutrition, muscle, strength, and all his capacities to serve God? Is it no sin to rob God? What right has a man

to use a drug which disturbs the healthful action of his mind, disposes it to be irritable at one time and sottish at another, and, in cases sadly numerous, smites it with forgetfulness, idiocy, or outright insanity? Is it no sin to destroy intellect?

What right has a man to enslave his soul? This drug, by *narcotizing, debilitating, and sensualizing* the soul, binds it in chains, and makes it an absolute slave. I speak with reverence, if the eye of God sees a slave on earth, in the way of eminence, he is probably made such by the potency of this drug. Is it no sin to enslave the soul?

Man's organic structure, my brethren, is perfect, for God is its Author. God's will is as manifest in this organism as in the ten commandments. Whoever injures this "divine workmanship," by the use of a deadly thing, plants his will in conflict with God's will. What is this but man striving with his Maker? What is this but rebellion? What is rebellion against God but sin? In your pulpits, many of you ring the changes on the exceeding sinfulness of sin, the world over and elsewhere. But sin is no undefinable phantom. Sin is *the transgression of law*, written by the finger of God on the whole organism of a man as well as in the Bible; a transgression which usually carries conviction to the soul, unless stupefied by abuse. The common use of tobacco is *in all cases a violation of physical law*. The victim may or may not have come to a knowledge of this violation; if he has not, with him it is no sin, or merely a sin of ignorance. But, the moment he becomes conscious of this violation, the violation is no longer simply physical, but moral; the act becomes a sinning act, a sin, and the actor a sinner. Millions sensualized by this drug are mournfully defective in moral discrimination; but this is not true of all its devotees.

I knew one who said, "Sir, I can hear no more, for all you say on this drug is true, and cuts me to pieces. I have been a slave to it twenty years, and shall die a slave; but, if my son uses it, I will disinherit him!" Here was consciousness of slavery and of sin.

I knew an excellent deacon, who was an inveterate "chewer," who, on reading the passage which bids us glorify God, whether we eat or drink, said to his wife, "I cannot glorify God in the use of this poison." He dropped it, once for all, and became a holier and happier man. Here was the consciousness and renunciation of sin. A ceasing to do evil in one form.

I can name a clergyman who was much enslaved to his snuff; he sometimes reproved a neighbor who was a drunkard. At length the drunkard said to him, "If you will give up your snuff, I will give up my rum." The bargain was made. But within forty-eight hours the clergyman was in perfect anguish for his snuff. He set a spy over the drunkard to watch for his downfall. When told that the fatal cup had passed his lips, he flew to his snuff-box with the fury of a maniac, made himself idiotic, and died a fool! Tell us, which was the greater drunkard? Or, as sin is the point in debate, which was the greater sinner?

The time would fail me to tell of men, Christian men, and Christian ministers, who have renounced this sin as they renounce other sins, and who, with rejuvenated health and jubilant hearts, bless God for their escape from these "bonds of iniquity."

You, my brethren, do not believe the common use of tobacco is a sin. Your hearers, I can assure you, if properly addressed, would have a different opinion. Let the affinities of this habit be portrayed before them,—its tendencies to *INDOLENCE, POVERTY, STRONG DRINK and CRIME*,—let them see that the habit does a well man no good, but much harm; that it wastes time, invaluable time; that it squanders a frightful amount of property; that more is paid for it than for education or religion, the army or navy, and they will promptly acknowledge it to be a sin. Beseech your young men "to do themselves no harm." Assure them that this habit tends to make them lank and lean, sallow and sickly, and is a violation of the laws of life, and they will acknowledge it to be a sin. In a fraternal manner, remind some in your church that this drug is their idol; that it has their last thought at night, and their first in the morning; that they shorten their prayers in their families and closets to reach it; that they are wretched in all religious exercises without it, and often much stupefied by it; and they will probably believe all you say, acknowledge the habit to be a sin, and make tearful efforts to relinquish it.

As I now write, I receive a letter from a missionary in the Sandwich Islands, which states that the churches there consider this habit as sinful, demanding discipline, and act accordingly. How long shall churches in pagan lands excel ours in purity of doctrine and practice?

Ah! my brethren, deal with this sin with half the plainness with which pulpits

deal with foibles which should be beneath their notice! beseech men to abstain from this, as a fleshly lust, which wars against the soul! beseech them to present their bodies holy and acceptable unto God, which is not done while thus defiled! Urge upon them the great command to love God with all their soul, and show them that this is not obeyed by the inebriate on tobacco, any more than by the inebriate on alcohol, and your hearers will respect your logic and fidelity, and you will soon see that this habit is a sin; for whole congregations which you address will pronounce it such. This fashionable, all-pervading habit, is a GREAT SIN. It is destroying millions of men! It is stealing the march on our whole race; and Turkey, Holland, and Mexico, are going down under its withering power, and God forbid that America should follow in the mournful track!

I devote my time, and my humble acquisitions, to the thankless task of calling attention to this evil.

I make no apologies, brethren, for this boldness of speech. I assail a nauseous, noxious abomination, at war with Christianity and civilization, and which springs from the depths of heathenism. God of heaven! deliver churches of Christ from "filthy dreamers, who defile the flesh and spirit," by this polluting drug! Purge, O! purge American pulpits from this impurity! Then a ministry of less smoke and more fire, shall assault this iniquity and other iniquities with success, and achieve more for the nation, for God and man.

Yours fraternally,

GEO. TRASK.

#### MAN AND HIS SAVIOUR.

A very old German author discourses thus tenderly of Christ:

"My soul is like a hungry and a thirsty child, and I need his love and consolations for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful Shepherd; my soul is like a frightened dove, pursued by a hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about it; I am a sinner, and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit.

"In no situation, and at no time, can I do without him. Do I pray? he must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? he must be my Advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken, he must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with thee, my Saviour; and, God be thanked, I know that thou, too, art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose, and in whatever way thou mayst require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my-mouth, to spread the glory of thy name; my love, and all my powers, for the advancement of thy honour, and the service of thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I him, and so we suit each other.'"

#### THE OFFERING OF ISAAC.

GENESIS XXII. 1—13.—As an act of obedience to the divine command, nothing can be more beautiful than this narrative. There was no question, no hesitation, apparently no reluctance, on Abraham's part: he asked no explanation from God, and no advice from man; directions plainly and unequivocally

given were simply and immediately obeyed. God's design could not be understood, his command could not be mistaken; which renders the narrative most striking as a specimen of pure obedience. But it is not as an act of obedience, or of resignation, though it comprehends both, this transaction is chiefly to be considered. It was the faith of Abraham that was so deeply tried, and so strikingly exhibited; his obedience and resignation were but the offspring and manifestation of his faith. This the apostle Paul declares when he says, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead." Had Abraham been resigned, in the ordinary sense, to part from his only child, it would have been giving up the promise of God that he should have seed in him. Such a renunciation is not required of faith: the requirement was, that, relying still upon the promise of posterity in Isaac, he should do that which seemed to render it impossible. Had Abraham thought, when he struck the sacrificial knife into the bosom of his child, he should indeed part from him and his promised heritage for ever, it would have proved, not the strength, but the weakness of his faith. Manifestly he did not think so. He did not give up Isaac because he was willing that God should revoke his blessing, but because he knew that he could not revoke it: when he rose up early to put to death the heir of promise, he believed that he would be still his living heir. His faith was astonishing; his obedience proportioned to his faith. To us, it is not an example of resignation to the will of God in bearing evil; reason and philosophy have taught as much as that. It is an example of Christian faith, teaching what nothing else has ever taught, to believe the apparent evil good; to trust God's word at the very moment when he seems to break it, and know that he will bless us in taking every blessing from us; in pain, in sorrow, in destitution, to believe that all things work together for good to them that love him; in darkness, in sadness, in contrition, to believe that we shall be restored to peace and holiness; and having the promise of the life that now is, as well as of that which is to come, to see in all that happens to us, and all that is required of us, nothing but the unexplained goodness and faithfulness of God. If we have Abraham's confidence, we shall do as Abraham did—yield without a question to whatever is required of us, and thus become imitators of his obedience also; and resigned we shall be, not to evil as such, but to temporary evil as real good.—*Fry.*

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#### THE EXPERIENCED CHRISTIAN.

I PETER v. 1—12.—Next to the testimony of God, there is nothing so convincing as the testimony of a saint who has run his course, has kept the faith, and is about to depart out of this life. We feel that he must have tried the value of his faith; that if there were any mistake in it, he would now at least discover it; if his trust were misplaced, it would surely fail him now. Peter seems to have this in mind, when he says, "I have written briefly, exhorting and testifying that this is the true grace of God, wherein ye stand;" setting to his seal, as it is elsewhere expressed, "that God is true." This passage is the testimony of such a one, while it is the word of God himself; and the tone is most impressively characteristic. Those who are beginning what Peter was about to finish, to whom that is new which to him wore the sober colouring of experience, cannot do better than dwell upon his words, to imbibe, if it may be, some measure of his humble, holy, watchful quietude of soul. How unlike to the restless, turbulent exhibitions of religion we sometimes witness! I could almost say, how unlike to the predominant tone of religion in the present day, all hurry, restlessness, disorder! The clothing of humility is not in fashion. An insobriety of mind, perpetually craving for some fresh excitement; an un-



steadfastness of faith, that is for ever changing its ground, contentious, insubmissive, independent; every one struggling to exalt himself, or a party identified with himself, to the despising and depreciating of all others—what a contrast is such a religion to that contemplated by the aged saint! the experienced, consenting, not desiring, to take the lead; the inexperienced following, mistrustful of themselves; yea, all subject one to another, because no one feels himself worthy to be any thing, nor able to be any thing, and therefore cedes willingly to whomsoever it may please God to put before him; and all casting their care upon God; their care spiritual, as well as temporal. There is, even in religion, a restless, anxious, fretful tone of mind, which God himself cannot satisfy, because the soul will not trust itself to him, but must have every day some fresh stay to rest upon. But they who are witnesses by faith of Christ's sufferings, as the apostle was by sight; perhaps partakers of them as he was, although he does not mention it; and are by the testimony of his Spirit assured partakers of his glory to be revealed, have no need of care. God has taken the care upon himself, that we may have our minds calm, possessed, and vigilant, to resist an enemy insidious, and ever watchful to betray us into sin. And surely nothing gives him so much opportunity as a state of anxious and perturbed excitement; whether it be in the community by reason of insubjection and disunion, or in our own hearts, the joint produce of mistrust and pride.—*Id.*

### THE SILENCE OF SCRIPTURE.

(Concluded from page 17.)

Where there is silence as to the nativity of Christ, we might have anticipated a like silence as to that of all other New Testament characters. As to the birth or death-day of Mary, the mother of our Lord, the silence is complete. The Evangelists and Apostles have forborne all mention of their own; even of the dates of their call to the apostolic office. They tell these with singular brevity and simplicity, yet without any notes of time. The conversion of St. Paul is recorded once and again along with interesting details, but no hint to enable the Gentile churches to place it in the calendar. Luke relates the death of Stephen, the first martyr; also of James, the first that suffered amongst apostolic men, but without any notes of time.

Some difficulty may still linger in the minds of our readers as to these views, from the thought of how little, in the past, this silence has prevented the evil it foresaw, and which, we think, it was designed to stay. If of design, has it not failed in its design, and been understood too late? Is it not a forethought, that looks very like our afterthought? The concealment of the body of Moses was successful in preventing the worship of the man Moses. His body was never found, and no Jew ever pretended to have done so, or exhibited any relic of the Lawgiver. But this New Testament concealment, if a finger on the lip, was not only not felt as a silence of reproof, but as a provocation to supply its omissions, fill up its blanks, and multiply inventions.

It is hard to say what amount of prohibition, positive or negative, will prevent men from doing what they have a strong tendency to do. The tendency, which by its force, carried ancient nations back to a religion of times and seasons, after the first fervours of spiritual Christianity were spent, may help us to feel the strength of these tendencies. The return to them, amidst the intelligence of our own day, should

give us some experience of a tendency in human nature, which no New Testament silence could stay. Yet what it could not prevent it might retard, and make the wheels of folly drag more heavily. Who can tell how much, in the past, it has thus hindered, even when not felt as a prohibition? If, instead of silence, the Evangelists had furnished all manner of particulars, would not these have been received as a positive encouragement to such developments, as indicative of the festival use to be made of them? A propensity so strong, that no Scriptural stinting or starving of it has kept it long under, would have shown itself earlier and stronger, and rendered the work of reformation more difficult. Unheeded, this silence may have been, or observed only by the few, who durst hardly utter their thought; but are the eighteen centuries of the Christian era, already past, the whole of the Christian age? Has folly yet exhausted its inventions? Is not the Gospel for all times, as well as for all climes? Is there no danger, when the Gospel spreads to festival-loving India—to China—to Japan—that the same tendencies may re-appear in their strength, when this silence shall again speak, enforced by the history of the past, when the future churches of the East shall read the Divine finger on the lip, this shadow on the dial?

The sum of our argument is this: The silence of the New Testament as to times and seasons, birth-days and death-days, is not a solitary fact, not on one or two, or a few occasions only, but at sundry times and diverse manners,—a class of negative facts, involving in like obscurity the nativity of our Lord, of His mother, and of all the apostles and martyrs of early Christianity, involving the chronology of all the great events of the Gospel history. There is but *one* exception, and that is as to the day of the week on which our Lord rose from the dead, out of which was to arise the only Christian festival that all churches, from the beginning of the Gospel, have with one consent observed with more or less reverence, as The Day of the Resurrection of Our Lord.

Our second instance is—The Silence as to the Infancy and Youth of our Lord. Who has not wished to know more of the early years of our Lord, of His infancy in Egypt, His youth at Nazareth, the cottage-home, and the workshop hard by? Such an infancy and youth, told simply and naturally, after the manner of the Evangelists, we persuade ourselves, would have been only less instructive than that which they have given us of His manhood and public ministry. Yet, we have not one incident of the infancy, and but *one* of His youth. On the great fact that He was an infant of days, and passed through all life's early stages, no shadow of doubt is permitted to rest; but all further curiosity is disappointed, and if men will put questions, they must make answer to themselves. Yet it cannot be said that they could not have given us all manner of life-like details as to the family life of our Lord. Mary, in her age, lived under the roof of one of the Evangelists, and might, nay must, have heard all that a mother had laid up in her heart; yet it is not John, but Luke, who gives us the *one* incident. John carries us over the entire family life of Christ, preferring to tell of His pre-existence as the Eternal Word, by whom all things were made; and comprehending His birth, infancy, and youth, the first thirty

years, in the single sentence, "The Word was made flesh, and dwelt among us."

Is this the manner of men? Never had there been such a morning, in which the child opened into the youth, and the youth into the man, a pure and perfect whole; so like us in all outward conditions, so unlike us in that inner and higher life, which, with God, is Life in its highest sense. How could the four Evangelists write four different narratives, and be silent as to those thirty years? Did they form no part of our Saviour's work as our great Substitute or great Example? Had they no bearing on our salvation, except as introductory to the crowning events of His life? Was all pertaining to our salvation enclosed in the three last years of His life? Why, then, this veil so closely drawn over the opening life, and our attention fixed only on its closing years and scenes?

Time alone has interpreted this silence, and our own times are still interpreting it. What, for ages, has been, what is now, the favourite image and object of devotion in the greater part of Christendom? Is it not the infant Jesus? In churches, closets, couches, throughout Roman Catholic Europe, may be seen the pictures of that infancy, respecting which the disciple that Jesus loved is silent. It is true, in spite of this silence, men put questions and made answer to themselves until the worship of the Child prevailed over the worship of the God-Man. If, instead of the *one* incident of Luke and this silence of all the rest, John had told all he could have gathered from the lips of Mary, how much earlier might this worship have shown itself—how much more strongly taken root in the conscience, as well as imaginations of Christians! How many legends and superstitions, still more puerile than those of mediæval Christianity, might have been added to the narrative of John, and fastened themselves on the churches, sheltered under the idea of honouring the Infancy! It is true this silence did not turn men from their purpose; yet, in withholding all Scripture helps and stimulants, who shall tell how many thoughtful minds, in the past, have been withheld? Christians, in general, were not, but individual Christians doubtless were, as they read the New Testament, and found nothing recorded but the wonderful fact, and felt the tendencies of their heart and of their times rebuked.

But is not our Saviour to be adored as the Divine Child? Did not the wise men from the East fall down and worship the Child in the manger of Bethlehem? Did not the shepherds come at the call of the angels to see the Child; and a Simeon and Anna take the Infant in their arms, blessing God they had seen the day? Yes, and we wonder at a faith so simple-hearted, so independent of all the surroundings of that Infant Saviour. Yet all wise men are not so simple-minded, nor all shepherds worthy of an angelic message; nor all aged persons Simeons and Annas. To the great majority of men, such a sight proved too severe a trial of faith; and to most Christians, in all ages, full details of that infancy and youth, such details as Mary's recollections could have supplied, would have led to many superstitions, filled the imagination with the merely human, and overlaid the spiritual and Divine. A mote, if only near enough to the eye, may hide the sun. The humble condition of our Saviour's earthly lot hid from the Jews, nay, often

from the Twelve, that greatest of all miracles,—Christ Himself. Would not minute details of His infancy and youth have brought the human so near, as to overshadow, instead of revealing the Christ?

How unlike to all these\* is Luke's *one* anecdote of Christ's youth! There we see our Lord growing in wisdom as in stature, but still as a learner, asking as well as answering questions. Nothing is unnatural. He appears as a youth, and acts only as one more thoughtful than other youths. He returns, after that incident, with his parents to Nazareth, and is "subject to them." For eighteen years more he dwells with them, and in the obscurity of a cottage home grows up to manhood, finding in the humblest lot an opportunity for fulfilling "all righteousness," until the time of His "showing unto Israel." In this silence we see a most kindly adaptation to our human weakness. As much of that infancy and youth is told as we could bear. We may think we could have borne more, profited by more; but the people of Nazareth, who got more, were offended, and so might we. Are we not, at times, half afraid to speak of our Lord as "The son of the carpenter," and "The carpenter?" This may be our littleness, our pride, our sin, yet so it is. We cannot always bear, even in thought, the glory of His humiliation, though He bore the reality for thirty long years. The glory of His last sufferings we can more easily realize, and say even with the sufferer, as they approach, "Now is the Son of man glorified, and God is glorified in Him." But more difficult by far is it to realize the glory of thirty years' sojourn in a cottage and workshop, with its every-day drudgeries and common-place humiliations. Enough for us, enough for our consolation and instruction, is the great, broad, wonderful fact, as it stands revealed in all its simplicity and generality, enough to sustain our hopes of forgiveness for all our infant youthful perversities, enough to teach us to be "subject" in our youth, learn obedience, and to do our duty, as He did, in the humblest of lots. More would only have filled our imaginations to the exclusion of the fully developed character and work of Him, who, as the perfect Man, is designed to be to us—"the image of God."

On all such matters the four evangelists are silent. They give us four apparently independent narratives, unsurpassed in interest, yet deriving no part of their interest from such details. They give us parables, discourses, sayings of far-reaching thought, and unearthly purity and grandeur. They show us the Christ as He lived and suffered in action, and place before us a mind and heart wise above the wisdom, and loving beyond the love of the children of men; but without one word of the outward man of Him who spoke and lived as never man did. They loved and revered Him as no man was ever loved and revered. Why did they not express this as other men do? They lived and wrote only to make Him known and loved. Why did they not take the way all other writers take of transmitting a beloved memory? They could have told us all these things, and they tell us nothing. They could have given us a narrative personal as Boswell's, minute as the description of Solomon's temple, to form a groundwork

\* Apocryphal Tales and Legends of the Youth of Christ.—Ed.

for all poets, sculptors, and painters in all time to come, yet herein their four narratives are a total blank.\*

It is true, this silence is after the manner of the Old Testament, which says nothing of the bodily presence of its worthies—nothing of the person of an Abraham, Moses, or David; but this only gives us a succession of thirty, instead of fifteen writers, extending over 2,800 years, all observing the same reticence on subjects of common interest to all their readers. If we cannot account for the silence of the fifteen, how shall we account for that of the thirty, living at different times and places? There is also a great difference as to the persons respecting whom the Old and New Testaments are silent. Reserve as to the personal appearance of an Abraham or Moses was much less difficult; and therefore, by so much less wonderful than silence as to the personal presence of the God-man. The writers of the Old Testament might very justly be afraid to dwell too much on the persons of its worthies, lest they should tempt to man-worship. But no such fears could keep back the recollections of a John respecting the person of the Messiah. His fears were only lest men should not honour Him enough. Every reason for the reserve of the one seems a reason for the unreserve of the other. How difficult for Matthew to be wholly silent as to the personal appearance of Him who called him from the receipt of custom, and for whom he made the great feast in his house! How much more difficult, when we know that Matthew wrote his narrative when he believed that his Master was exalted to the right hand of Divine Majesty! How difficult for the affectionate John to tell of the time when he first saw our Lord on the banks of the Jordan, and heard the Baptist point to Him, as “the Lamb of God,” when he followed, and “abode with Him that night!” Six times, in the course of six chapters of his Gospel, John tells us that he is the disciple Jesus loved, and on whose bosom he leant at meat; yet still no word of that loved Presence, which he was privileged to be so near. Two of his disciples meet Him, after His resurrection, on His way to Emmaus. He talks with them by the way, and their hearts burn within them. He is recognised, and vanishes out of their sight. An indelible image of that meeting must have fixed itself in their hearts; yet there is no transcript of it, no relic preserved; no, neither then, nor when recording their last look of Him when they gazed into heaven, as He receded from their sight, and blessed them.

What, then, does it teach? Two tendencies man has shown in all ages: the one to make a god of every new and striking object and appearance in nature, or Polytheism; the other, to lose all thoughts of a personal God in creation,—or Pantheism. Both, in the view of Scripture, are idolatry,—the one being idolatry in the particulars and details of creation, and the other in the sum. Against the first, the Jewish nation was, and still is, God’s standing witness. Against the second, the New Testament has revealed a personal God in Jesus Christ. “The Word became flesh, and dwelt among us.” This is the ladder let down from heaven, by which the human spirit ascends.

\* So far as we can recall, there is but one allusion to our Lord’s manner in the four Gospels, in John xvii. 1: “These words spake Jesus, and *lifted* up His eyes to heaven.”

nearest to God. In Christ, as Son of Man, the ineffable brightness of the Godhead is shaded and softened by being humanized, that we may draw near to the Most Holy, not only without terror, but with filial confidence and love. How expressive are the New Testament names of our Lord! "The knowledge of God;" "The image of God;" "The express image;" "The brightness of His glory;" "The glory of God in the face of Jesus Christ;" "The fulness of the Godhead bodily." Ephes. iii. 19; 2 Cor. iv. 4—6; Heb. i. 3; Col. ii. 9.

The image of Christ was to be perpetuated for worship, not on the canvass or marble, but on the human heart, through the written word; not fixed and unchangeable, but a thing of life, to grow with the growth of each Christian, who, as he partook of the Divine nature, through grace, should see more of Christ, and through Him enjoy more and more of the beatitude of the pure in heart,—“for they shall see God.” The rise of a Christianity of the senses and imagination so soon after the first witnesses were in their graves,—its revival from time to time to our day,—show us historically the meaning of this veiling of the Christian Shekinah.

In heathen countries, the gods were carried about in rings, amulets, and miniatures, that they might kiss and worship them, and they disdainfully asked the Christians to show them their gods. A religion without a visible God, altar, and sacrifice, with nothing but the memory of His sayings, sufferings, and doings to read and muse on, they did not understand; and to the worship of Christ by a visible image and sacrifice, Heathenism at length dragged down Christians. Yet, as if awed by this silence of the New Testament, no writer, for many centuries, attempted even to invent a description of Christ's person. Clemens, Barnabas, and Ignatius—called, from their nearness to apostolic times, “The Apostolic Fathers”—say nothing of the bodily presence of our Lord.\* Either the Church was still too spiritual to desire it, or its leaders were too honest to invent what the first followers of Christ had withheld. So late as the fifth century, Augustine says “that the real features of the Virgin, as of our Lord, were unknown.”†

When the Fathers break this silence, it is only, says Milman, to dispute and differ from each other,—one party taking literally the words of Isaiah, “Without form and comeliness;” another as confident that the Divinity shone through His Humanity, and endowing Him with a celestial grace and corporeal beauty, bearing about a celestial halo on His head.‡ Still no Church historian of the first four centuries ventures a description of His personal appearance, leaving it to Nicephorus, a mere compiler of history, and that so late as the fourteenth century, to give us a personal portrait, the only one which the learned Calmet, anxious for the credit of his Church, knows of, to justify its many consecrated and miracle-working paintings of our Lord.

\* See Milman's *Early Latin Christianity*, vol. iii. 516.

† Aug. *De Trinitate*, ch. 8.

‡ See Milman's *Early Christian History* for details respecting this controversy. It is instructive to observe that Justin Martyr and Tertullian, and all the earlier Fathers, take the literal view of Isaiah. Origen, Jerome, Chrysostom, Ambrose, and Augustine, and all the later Fathers, farthest removed from apostolic feelings and traditions, took the view that at length prevailed and was realized in mediæval art.

As Christians departed from the spirit of the New Testament, they grew impatient of this silence, and made answer to themselves, pleased with the Christ of their own imagination, or of the favourite image of their day or their locality. It is said of a distinguished sculptor of our times, Thorswalden, that a friend one day seeing him dejected, and inquiring the cause, was answered, "My genius is decaying!" "What do you mean?" said his friend. "Here," said the sculptor, "is my statue of Christ. It is the first of my works with which I ever felt satisfied. Until now my idea has always been beyond what I could execute. It is no longer so. I shall never have a great idea again." When the churches became satisfied with their portraits and statues of Christ, the genius of Christianity had declined. How unlike the ever-expanding ideal of the inspired writers!

### SABBATH-SCHOOLS.

We had about concluded to withhold, as powerless, any further expression of our views in reference to the "Sabbath-school," as at present conducted. The following, however, we feel bound to lay before our readers, coming as it does from another quarter, and one not liable to the fatal charge of prejudice and ignorant conservatism. It is from the New York Observer:

"In 1849, eleven years since, Rev. Dr. Bethune, then of Philadelphia, delivered a sermon in New York on Sabbath-schools. It contained, as it was thought, some radical, if not false views, and its doctrines received some severe criticisms. At the request of the Sabbath-school Teachers' Association of the Dutch Reformed Church on Fifth Avenue, Dr. B. repeated this sermon last Sabbath evening. He apologized for bringing it out from the 'dust of years,' only because invited to do so, and with the gratifying reflection that those who formerly opposed his doctrines were now practically carrying them into operation. The sermon of Dr. Bethune, as delivered eleven years since, and as repeated on Sabbath evening, advocated the original use of these schools, as legitimately for poor children. He urged that parents in comfortable circumstances, and of piety, were the proper sources from whence children should receive their moral and religious training. The reasons for it were obvious, such as natural affection and fitness, home being the peculiar place for such educational culture. *Parents ordinarily had no right to delegate such labour to strangers*, and they would always receive their appropriate reward in the superior character and right training of their offspring. It was the poor who needed for their children the care of the Sabbath-school. A perversion of the original design of Robert Raikes, consisted in permitting the children of families not in indigent circumstances to usurp the places of the poor, and thus engross the sympathy and time of teachers."

This expresses, very nearly, our own views. We would differ, perhaps, in regard to the precise mode of reaching the outside multitude, nor would we lay so much stress upon teaching alone: but as to the duty of parents in the church to make the Lord's day a day of *domestic* religion, and of religious teaching, in accordance with God's institution, we have no doubts, and are gratified to find that this aspect of the subject begins to awaken attention in influential quarters.

We add to this some pointed extracts from the columns of a secular paper of our city, which parents would do well to ponder. The education of "academies," when well conducted, may do more than is here allowed; but the leading tenor of the article is true, and most important:

"In no respect, perhaps, have Americans declined more from the condition of their fathers, than in the too frequent neglect of what we call the home education

of children. We presume it is unnecessary, in this age of general enlightenment, to state the obvious fact that education is as much moral as intellectual. Now, in the days of our fathers, the former received more attention relatively, than the latter; whereas, in the present age, the latter is cared for to the greatest degree. Nor is this all. Thousands of parents, instead of inculcating at home the virtues requisite to make the child happy, honoured, and successful in life, leave these things to be acquired at Sabbath-schools, in the public academies, or by chance. Yet never, in either of these ways, can a child's moral education, using that word in its most comprehensive sense, be properly conducted.

"It will be universally conceded, that mere intellectual proficiency, without honesty or truth, only makes a man a more dangerous member of society. But it is not so generally admitted that the prosperity and happiness of the individual depend, in a great degree, on his sobriety, prudence, industry, thrift, control of temper, and other virtues, which are best inculcated in childhood, and which cannot be inculcated successfully even then, unless at home. It is an easy way to exclude a criminal, or drunkard, or an insolvent, from our pity, by saying that he is only 'reaping what he has sown.' But, in many cases, it would be more just to the victim, and more conducive to the social improvement of the human race, if we would inquire how far his dereliction had been the result of a deficient moral education. There can be no doubt that if the investigation could be thoroughly carried out, a portion at least of the burden of shame and guilt would be shifted from the shoulders of the offender, and the truth of the old Mosaical threat be demonstrated by a strictly logical method, that 'the sins of the father are visited upon the children, even to the third and fourth generations.'

"The moral discipline of a child, we repeat, can be conducted no where else so thoroughly as at home. He may acquire an idea of religion at the Sabbath school, or the general maxims of morality at the academy, though even these will be more effectually taught in the family; but he can never learn thrift, economy, forbearance towards his kind, industry, perseverance, or a score of other virtues, except in a careless way, unless he learns them at home. It is the example of the parent, the gentle influences of affection, and the inculcating at the right moment by the right thing, which gradually moulds the weak, self-willed character of the child into the strong, well-developed one of the man; and it is the neglect of these which so often transforms the innocent babe into the outcast, the thief, or even the murderer. It is a ruinous delusion which leads parents to delegate to others the moral culture of their children. The duty cannot thus be shaken off; they alone can perform it. If the child is not trained at home, he will rarely, if ever, be trained at all. Who can wonder, in an age where this paramount duty is often neglected, that so many parents have their 'gray hairs brought in sorrow to the grave?'"

## MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Latakiah, June 30th, 1860.

June 14th. The Deir [Deir-el-Kamr] is still in a state of siege; no Christian can go out with the least safety, and provisions are very scarce. The news from Rasheiyah and Hasbeiyah is distressing. The Druses surrounded Hasbeiyah last Saturday week, and the fight continued that day and until the next day at the *Asr*, the Christians driving them back. The Turkish *Aga Osman Bek*, with his one hundred and fifty soldiers, promised them help, and said that he would go out to the Druses and advise them to retire; and then told the Christians that he would, in case they did not retire, inform them when to come to the palace under his protection; at 4 o'clock he told them to come, and after being in the palace until last Monday, the 11th inst., he opened the gates to the Druses, and nearly all were butchered in cold blood. At Rasheiyah the Christians gave up their arms to the Druses, who promised that they would have nothing to fear; in that night they began to burn and kill, and only two men out of one hun-



dred and thirty are known to have escaped. Out of one hundred from the place who fled early, only forty reached Zahleh in safety. On Wednesday of last week some Christians came down to Filuga to recover some of their things, when Druses at Hammanah attacked them, and they retired gradually to the Dahr-el-Baida, above Zahleh, and some three hours' distance from it, both parties being re-enforced, very few Zahleans being engaged in the fight, when the Druses were repulsed with considerable loss. Two thousand Druses and Arabs have arrived from the Hauran, and the Druses have thoughts on Zahleh again. Some twenty-six villages have been burnt in the region of Hasbeiyah and Rasheiyah. Last Monday the Druses burnt the Christian portion of Aindâra, and killed several persons; also they killed two persons at Kubb Elias. The Consuls are holding consultations, but I learn that there is difference of policy. The French and Russian are probably for occupation; the English, Austrian, and Prussian are for the integrity—a by-word—of the Ottoman empire. I hope, at any rate, a large body of European troops will land here, and drive the Druses from these mountains. There is no time to be lost in acting for the Christians; all Muslims, Metawelies, and Druses, are leagued against them, and they look for protection and justice to the European powers. The "sick man" needs killing. Sheikh Saïd Jumblât has sent a paper to the Christians of Deir-el-Kamr, to sign, saying that they—the Christians—commenced the war, and it will be at the peril of their lives if they do not sign it, but it will be understood here as signed under coercion.

June 15th. The Druses were defeated by the Zahleans yesterday, and a large number of camels laden with wheat and some ammunition was captured. Kusm (?) Bek, one of the Amâd Sheikhs, was killed. This person had a hand in butchering the Christians at Hasbeiyah, and thus vengeance has overtaken him speedily. It is said the Zahleans have a foreigner, who makes powder for them.

Evening. About one hundred and twenty of the poor Hasbeiyans arrived this noon from Tyre. Upwards of one thousand were killed in the seraglio, and elsewhere, in cold blood, and the escape of these was most miraculous. The slaughter occurred last Monday, the 11th inst. A large number of women and children are still left at Hasbeiyah, in the greatest need and danger. Some of them were literally cut to pieces. Saïd Bek Jumblât is very much implicated in this slaughter, as he sent six hundred men ostensibly to bring his sister from Hasbeiyah to Mukhtâra, but probably to aid in the butchery. Nearly all our Protestant friends are probably killed; we have heard of only two who are said to be hid there. The church has been burnt, Elias Yakubb, of Rasheiyah, is probably killed, though not quite certain. Shehîn Barakât was exhorting the people to the last to put their trust in Christ. The two persons said to be hid are Khuleel-el-Khûry and Costa; many saved their lives by throwing themselves, unobserved, under the slaughtered victims, and their clothes are stained with blood to this day, and they say they were soaked with blood, and in the night they got up from under the dead bodies, and fled through the country to Tyre. Our friends of Deir Mimâs have escaped safely to Tyre.

June 18th. Yesterday a Turkish steamer arrived from Constanti-

nople with despatches, and obtaining answers immediately left. A passenger from Sidon reports that as he was leaving he heard people say that Emir's wives had arrived there from Hasbeiyah. We learn to-day that four persons from the Deir, on going just out of the Deir to water their fields, were killed by the Druses; and provisions sent to them were taken by the Druses and the soldiers; they are in a very sad condition.

June 21st. The Druses, with their auxiliaries, consisting of Metawelies, Muslims, Arabs, and Gipsies, amounting to some fifteen thousand, commenced a general attack on Zahleh, and the Zahleans perceiving they could not hold out against so large a body, sent off their families and all that could be carried off, and after a very severe struggle left the place gradually, defending themselves as they left, and the place was plundered and burned. It is said about seven hundred Zahleans were killed, and about fifteen hundred Druses and others. The Druses to-day, we hear, went back to Deir-el-Kamr, and the news has come that they first demanded the arms of the Christians, who would not surrender them; these were then demanded by the Sultan's troops, who then let in the Druses, who have sacked the place, and will doubtless murder a number of persons there. The news from Damascus of last Monday is that the people were in great fear, and that the panic had taken hold of most of the Consuls there. At Sidon there is much alarm, and reports of a massacre there have come this afternoon, and an English war-steamer left this evening in a hurry. Mr. Eddy went down in her, and we shall anxiously look for some word to-morrow. We are also anxious to hear from Aleppo, which is a very fanatical place. The Pasha pays no attention to the remonstrances of the Consuls. The English Consul has received instructions to unite cordially with the other Consuls in endeavours to bring about a better state of things. The English liner, ninety guns, arrived to-day. A French steamer went to Juneh Bay, and brought the boys from the school at Antûra this afternoon. That large church of the Virgin at Zahleh was demolished, and the picture of the Virgin is said to have been carried off by Huttar Bek as a trophy. We have sent up to-day for Messrs. Calhoun and Bird's families, to come to the plain. Last week Mr. Bird's family came to Abeih, and thus escaped witnessing the distressing scenes which must be taking place at the Deir. Col. ——— has come down from the mountains by order of the Consul. He openly avows that he instructed the Druses how to take Zahleh; a pretty piece of business for an Englishman.

Of our Protestants at Hasbeiyah, ten or eleven men are known to have perished at the palace. Several native families left to-day for Alexandria, fearing that Beirût was not very safe; there is somewhat of a sensation among the natives.

June 22d. We hear that the English Consul has received word from Saïd Jumblât at Mukhtâra, that the Sit Nefay has arrived there, and has brought with her the poor Hasbeiyans who were concealed in her house, men, women, and children, to the number of one hundred and twenty persons; there are some of the Protestants in the company, but we do not know how many. The Deir has been sacked, and it is said a large number of people slaughtered; two of the English steamers have gone to the Damûr to bring up those who escaped. Three

French priests, one a noted man, were killed in the French Convent, and while the French flag was flying over the building. This evening the sad story has come to us that yesterday all the Christians who took refuge with the Turkish troops were handed over to the Druses, one by one, who killed them in cool blood—probably about a thousand; very few males escaped from the Deir at all. All who were in Mr. Bird's house were saved.

June 23d. The English war-steamers, which went down to the Damûr, arrived during the night, and brought up a thousand men, women, and children, and one of them is to go down and bring the balance—some two hundred and fifty persons. The report of the massacre at Sidon is false; Mr. Ford's family has come to Beirût. A Turkish liner has arrived with troops. The families at Abeih do not think it necessary at present to come to the plain. This morning an intense excitement was raised by the report that a Muslim was killed by a Christian near the river Beirût. We were wakeful last night, as the Consuls thought there might be a rising of the Muslims, with aid from the Druses. The news to-day from Damascus is that it is more quiet. This afternoon all is quiet here. The commander of the troops just arrived is a Hungarian, and was one who helped put down the riot in Aleppo. He sent soldiers round, and took swords, &c., from the Muslims, which *put down their spirit*. R. J. DODDS.

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LETTER FROM REV. J. BEATTIE.

Latakiyeh, July 13th, 1860.

DEAR BRETHREN:—Your last from Mr. Willson, which has already been in part responded to in a communication from Mr. Dodds, safely reached us a little after the middle of June, after a period of nearly three months of alternate expectation and disappointment, causing us an anxious suspense, which, I trust, you will never, under any circumstances, leave us to endure so long again. We have ever felt the importance and advantage of a punctual correspondence, especially since entering upon our work in Latakiyeh, both for the strengthening of our own hands, and the encouragement of our brethren; and trust, therefore, in the future, that a more scrupulous punctuality will be mutually observed between us.

We were pleased to hear you speak so favourably of the plan we proposed for the education of the Fellaheen boys. It was not till after mature deliberation that we ventured to lay the matter before you; but that we acted wisely in so doing, becomes, we think, daily more apparent. If we had the funds, we could probably have the disposal of six or seven Nusariyeh boys at once. Their prejudices are greatly abated of late, and we hope the time is not far distant when such a school as we propose can be conducted with as little fear of molestation, directly, among them in the mountains, as here in Latakiyeh. Such a course, however, at present, would be quite as impracticable as imprudent. The amount it would take to fit up a suitable place in the mountains, would perhaps be equal to, if not more than half the sum required for the yearly support of a dozen boys in Latakiyeh; so that in point of economy, as well as prudence, Latakiyeh for the present seems most suitable for the enterprise. As Mr. Dodds has

specified the probable amount requisite for the yearly expenses of each pupil, I will offer nothing additional in regard to it, except to say that the brethren of the American Board in Beirut allow one thousand piastres, or forty dollars per annum, for the expenses of each scholar in their boarding-schools. Perhaps it might be mentioned with propriety, by the way, here, that some six dollars a-piece extra would be required the first year in starting such a school, for the purchasing of beds, lahaffs, &c., but which, when once provided, would not need to be supplied again for several years to come; so that this trifling expenditure made, the yearly cost of each boy afterwards would be from forty to fifty dollars. This is as close a calculation, probably, as can be made without actual experiment.

Notwithstanding the great excitement prevailing elsewhere, no disturbances as yet have occurred in Latakiyeh. The Governor, though it was not expected of him, forbade the customary sports indulged in during the days of their great annual feast, lest they should prove an occasion of tumult and uproar among the people; and that well-known time of revelling and excess among the Muslims, during the continuance of which so much anxious apprehension was entertained among the Christians—passed off quietly and harmlessly, leaving us still in the enjoyment of peace—one of the most desirable and precious of all blessings to a state. But while we enjoy so much tranquillity and peace here from war, evils and distresses of another kind seem to threaten the inhabitants of Latakiyeh and the surrounding district, and which, in connexion with the disastrous results of the present war, must affect, ere long, the greater part of the entire population of Syria: namely, scarcity and famine. In writing you some time ago, we mentioned, I think, the universal drought. Up to that time there was no scarcity, and provisions of all kinds were sold at the ordinary prices, but the want of sufficient rain at the usual period in spring—cutting off the winter crops in these parts, and blasting all hope of an expected crop in autumn, together with the desolating consequences of the deplorable war on Lebanon, will not only increase, but in all probability double, treble, if not quadruple the prices of things, ere the close of the present year. The destruction of a hundred and fifty villages and towns, with all their contents—the homes of more than seventy thousand persons, who have either been killed or dispersed abroad in different parts, homeless and penniless wanderers, without the necessaries of life, and what is worse, without the ability of either gathering their crops, which were white for the harvest when the war broke out, or of cultivating the soil for a new one the ensuing year—are calamities whose sad results can be better imagined than either calculated or described; and in addition to all this—should war, as is now pretty strongly apprehended—be declared against this country by some of the European Powers—France or Russia, for example, or both of them—(for recent events have furnished both governments with sufficiently justifiable reasons now for taking such a step)—the horrors now so extensively prevalent would only be widened and increased a hundred or a thousandfold. But this is a conjecture, the truthfulness of which must be confirmed by the development of time.

In regard to affairs on Mt. Lebanon, nothing of importance has

transpired since the accounts, so melancholy and heart-rending, last forwarded by Mr. Dodds. The only additional news is from Damascus and its vicinity, in despatches to Mr. Hurter and the different Consuls in Beirut. In a communication to Mr. Hurter—June 5th—the following account is given:—"Things are slowly returning to their usual course in the city, and parts of the troops stationed in the Christian quarter during the feast" (Mohammedan feast) "have been removed. On Monday some more Protestant women and children arrived here from ——. There are now, I think, six widows, and one woman, whose husband is in Beirut, and their children, besides Nusifer Keit.

"At Arbene thirteen men, women, and children, saved their lives by becoming Muslims. Arbene is one and a half hours' walk from the city. In Daraiya, a very fine village, also one and a half hours' walk from the city, there were, perhaps, thirty Christian families. They fled early, except one family; these were obliged to become Muslims. The father of the family is the brother of the Greek priest in the Medân. In Lanamein there were a few Christians. Most of the men have been killed, and some of the women. A few men and women—mostly wounded—have escaped to the city, and the girls have been taken by the Muslims. I believe no Muslims were concerned in the affair.

"Last week there was great panic in Yabrûd, and most of the Christians fled to the mountains or villages, but the Crawfords were not molested."

Under date July 6th, Mr. H. says:—"At Tripoli, in the early part of this week, the Greek Consul at the meena, (port,) in driving away a crowd from his door, struck a Muslim on the head with a piece of pottery, and wounded him severely; on which the place was instantly in an uproar, and the people would have pulled down his house, had it not been for the protection of the government. Should the boy die, the consequences would be bad. Yesterday a Christian from Hasbeiya became a Muslim."

In a circular for Latakiyeh, and places north of it, under date July 11th, Mr. H. again says:—"A Turkish liner and two frigates, with troops, arrived this morning—a military Pacha with them—for Damascus. I send the following analysis of a letter received this morning by the Greek Consul at Beirut, dated Damascus, Monday, July 9th, 11 o'clock, P. M. The massacre began at 2 P. M., and it is estimated that 500 persons were killed. The first consulate attacked was that of Russia. Mr. Makoff was fortunately absent. Messrs. Lasisse, Makoff, and the agent for Greece, Mr. Spurtallis, have taken refuge in the house of Abd-el-Kâder. Abd-el-Kâder requests the help of an armed force to save the remnant of the Christians. Patriarchates, convents, churches, and consulates, burned and plundered. The American Consul wounded. It is reported that the Dutch Consul is killed." Also hastily written on the envelope of a letter of Dr. Nikora, of Damascus, to his family:—"Midnight, Monday. At this moment the monks Teray and Negeant have arrived at Abd-el-Kâder's, escorted by the soldiers of the Amîr. There were still at the Lazarist Convent more than two hundred girls and boys. Damascus is on fire.

According to a letter from the French Consul, the Turks are behaving as at Hasbeiyā and Deir-el-Kamr."

July 11th. "The Prussian Consul here (Beirut) has received a despatch from the Consul at Damascus, which says that the whole of the Christian quarter is burned—that the quarter part of the Christian population is saved by well-disposed Mohammedans; but that several hundreds have been massacred. The English and Prussian Consulates have not been touched."

These, with the particulars already sent you, furnish a gloomy picture, indeed, of the many, many horrors attending and resulting from this calamitous war. It would almost seem as if the Muslims were given over to a blind and fiendish infatuation, in the providence of God, to hasten their own final overthrow and destruction. The war, which was originally local and sectional, has been rapidly assuming aspects, and swelling into proportions, that well-nigh seem to threaten the peace of the Ottoman empire, and the safety of its entire Christian population. The news of the affair in Damascus will encourage Muslims in the interior to any amount of bloodshed and cruelty against the Christians. With such a state of things, who can pretend to determine the future? The panic seems to be every where increasing, and the hearts of the poor Christians are failing them for fear. They think, and that justly, too, that if war should break out between this government and any foreign power, the Muslims would attempt, to the very utmost, the entire slaughter of the native Christians, and then meritoriously fall in the hopeless defence of their crumbling and falling empire. These are surely "*hard things*;" and what the end of them all may be, or what may be their ultimate effect on the missionary work in this land, is only known to Him who sees the end from the beginning, and so rules in the army of heaven, and among the inhabitants of the earth, as to make the wrath of man to praise Him, by bringing good out of evil, light out of darkness, and order out of confusion. The work and labours of a generation and more may be suspended for a time, or even have an apparently backward tendency—a season of darkness may ensue, and the sorrows of a night of hopeless and seemingly misspent effort may endure, compelling us and our brethren to seek refuge in other parts, but a morning of light and joy will return, shedding a universal smile of gladness and glory over the beclouded face of Syria and the future destinies of the Mohammedan empire. Our hearts and house were gladdened three weeks ago to-day, by the birth of a little son. We purpose having him baptized next Sabbath, and calling him for my grandfather James M'Kinney. Mrs. B. is quite well again, and unites with Mr. and Mrs. Dodds and me in much love to your respective families. Brethren, pray for us. As ever, yours in the gospel, on behalf of the mission,

J. BEATTIE.

ANOTHER LETTER FROM R. J. DODDS.

Lataktyeh, July 29th, 1860.

DEAR BRETHREN:—We received by the last mail yours of the 19th ult.; also the remittance mentioned in it. We desire to thank God

for the provision which he has directed you to make for the education of the children of the Fellahîn. We are happy to be able to inform you that the first instalment of the death-bed benefaction of the late Mr. Lyde, for the same purpose, is also now subject to our order. We received a considerable time since a letter from Mr. Thomas Lyde, brother of the deceased, saying, "My brother, on his death-bed, left a pencil request that I should pay to the American missionaries £60 (sixty pounds) a year, his object being that it should be applied towards the furtherance of the work, or for the boys or young men he took so much interest in, of the Ansyreeh, and who are, I understand from letters of his, with you, or at all events in Latakîyeh. He also gives his house and grounds in the mountains to the missionaries for the same object. Will you kindly write me fully about what he is doing? He was dearly loved by us, (I speak of my mother and myself,) and we have a great interest in his work, and in the young men. I mention all this, and will not let a post pass without doing so, that you may understand my feeling as regards the work." I wrote as he requested, explaining as fully as might be done within the compass of a letter, the origin, principles, condition, object, and prospects of our mission, and received last Monday week a reply, from which I extract the following:—"You know the terms of my brother's request to me to pay £60 a year. I propose paying the money half-yearly in advance, and I will rely upon you letting me know how you would like it remitted. If you draw on me, you can do so without first writing. Your draft will be for £30 English money, being half year from 1st April to first of October. I am quite satisfied that the money will be applied as most to meet my brother's intentions." I have now forgotten how much the house and property in the mountains cost Mr. Lyde, but I think it was over £500.

Had the country been at peace, we would immediately have set about arranging for the reception of the boys; but as it is, we think it more prudent to wait a little, till we see what course affairs are likely to take. We are indeed happy and thankful to have it to say that we are now, in the good providence of God, relieved from all apprehensions of personal danger; but till we see how the governments of Europe and that of the Sultan stand related to one another in the business of settling the affairs of Syria, we cannot have any reasonable confidence that something may not occur to occasion a temporary interruption of our work; although we cherish a comfortable hope that it will be otherwise.

Our school is prospering. We have, I think, upwards of fifty pupils. Their present range of studies comprises reading, writing, arithmetic, and grammar. It is only lately that we have ventured to form (in our school) a class in the Testament; for the people in this country think the New Testament—especially the gospels, too holy a book for boys to handle, although they have no objection to the free use of the Old Testament. The latter, especially the Psalms and the five books of Moses, have been used freely in the schools all along. The boys seem to take great pleasure in reading the New Testament. They take it home every evening to study their lessons, and we hear

of no objections. It is the new translation that we use. I am sorry to say that we see little desire manifested to hear the gospel; but we must have patience.

Whenever we are ready to take Nusairiyeh boarders, I think we are pretty sure of some six or seven to begin with. We indulge a confident hope that the contributions of our own people for this end will increase till they at least equal the sum given to our mission by Mr. Lyde. At the same time, we do not wish to raise false hopes in the minds of those who contribute to this object. Let it not be supposed that all the boys who come through our school will, as a matter of course, turn out to be true Christians. Teach as we may, the Holy Spirit, like the wind, will blow where he lists. Sow with what diligence and care we may, some of the good seed will fall by the wayside, some in stony places, some among thorns, and only some in good ground. Still, if we perform in faith a labour of love, the profit will, no doubt, far exceed the cost.

A school for girls would be very popular here, and would do immense good; but, unfortunately, we cannot get teachers; and if we could, I suppose the treasury, so soon after the hard times, would hardly bear the additional expenditure. But times in America, we are thankful to hear, are improving, and perhaps after some time it may be possible, too, to find teachers for a female school. I think \$200 a year would, perhaps, support a female school very efficiently; and I feel pretty confident that if we were able to open such a school, it would not be in existence two months till we should have fifty bright little girls learning to knit and sew, and read the Bible, and think, and keep accounts, &c. But more of this when we see ourselves nearer to its realization.

We are all well, and join together in Christian love to all and each of you, and to your respective families. Grace be with you all. Amen.

#### AFFAIRS ABROAD.

*China.*—The rebels are again making advances upon this empire. They are within a few miles of Shanghai, which the English and French have fortified. The missionaries are not molested, and some of them who lately visited the rebels were well received.

*Japan.*—There is a strong party in Japan opposed to the liberal policy of the government. Of late foreign residents are restricted in their residences to Kanagawa, and cannot go abroad at night without arms and a guard. The missionaries are prosecuting their studies, and one of them is already engaged in preparing a dictionary and grammar of the language. Some time must elapse before they can enter directly upon their work.

*Turkey.*—This empire is in a low state, as all know, and with no prospect of improvement under Turkish rule. Since our last, the city of Baalbec, lying between the branches of Lebanon, has been the scene of another frightful butchery of Christians—Maronites, &c. Fuad Pasha has tried the late governors of Beirut and Damascus, and found them guilty of high treason. The former has been sent to Constantinople, where he will be executed—probably has been. Of the latter we only hear that he has been condemned. The captured Druse chiefs will be similarly dealt with. In the western border of



European Turkey—the Herzegovina—the Mohammedans have cut off many of the Christians—men, women, and children—and apprehensions are entertained that notwithstanding the exertions of the central government, similar deeds of violence will be perpetrated elsewhere, particularly in Asiatic Turkey. Surely England will not long attempt to uphold—as she now does—so monstrous a system and rule.

Later accounts state that one hundred and sixty-seven of the actors in the massacre at Damascus have been executed by Fuad Pasha, all in one day. He is avenging the slaughter of the Christians with great determination.

*Sardinia.*—The government of Victor Emanuel has to contend with a vigilant and unscrupulous party in Piedmont, consisting of the higher, and many of the lower Popish clergy, with their adherents, who are found chiefly among the lower classes, but including some even of the civil functionaries. The following shows that, notwithstanding, the authorities adhere to the constitutional principle of toleration:

“Some months ago attention was directed, by certain letters in the *London Times*, to interference with religious liberty in the Italian kingdom. At Sarzana prayer-meetings had been dispersed, and at Leghorn a Protestant place of worship (Italian) had been closed. Particulars having been ascertained by the Rev. R. Burgess, Secretary of the Foreign-Aid Society, the case was submitted to a meeting in Adam street, convened by the Foreign Committee of the Evangelical Alliance, Lord Lolthorne in the chair. It was ultimately decided that it was inadvisable to present a public address to Count Cavour, the Committee having every reason to believe that the intentions of the Sardinian Government on the subject were upright and loyal. But it was arranged for a private communication to be made to Turin; and the result has justified the course pursued. Recently an adjourned meeting was held to announce the result, when it was stated that all necessity for interference appeared to be superseded by the evidently good disposition of the Government. The Vaudois ‘Table’ having sent an address of thanks to the King, accompanied by a letter from the Moderator to Count Cavour, the Government had communicated both these to the Ambassador in this country, ‘to be made known as opportunity required in England, as a proof of the desire of the King and Government for toleration and religious liberty.’”

In addition, we quote from an address of Mr. M'Dougall, of Florence, the following encouraging account of the work done and doing in Central Italy:

“The religious movement which had now arisen in Italy proceeded (he said) from the humbler classes, and was all the more hopeful on that account. Within the last fifty years God had been pleased to pour out his Spirit on Central Italy, though it had been hitherto unsafe for the missionaries to tell about the interesting movement going on. Fifteen months ago the Italian inquirers knew nothing about Protestant churches; but now the priests who presided at the Custom House in Tuscany, and kept out Bibles and heretical books, were removed, and the people eagerly read, not only the Bible, but Bunyan's *Pilgrim's Progress*, the works of Angell James, M'Crie's *Reformation in Italy*, and kindred works, and were most anxious to know about that Protestantism which had made such great countries of Britain and of America. Bible colporteurs were now peregrinating from the Mediterranean to the Adriatic, and from the Alps down to the very confines of the States of the Church. During January and February of this year 1,500 Bibles went through the London Bible Society's depot in Florence; and during the last six months, four colporteurs, supported by the Edinburgh Bible Society, had circulated 1,200 Bibles through Central Italy. And all these copies were sold, none given away. Not to speak of Pisa, Bologna, and other cities where the Waldensians had large congregations, and not to speak of smaller re-unions and many Bible-readings among the upper and middle classes not yet decided, there were four large public Evangelical re-unions of Italians in Florence at this moment. One of these was under the carpenter, of whom the *London Times'* correspondent had written so much last winter. Another was conducted by Padre Gavazzi, who was not now the Gavazzi of former days, but had imbibed the spirit of Evangelical religion in this country, and while eloquently denouncing the Papal system as formerly, was

also directing the attention of his congregation to such topics as justification by faith in the blood of Christ, the sole and proper sacrifice for sinners. Gavazzi had now gone to Sicily to carry on the same work there. They had now resolved, in Central Italy, to follow out John Knox's plan of planting a school beside every Evangelical church, and it was here that the priests offered the greatest opposition. Italy at this moment was open to the entrance of the gospel, as Rome itself had been during the flight of the Pope. There were from thirty to forty colporteurs employed, and the work was proceeding most hopefully, although demanding immediate aid, lest unforeseen political complications and constrained compromises with the Papacy might restrict the liberty of the missionaries."

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NOTICES OF BOOKS.

A COMMENTARY ON THE EPISTLE TO THE HEBREWS. By Moses Stuart, late Professor of Sacred Literature in the Theological Seminary at Andover. Edited and revised by R. C. D. Robbins, Professor in Middlebury College. 4th Edition. 12mo., pp. 575. Andover: Warren F. Draper. Boston: Gould & Lincoln. New York: John Wiley. Philadelphia: Smith, English & Co. 1860.

This is a new and carefully revised, and, in every way, well-got up edition of "Stuart on the Hebrews:" a work which so long held a very high place in the estimation of competent judges, as a learned and perspicuous commentary. We think the author in error in some of his expositions, particularly in reference to some of the passages which speak of the Sonship of Christ, nor do we agree with his views regarding the extent of the atonement, and some other points; but not the less is this work almost indispensable to the student. Of course, it is not a volume for popular reading. It is for those who possess facilities in the knowledge of the original languages of Scripture for learned research. We add, that the introductory Essay, in which the author treats of various questions concerning this epistle, the writer, to whom written, &c., &c., and the Appendix, in which some passages are more fully discussed than in the Commentary, contain much valuable matter.

THE TRUE PATH; or the Young Man Invited to the Saviour. In a Series of Lectures. By the Rev. Joseph M. Atkinson. Raleigh, N. C. 12mo., pp. 300. Presbyterian Board of Publication, 821 Chestnut Street, Philadelphia.

These lectures contain a brief summary of the general argument in behalf of the Scriptures and a divine revelation, and in vindication of their leading doctrines. We find little original, but all orthodox. The style is clear, but wanting in the higher attributes of expression, which we had looked for in a work addressed to young men of some culture. Would it not be better, in inviting young men to the Saviour, to present more fully, as does the word of God, the riches of the love and mercy of God, and, at the same time, dispense with much of the general argumentation on the subject of religion? We think so. This volume will be useful, but we think to the Christian, rather than to one who is only "invited" to become so.

AM I A CHRISTIAN? And How Can I Know It? 32mo. Presbyterian Board of Publication.

We can unreservedly commend this very beautiful little volume, with its gilt edges and ornamented binding, and most excellent thoughts.

LESSONS ABOUT SALVATION: from the Life and Words of the Lord Jesus. Being a 2d Series of Plantation Sermons. By the Rev. A. F. Dickson, Orangeburgh, S. C. 12mo., pp. 264. Presbyterian Board of Publication.

We have no fault to find with the matter of these sermons, so far as we have been able to examine them. They are short, plain, and in many cases rather striking. Hymns are, however, interspersed throughout. The Introduction, by the author, we think, glorifies the churches in the South rather too much, and we fear exaggerates when it speaks of a "vast number" who are seeking to Christianize their "servants," (slaves, of course.) Nor could we help being struck with the tone of his directions as to the conducting of Sabbath services, by masters and mistresses. They are just such as would answer in dealing with *little* children. In the North coloured people manage church affairs themselves; in the South, it seems, they are to be managed by others; the slaves are babes in such things. Perhaps so. But what has made, or rather, kept them so? The writer speaks of these efforts as a "Reformation." Yes; the eyes of the world are on the South, and they are beginning to do something. Again: why "Sermons for Slaves—Plantation Sermons?" We do not intend to deny the sincerity of the writer, nor that there is some real concern for the salvation of slaves; but we do protest against any such efforts being used as an apology for the stealing of men from themselves—holding them as property, and depriving them of nearly every privilege dear to the human heart.

A PLEA FOR THE SONGS OF ZION: or the Book of Psalms the only Inspired and Divinely authorized Matter of Praise. By the Rev. Wm. Hanna, Minister of the Reformed Presbyterian Church, Newtonstewart. 8vo., pp. 47. Belfast. 1860.

We are pleased to see so much interest taken at this time in the claims of the Bible Psalms. The subject has been made prominent in Ireland by the efforts—too often successful—to introduce hymns in connexion with "revival" efforts. This pamphlet presents an excellent summary of the arguments on behalf of the "Songs of Zion."

We still receive Leonard Scott & Co.'s Reprint of the British Reviews. The articles in this are, generally, of a high order, as usual. The WESTMINSTER is Rationalistic, but in some other respects in advance of its contemporaries. The NORTH BRITISH is the organ of the Free Church, and sustains itself well, as do the EDINBURGH and the QUARTERLY. BLACKWOOD is the Tory organ, but is well worth reading. It is strongly Protestant.

"FREDERICK DOUGLAS' PAPER" is now issued in the form of a monthly magazine, of a respectable appearance. We wish it success.

We have received a copy of the minutes of the last meeting of the General Assembly, (O. S.) It is an 8vo. of 228 pages. This body has increased very rapidly since their separation from the New School. They have 65 Synods, 171 Presbyteries, 2,556 ministers, 3,531 congregations;—17,899 have been added on examination, averaging a little over 3 to each congregation.

THE  
COVENANTER.

NOVEMBER, 1860.

OUR DISTINCT DENOMINATIONAL POSITION RIGHT  
AND NECESSARY.

(Continued from page 38.)

We have now presented two links in our chain of argument—the priceless value of the peculiar principles of the Reformed Presbyterian Church, and the comprehensive and imperative nature of the obligation lying upon private Christians, and upon the church, to profess, maintain, and, of course, to propagate them throughout the world, and pass them on to future generations. Let us now inquire—

III. What relation do other Christian denominations sustain to these principles? Do they incorporate them in their creeds—make them prominent—call loudly upon men to receive them—and make of them a just and faithful application? We do not deny that there is some recognition of these doctrines on the part of *some* churches—that as to some of these doctrines there is, to a partial extent, a conviction of their truth, and some belief that, at some time or other, they may be susceptible of beneficial application: but when we examine closely the position and the practice of any one—even the best of the denominations—we are compelled humbly, but firmly, to assert that they fall far short of their duty in regard to them—so far, that *we* cannot, without guilt on our part, cease to preserve our own distinct and earnest testimony on their behalf. And—

1. *Many churches slight, and even ignore, these doctrines.* We will look in vain to find in the creeds of most churches the doctrine of the Messiah's Headship over the nations of the earth, over invisible intelligences, over the kingdom of Providence: for the doctrines of the supremacy of the word of God, of social covenanting, of the duty of nations and their magistrates to acknowledge and revere Christ and promote his kingdom, and other doctrines kindred to these and consequent upon them. Neither the Baptist, nor the Methodist, nor the Episcopal, not even the Presbyterian, to say nothing of others more remote from the Scriptures in their ecclesiastical standards, regards them as worthy to be made the subject of a clear and distinguished place—some of them any place at all—in their recognised formularies. Nor, judging of their spirit and purpose by their religious literature and the faith of their members, do they supplement the silence of their standard documents by their current teachings. It is rather the boast

of the greater number of them, that their entire attention is directed to the doctrines of the gospel as these bear upon matters of personal salvation—that they ignore such principles as would bring them into unfriendly contact with the state of things in the social and national life around them. Viewing them *en masse*, we may affirm without rendering ourselves liable to any charge of misjudgment or injustice, that they neither know anything clearly regarding these claims of Jesus Christ, nor care to know. And if there can be found in some individual instances a more enlightened understanding and a better spirit, this does not militate against the truth of our assertion: the fact still remains, patent to all, that these churches do not account themselves as responsible for the maintenance and diffusion of these, as well as other doctrines of divine revelation. Left to them, they would be as good as lost, dead and buried, except—and no thanks to them for this—as they will ever hold their place in the written word of God. No further argument is required to show that such as at all appreciate the inestimable worth of the “public glory” of Christ, and the imperative obligation of maintaining his high claims, social as well as personal, cannot become “one body” with the mass of professing Christians and Christian churches around them: that to meet their acknowledged obligations they must “withdraw,” and keep separate from such fellowship and communion.

2. *So far as these doctrines are professed by other churches, they are professed defectively.* That there is some acknowledgment, in some quarters, of some of the principles which we have enumerated, we have already admitted, and do so most cheerfully. It is so far an evidence of their truth; especially when we remember that the purer any church is, in other respects, the more does it approach the truth on this side also. We are happy to recognise in some churches in the British Islands, and in some in this land, better views, and these more intelligently and clearly held, regarding the doctrines now particularly before us. Abroad, we may specify the Free Church of Scotland, and the Original Secession. Even the General Assembly in Ireland occupies, in her creeds, and in the persons of her more enlightened members, a higher position than her namesake on this side the ocean, and, consequently, higher than that of the other churches to which we have previously alluded. In this land, we refer, especially, to the denomination lately constituted by the union of the Associate and Associate Reformed Churches, with the remnants of both, and the Reformed Dutch Church. And of these we select the first as the subject of special remark; and this, chiefly, because it occupies a position, in some respects, nearer our own. With this body, as with the remnant of the Associate Church, we are happy to acknowledge not a few points of agreement, not only doctrinal, but in matters of present and practical moment. The position which it has taken in the Testimony and Basis of Union, which form their bond of union, and define the standing of the church, accords with ours in giving prominence to the duty of bearing faithful witness against certain evils, by which the law of Christ, and the spirit of the gospel, are extensively ignored or impugned by most of the “evangelical” churches.\* Hence, when we

\* We refer, particularly, to slaveholding, and secret oath-bound associations, and

enter upon the examination of the position of this church, we do so with the conviction that unless we can find here a proper acknowledgment and profession of the precious doctrines which we hold ourselves pledged to maintain and defend, we cannot—with a single exception\*—look for such a profession elsewhere. In what, then, is the Testimony of this church defective, or in error? We answer—

(1.) *In regard to the great and fundamental doctrine of Messiah's Headship.* Its teachings, in this respect, are thus expressed:

"We declare, That our Lord Jesus Christ, besides the dominion which belongs to him as God, has, as our God-man Mediator, a twofold dominion, with which he has been invested by the Father as the reward of his sufferings. These are a dominion over the church, of which he is the living Head and Lawgiver, and the source of all that Divine influence and authority by which she is sustained and governed; and also, a dominion over all created persons and things, which is exercised by him in subserviency to the manifestations of God's glory in the system of redemption, and the interests of his church."

With this "Declaration," so far as it relates to the dominion of the Mediator over and in the church, we are well satisfied: particularly as this is expanded, illustrated, and enforced in the annexed argument. But we take exception to the statement contained in it, in reference to that dominion which our Lord Jesus Christ exercises over "all persons and things." And—

[1.] It teaches, in the expression, "Besides the dominion which belongs to Him as God," *that there is a twofold dominion in Providence actually now administered by the Son of God.* Is this so? And if so, what is that dominion which our Lord exercises "as God?" Who are its subjects, and what are its ends? Is this the doctrine against which our fathers contended and testified—a dominion by which "natural things are directed to their natural ends?" What else can it be? If this be the meaning, we ask for proof. For ourselves, we cannot dismiss the consolatory truth, that the hand of our Redeemer—not as God, but as *our* Lord—works in the entire kingdom of Providence: that "by him all things consist," (Col. i. 17:) that we see the glory of our own living Head and King in the beneficent light of day, and in the milder radiance that illumines the night; in the springing grass, and waving grain, in the refreshing dews and descending rains, in the throbbing of our hearts, in the vigour of our bodies, and even in the "terrible works," wrought "in righteousness," by which ungodly nations and men are scourged, and the church and the saints chastised. We cannot assent to have our "Lord" thus "hidden," so that we cannot find him in the great currents of life, and action, and movement around us, in heaven above, and in the earth beneath. As we have learned the kingdom of Christ, it has no creature limits. It is "the kingdom of God." The works of God's hands are put into the hands of our divine, all-wise, and almighty Redeemer, to be throughout administered by Him to all their ends, "natural" and "supernatural." "All things are put under him:" not as superseding the dominion of the Triune God, but as the immediate, and delegated Lord, by whom that government, moral and providential, is carried on. We cannot even understand the doctrine of a double, and yet concurrent

corruptions in psalmody and the ordinance of praise. The "remnant" of the Associate Church is in the same position.

\* The "New Light" body, to which we shall allude in the sequel.

dominion. For if the "dominion" which Christ "has as God," is so ordered as to fall in, in every particular of object, time, place, and event—if there is, what we may style, not irreverently, an understanding among the Divine Three as to this concurrence, what is this but the incorporation of *all* providences in the arrangements of that covenant which the Son, as Mediator, administers? In other words, it is equivalent to saying that all things—including the sustentation and efficient operation of natural things to their various ends, are comprehended within that arrangement, by which the Son, as Mediator, is invested with the administration of the kingdom of Providence. But this is not our only exception: for—

[2.] This *article* is far from exhibiting, distinctly and fully, the "moral dominion" of the Mediator. It says, indeed, that "As our God-man Mediator"—the Lord Jesus Christ—"has been invested with a dominion over all created persons and things, which is exercised," &c.; but surely this is not a just statement of the glorious doctrine that to Him belongs the moral supremacy over the intelligent creatures of God. Our Lord might have "*a* dominion," and a very important one, over "all persons;" but, after all, this might be something far short of a right to regulate *all* their acts as moral agents, whatever their rank, station, or functions. We admit that in the "Argument and Illustration" the true doctrine is brought out much more satisfactorily, but this does not affect the position of the *church*; inasmuch as this "Argument" forms no part of the Basis: possesses no authority. It avails only to show that its penman, and we hope many others, hold better views of the "Messiah's Headship" than are actually incorporated in the creed of the body. A church must be judged by its articles and its laws, to which the people give their formal assent, and not by any mere "Argument," to which no such assent is required. Tried by this standard, the United Presbyterian Church is far from presenting a complete or accurate testimony on behalf of the great principle that the God-man Mediator is the "our Lord," in whose hands, as commissioned Delegate, the divine dominion is deputed, to be owned and recognised by all the creatures of God. There is nothing in her Basis to exclude a denial, in part, of this universal supremacy. This is a radical matter. We are not chargeable with laying too much stress upon it. The claims of our Lord, the comfort of the saints, and, in part, the bearings of our testimony against the social iniquities of the world of the ungodly, are concerned in its proper adjustment. We proceed to notice—

(2.) That this Basis is defective in reference to *Bible supremacy*. The article on this subject reads thus:

"We declare, That the law of God, as written upon the heart of man, and as set forth in the Scriptures of the Old and New Testaments, is supreme in its authority and obligations; and that where the commands of the church or state are in conflict with the commands of this law, we are to obey God rather than man."

"Supreme" over whom? and in what sense? We find no clear answer to these inquiries from the terms employed: certainly, they contain no direct reply. Judging by the latter clauses, and by the "Argument," we are led to infer that this supremacy is asserted merely in reference to cases in which there is a conflict between divine and human law. But is this all? We understand the doctrine very dif-

ferently. We know that the Bible is supreme law, not only as it overrules every act of counter-legislation—this is, we admit, not unimportant—but also, and chiefly, as it is a law which the nations, who enjoy its light, and their rulers, are alike bound to regard in framing their institutions, enacting their laws, and carrying on their administrations: that this law of God defines the ends, determines the principles of civil government, and points out the character of the persons into whose hands power is to be intrusted. In a word, that the Bible comes to men as a *positive* and *directing* rule, in all things, personal, social, civil, political. Is there anything of all this in the article we have just quoted? We cannot see it. And beyond all controversy, no one need see it, unless he pleases: and no one can see it there, unless he fills up for himself the word “supreme,” giving it a sense which need not be affixed to it unless accompanied by some more definite statement. The Constitution and laws of the General Government of these United States is declared to be “supreme” over state constitutions and laws, but not in the sense of any claim to interfere with state arrangements and laws, only provided their constitutions be “republican,” and not in *conflict* with the higher power.

The “Declaration” before us says nothing at all of the claims of God’s law to be a law to nations, as it certainly is to men—a *guiding* law—demanding careful examination and inquiry, with the purpose and resolution to be conformed in organization and in public proceedings to its behests. This is a fatal defect. It leaves room, moreover, for the conscientious recognition of governments, even in Scripturally enlightened lands, which are not Scriptural in their ends, &c.—condemning only an act of obedience to a law which *requires* the commission of sin. We ask something more—we *will* have something more in our creed—a distinct testimony against ignoring the Bible, and the laws of the Bible, on the part of any people: a distinct demand in the name of Christ, that the world shall study and learn from the word of God, how—not as to *mere* outward form, but in spirit and design—it shall set up and manage its governmental institutions. We proceed—

(3.) To the article on “Covenanting.” This reads in the Basis in the following terms:

“We declare, 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. It is seasonable in times of great danger to the church—in times of exposure to backsliding—or in times of reformation, when the church is returning to God from a state of backsliding. When the church has entered into such covenant transactions, they continue to bind posterity faithfully to adhere to and prosecute the grand objects for which such engagements have been entered into”

[1.] This relates, throughout, to *ecclesiastical* covenanting—not a word of *national* covenanting. The latter is very distinctly excluded. It is in every paragraph “the church” alone that is referred to. The duty of nations to enter into covenant with God, is completely left out of view. Nor is any effort made to remedy the defect in the “Argument.” We were aware that in recognising the obligation of the covenants of our ancestors, it was the custom frequently to speak of the “civil part” of the covenants as obsolete, or at least altogether inapplicable in this land; but we are surprised to find so formal an omis-



sion of any reference to the national aspect of this solemn duty. This is still more singular from the fact that the covenant at Horeb, which was, originally, and in its subsequent renewals, a national, as well as ecclesiastical act, is referred to in the form of quotations from Scripture in the "Argument." It is unnecessary now to enter upon any course of reasoning, to demonstrate that *nations* are required to enter into covenant with the living God. Whether we look to Scripture example, or to prophecy, or to the past history of the more intelligent, and faithful, and honoured of the servants and witnesses of Christ—to Horeb, to Jerusalem in the days of Asa, Josiah, Hezekiah, or Nehemiah; to such prophecies as Isaiah xix., or Rev. xi. 15; to the Waldenses, the Continental, or the English and Scottish Reformers, we learn the same lesson of national covenanting—approved and blessed of God.

[2.] *This article makes no direct allusion to the National Covenant of Scotland, nor to the Solemn League and Covenant.* It does acknowledge the descending obligation of social covenants, and there is a reference to the deeds of our covenanting forefathers, in the "Argument," &c.; but this is not a part of the church's creed. By these covenants, we have justly held the church and the nation by which they were entered into to be still bound. These covenants are acknowledged, fully, in our 5th Term of Church Fellowship.

We cannot surrender this doctrine. We cannot condemn saints and Christian heroes. We cannot drop so glorious a testimony as that which we and our fathers have lifted up, amid many privations and much oppression, and on their part, great sacrifices and sufferings, in defence of the claims of our Immanuel to the *avowed* and covenanted subjection of the kingdoms of men on earth. We cannot abandon, and give over to oblivion, the "noble deeds" of our Scottish ancestors. We will hold them up as bright lights, whose radiance is yet destined to enlighten, as we believe and hope, not only the "isles of the sea," but this land peopled by their offspring. We proceed—

(4.) To consider the position of this church in reference to the duty of nations *circa sacra*. This is exhibited in the "explanation" of certain chapters of the Confession of Faith, annexed as an Appendix to the authorized copy of the Basis of Union. It is too long for full quotation.\* Its bearing is fairly presented by the quotation of a single paragraph:

"As nursing fathers, magistrates are bound to administer their government according to the revealed principles of Christianity, and to improve the opportunities which their high station and extensive influence afford in promoting the Christian religion as their own most valuable interest and the good of the people demand, by all such means as do not imply any infringement of the inherent rights of the church; or any assumption of dominion over the consciences of men, (Col. iii. 17; Ps. ii. 10—11; Ps. xciv. 20.)"

Interpreted in the most favourable sense, this statement ignores entirely any *direct* official action on the part of a nation—even a reformed and Christian nation—in *support* of the church. It recognises, indeed, the duty of magistrates to improve their high station and influence in promoting the Christian religion; but says nothing in regard to any direct action of the state for the advancement of the church's welfare:

\* This explanation contains truths which we do not dispute.

and it is, plainly, the design of this paragraph—and there is nothing elsewhere to supply the defect—to exclude the civil authority, under any circumstances, from any care about “sacred things” in the way of positive legislation, and national *distinctive* countenance, and maintenance. This body may be in advance of some others in its views on this subject, but it cannot claim to hold any testimony against a national disregard to the special interests of the true church of Christ. We have not so learned Christ. Neither Scripture nor history so restricts the operations of godly civil power. “Kings” are yet to be “nursing fathers” to the church—as some have been in past ages. “The kingdoms of this world” will become in such sense “the kingdoms of our Lord and of His Christ,” as that they will not stand, legislatively, neutral between God and his enemies. The church shall yet “suck the breasts of kings.” (Isa. lx. 16.) “The nations and the kingdoms that will not serve” the church, (Isa. lx. 11,) will soon run their course, and open the way for stewards more intelligent and faithful.

In reviewing these various elements of the creed of this church, we are struck with the uniform purpose, consistently carried out, to free the nations from any *necessary* subjection to the authority of the word of God. Hence the assertion of a twofold dominion of Christ—one as God, the other as Mediator—the withholding of a distinct acknowledgment of the absolute and indispensable duty of nationally conforming to the written law of God in framing the civil polity—the ignoring of *national* covenanting, and the exposition of national duty towards religion, in such terms as to leave out of view any *direct* support given to the *church*.

We, with the Scriptures, go farther than all this. We put in higher claims for Him who is “Governor among the nations”—whom all men are required to “honour as they honour the Father”—who will put down “all authority and power” which refuses to own His *law* and supremacy—who will require all men and nations to take their place expressly on His side, and employ them as active instruments in advancing his kingdom: nor will we merge in any community which fails to hold up the claims of our exalted Prince Messiah. We have stated our position as follows. The Headship of Christ we thus define:

“The Mediator, having voluntarily humbled himself in human nature for our redemption, is appointed to the highest power and glory:” the administration of the kingdom of Providence is subordinate to the dispensation of grace: Christ Jesus, as the Head of the church, rules by his “infinite power, and in perfect wisdom and justice, over all the parts of the inanimate and irrational creation, and over wicked men and devils, making them and all their changes, counsels, and efforts, subservient to the manifestation of God’s glory in the system of redemption.” (Test., chap. xx., §§ 1 and 4.) “The world is continued under its present economy until all the elect are brought to salvation,” &c.—“these and similar benefits, of which the ungodly partake, are necessary consequences of Christ’s purchase and *care* of his church.” (Test., chap. x., § 6.) “It is the duty of Christians to profess allegiance to no constitution of government which is in hostility to the kingdom of Christ, the Head of the church, and the Prince of the kings of the earth.”

(Test., chap. xxx., § 2.) Of covenanting we say, "It is an ordinance of God, which is to be attended to on *special* occasions under the New Testament dispensation, as well as under the Old, by individuals and societies, by churches and *nations*." (Test., chap. xxvii., § 4.) On the duty of the nation towards the church, we hold that "The Christian magistrate is to take order that open blasphemy and idolatry, licentiousness and immorality, be suppressed, and that the church of Christ be supported throughout the commonwealth." (Test., chap. xxix., § 7.) On civil government we teach that "Christian rulers, appointed to office according to a righteous civil constitution, have authority from God to rule in subserviency to the kingdom of Christ." (Test., chap. xxix., § 6.) We testify against the error, "That the Scripture revelation is not the rule by which Christians should *direct* their civil conduct." (Test., chap. xxix., § 4.)

3. *The churches around us fail—even so far as they acknowledge it—to make proper application of the truth as it respects the claims of Christ and of His word.* Truth is only properly held when it is faithfully and rightly applied to the regulation of the conduct of the Christian, and as it is employed in the form of a testimony against every thing that stands in opposition to its demands, or falls short of its requirements. A true witness for Christ is one who first embraces his truth and promises, for his own personal obedience and support, and then applies this truth to others around him—resolving to take no part in any system, or to give any active support or countenance to any institution or constitution which is not in accordance with the truth and will of Christ. It is his desire and purpose so to shape his life and religious relationships as that these shall not practically contradict and nullify his religious profession. By these principles we must form our judgment of churches, no less than of individuals—requiring, at the very least, that they keep their social position coincident with their creed.

The world around us is steeped in corruption. The nations, as organic societies, are alien from the true God, some in the very theory of their organization, and all in the spirit which animates them, and in very many of their administrative acts: against these the church is commissioned to bear her testimony openly, and practically, keeping herself free from any voluntary entanglement with sin. That there are principles adopted by the nations generally, adverse to revealed truth and Christian obligations, as we understand them, none with whom we now have to do will think of disputing. In the old world the governments, without any exception, are engaged in the support of systems of religion, utterly false, or deeply corrupted. In this land the structure of the national society is singularly irreligious, and, with all that may be found favourable to freedom in some aspects, as singularly at variance with the true principles of liberty. The Federal Constitution makes no recognition of God, or of Christ, of the Bible, or of any national obligation to promote the cause of Christ. It allows of, and, in some respects, gives its countenance to oppression in one of its worst forms—perhaps its very worst—to the enslaving of men.

Now, without exception, all other churches, whatever their creed, are found, in the persons of their members, giving an active support to these various immoral governmental institutions. It is so in the old

world, where the general Christian community give their hand to help in sustaining systems of government involved in no less a crime—for example—than the active encouragement of the Papal Antichrist; or, as in other cases, corrupt Protestantism—all intrusting power to the open enemies of the name and cause of Christ. So, also, in this land. Few and feeble, we stand alone in maintaining a state of personal and ecclesiastically recognised dissent from a constitution and civil system in which men can find, by no fair investigation, any recognition, either of God, or of His Christ—of His law, or of His special kingdom. Individuals there may be in one or two of the churches already specified—among them the United Presbyterian, and the remnant of the Associate Church—who occupy a position towards the civil institutions of the land similar to ours; but the churches, as such, are far from taking the same noble stand. There is one body, which professes to adhere to the same published creed with ourselves (the New Light Reformed Presbyterian) while it has made important changes in the “Terms of Ecclesiastical Communion”—among these leaving out all direct reference to the National Covenant, and the Solemn League and Covenant. While it has modified, in many respects, the Historical Sketch which precedes the Declaratory Part of the Testimony, it has left the latter untouched—retaining it as embodying its avowed special and distinctive creed.\* But of this creed, in the points to which we have been referring, it makes no just application. It occupies, as a body, the same position, practically, as do all the other churches. And this it does, not upon the simple principle which mainly controls the action of these latter—taking things as they are—but by endeavouring to press out of the Constitution, where nothing of the sort occurs, some reference to God, and by putting into this document a consistent regard to the principles of human liberty, to which it can lay no just claim. Hence we can make no distinction, in respect to their actual position, between this body and the general church. All alike fail to act in a way becoming the “sound doctrine” of Christ’s regal claims: they alike stand in a relation of friendly alliance and co-operation with civil institutions which repudiate Christ and His law, and should be repudiated by the church, the “Lamb’s wife.” We proceed another step.

4. *The churches oppose these distinctive doctrines.* We do not affirm that all oppose to the same extent, or in the same spirit, the system, doctrinal and practical, that we endeavour to exhibit and maintain. And, moreover, we have now in view, partly, but not so much, their position, &c., as defined by their public deeds, as the bearing of their members. Keeping this in view, we remark—(1.) That some of the evangelical churches stand in very distinct and determined opposition to the claims of Christ, as we have learned these from the word of God—to the doctrine of Scripture supremacy, Old Testament as well as New: a supremacy of such sort, as that no arrangement which men may make with each other, can justify forgetfulness or disregard of its paramount authority as a *directing* rule, much less, the doing, of what it forbids: to the doctrine and obligation of social religious covenanting,

\* We are compelled to say, that notwithstanding this avowal, the Testimony is not the creed of many in this body.

particularly by *nations*: to the right and duty of dissent from immoral civil institutions, with special reference to dissent from the institutions of the United States. On all these points the Presbyterian, Reformed Dutch, Baptist, Methodist, and Episcopal Churches—all act directly against what we hold as the teachings and requirements of the word of God: on some of them—and the last especially—we have to encounter the united opposition of the great mass of the churches. They will not accept these principles in their proper sense, nor, of course, will they act agreeably to them. But—(2.) This opposition is met with most distinctly through the members of these churches. With exceptions, they do not hesitate to speak of our position in terms far from respectful. Nor do our persons altogether escape. Admitting as, in the main, they do, that the Reformed Presbyterian Church is sound in gospel doctrine, they are not slow to impute to the body a fanatical spirit, and charge us with prejudice and narrowness of mind. Though we would endeavour to keep a conscience void of offence, we are regarded, as a people, with an extremely suspicious eye. To some extent, and in some quarters, indeed, the late controversies and vehement civil feuds which centre about the question of slavery, have won us some confidence. But this is, after all, but partial. We are still looked upon as wanting in liberality, because we will not give away our doctrines, and ignore our duties, for the sake of a closer union with those who treat with disregard—some of them with contempt—the glorious truths of our Testimony, and the claims of our exalted Redeemer and King.

In view of these facts alone, how plain—admitting the correctness of our principles and position—that it is our right and our duty to maintain a distinct ecclesiastical standing; that to lay it aside, would be to bury great truths, for which we have been called, with our fathers, to bear witness, amid a series of wide-spread and sad defections! By ignoring altogether, by defective statements, by failure in application, or by active opposition, even the evangelical churches—with all the excellence which we heartily admit to be found in them, calling for the tribute of esteem and love—are found wanting in their duty to truths, in which the honour of Christ, the welfare of human society, the edification of souls, and the prospects of the world, are intimately concerned. We must hold our place, preserve our testimony, retain for that end our distinct organization, and “if needs be,” endeavour, and toil, until a better day come, when the whole church, and the world itself, shall gladly unite to “display a banner because of truth.” Let us hold fast this “confidence of hope unto the end.”

(To be continued.)

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## ECCLESIASTICAL FELLOWSHIP VERSUS FREE COMMUNION.

(Concluded from page 41.)

We are aware that great professions of charity are made by the advocates of free communion, but their charity is one-sided and intolerant. It does not find scope except within the latitudinarian hemisphere. It gives no quarter

to such as decline the authority of popular opinion, or who appeal to the Bible as the only rule of faith and practice. For those who cling faithfully to the Scriptural standards of the Church of Scotland, or who plead in their behalf as the basis of union and uniformity, it has only hard names and averted countenances. It cannot even appreciate their testimony on behalf of the plainest gospel truth, because they are supposed to fall short in questions of fellowship and church polity. The boasted Christian charity of not a few of the advocates of free communion falls below zero when brought into the region of Bible truth, and only reaches its maximum when the supremacy of God's word and the testimony of Jesus are ignored or held in abeyance. The walk in love, sought by such, is a walk in darkness; whereas the walk in love recommended by the apostle, is a "walk in light." The charity in the former case springs from human experience, imbodyed in public opinion; whereas the genuine charity of the gospel springs from the light and love concentrated in the Sun of Righteousness. The former is a charity so diffused, so diluted, that it is of no practical value in the discharge of personal and relative obligations. The liberality manifested is not in regard to matters falling within the category of personal duties. It is rather taking a liberty with the privileges of Christ's house—the dispensation of the seal of the covenant to those who are not walking "according to the same rule, nor minding the same things." Nay, it is the judicial toleration of, or connivance at, the divisions of the Church and their primary causes. It is, moreover, the dispensation of one special spiritual privilege, while excluding from others less important and temporary. If persons not connected with the Church by membership are admissible to her highest privileges, it is difficult to conceive of any restrictive principle by which they can be excluded from any of her minor privileges. If admission to the Lord's table is warrantable, on what principle can such parties be excluded from the lesser privilege of taking part in the management of temporal affairs, or in the election of office-bearers? Nay, if ministers from other denominations are admissible to the privilege of partaking of the Lord's Supper, why not of dispensing it? If admissible to both, why not as candidates for the regular ministrations of the pulpit? If admissible to receive the sacramental bread, on what principle shall the advocates of free communion deny them a share in the temporal provision? It is not sufficient to say that these are ecclesiastical matters belonging to the distinctive society. They are simply privileges of the Church as such. But the Lord's Supper is not merely a Christian, but an ecclesiastical ordinance. It can only be dispensed by the Church, and to Church members. It is as much ecclesiastical as voting for office-bearers, or the giving and receiving of the offerings of the Lord for the maintenance of ordinances; hence we hold, that where the highest privileges of the Church are freely dispensed, the lower cannot be legitimately denied. But it is also plain that fellowship in the Supper of the Lord, as the highest privilege of the Church, is accompanied with, and succeeded by, special duties towards those with whom we are thus united. Those in office are solemnly bound to watch over those to whom they dispense the seals of the covenant; but such superintendence is impossible where they have no jurisdiction. Hence they are reduced to the necessity of dispensing the seals of the covenant to those over whom they have no charge, and regarding whom they take no future cognizance. They are reduced, moreover, to the necessity of recognising the terms of communion upon which such persons have been admitted, whether it be local residence in a parish, or the reception of the very dogmas upon which the denominational organization is based. The whole theory is in fact and practical working a system of absurdities, from which the common sense of humanity in any ordinary case of social organization would revolt. It can only be held by those who make nothing of the Church's Scriptural organization, doctrine, worship, discipline, and government.

It must not be forgotten, however, that this modern charity, although approaching a negation of doctrine and duty, is more than a negation in its practical application. It has an aggressive policy of the most marked and distinctive kind. It is the secret enemy of all constitutional government—of all distinctive truth—of all purity of worship—and of all ecclesiastical discipline. Its special mission seems to be a mining expedition, by means of which the citadel of truth may be overturned, and the Church reduced to a state of elementary chaos. It is, in fact, a species of transcendental anarchy, which possesses an instinct for levelling all existing institutions, without regard to what may succeed them in the way of social organization. It is a species of combination against duly constituted authority, not even excepting the revealed will of the Church's Head.

We cannot afford space to show what would be the state of worship, or of communion, were this practice generally adopted. We shall merely advert at present to one phase of the question, which is producing the most deleterious consequences in modern times,—we mean the encouragement afforded by some churches to the members of other churches to act inconsistently with their profession and character.

In order to the practical application of the free communion principle, there must be an open table and a general invitation. In times like the present it is no difficult thing to get up a little excitement—to attract the attention of a community—and then, in the dispensation of the Lord's Supper, to invite any of the members of other churches who may be present to unite in the sacramental observance. In this matter the Evangelical Alliance has set the example, and not a few have improved upon the lesson so artfully taught. In these invitations there is no scrutiny as to the fact of membership being attested by certificate—no regard had as to the doctrines or practices of the church with which individuals may be connected. The whole matter is left to the persons themselves who may comply with the general invitation. There is no inquiry as to soundness in the faith—no watchful observance of life and character—no test but the opinion of the administrators—no data upon which an intelligent opinion can be formed. All are admissible who are supposed to be Christians in the general sense of the term. The administrator constitutes himself a judge of actual Christianity, while without data to enable him to judge even of its credible profession. He is not a judge of the ecclesiastical qualifications for membership, but of the actual Christianity of the recipients. He leaves the province assigned him by the Church's Head, and assumes the prerogative of judging his fellow-men. The standard is itself fallacious and vacillating. It rises or falls according to the temperature of "Christian charity," or more correctly—according to the liberality of opinion entertained by the administrator. The qualification for the Lord's table is not tangible, but ideal. The terms of church fellowship are reduced to the mere opinion of the administrator. He judges, not according to the standard of God's word, but according to the dictates of his own random opinion. We envy not the boasted charity of those who undertake such a fearful responsibility. They deal with the privileges of the Church of Christ in a way that would not be tolerated by any secular association in the land. Professing to be stewards of the mysteries of God, they dispense these at random to any who may present themselves under the cover of membership in some branch of the Church.

But there is another feature in the practical working of free communion still more revolting to the moral sense—viz., the invitation addressed to those who are members in other churches to act inconsistently with their public profession. They are known to be members in churches from which there is ecclesiastical separation. They are not prepared to renounce their profession, nor to unite permanently with the church inviting them to enjoy her fellowship. They are not under her jurisdiction, nor can the duties springing out of church

relations be discharged. They may hold doctrines directly opposed, and observe practices in worship openly condemned; but all this is of no consequence, provided they respond to the invitation for present fellowship in the Supper of the Lord. By such invitations we hesitate not to say that the table of the Lord becomes a snare to unstable souls. The church thus acting becomes the abettor of inconsistency—the tempter of unwary professors. Is not this to become partakers of other men's sins, and that under the plea of Christian charity?

We do not mean to say that each member is to remain in whatever church he has been brought up in, or to which he has given his accession. With an increase of light, he may see cause to change his ecclesiastical relationship. But this must be done in a formal and regular way. As the organization of the church must necessarily precede the dispensation of ordinances, so *membership* in the church must necessarily precede the enjoyment of her special privileges. It is fallacious to say that “a special congregation differs from the church in general as a part differs from the whole,” for in the case under consideration there is not the slightest connexion. There are no bonds of fellowship—nay, there may be direct antagonism, both in matters of faith and practice. The existing relations to separate denominations remain—the existing antagonism is not removed,—and yet such parties are welcomed to the table of the Lord. The principles and profession assumed by those thus admitted must be either right or wrong. If right, it must be sinful to tempt them to their abandonment: if wrong, it is equally sinful to sanction their continuance therein by admission to the privileges of the church. The guilt is deeply aggravated by the solemnity of the circumstances in which it is incurred.

Were we even admitting, for the sake of argument, that free communion is right in theory, this mode of its practical application seems to us subversive of the first principles of morality. It is simply aiding and encouraging church members to act in disregard of their existing relations. If persons are wrong in remaining connected with a church where terms of communion are maintained, it is requisite that they should renounce that connexion ere they can be admissible where free communion is held in theory and practice.

We do not object to the open and full discussion of the free communion theory, for there its advocates can be openly met in argument, and, we believe, refuted on Scriptural grounds; but we do protest most solemnly against every practice by which the table of the Lord becomes a snare to unwary souls. The observance of the Lord's Supper ought not to be guided by excitement of feeling, nor regulated by the impulses of a moment. It seems to us, that to invite the members of other churches to participation in the Sacramental Supper on the spur of the moment, is to encourage a rash and inconsistent approach to the table of the Lord.

Why speak of membership in the church at all, if persons are admissible to sealing ordinances on the ground of opinion? To carry out the principle, the table of the Lord must be thrown open to any who may choose to come. There cannot be restriction without inquiry, while inquiry must have some formal procedure, involving the principle of terms of communion. Without this the representatives of all sects and parties may claim a place at the free communion table. Papists, Arians, Socinians, Quakers, Ranters, Shakers, Antinomians, Arminians, and Calvinists, must all sit down side by side at the so-called table of communion, which is literally the table of confusion. There is no possibility of stopping short of this in applying the free communion theory. The rejection of all terms of communion leaves the matter entirely at the option of the administrator.

The only legitimate course open to its advocates is to declare their principles, (if any remain,) but to refrain from insnaring the consciences of those who have not renounced a distinctive fellowship. It is not a light matter to



involve others in a course of double dealing with their profession. "The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own and *our neighbour's good name.*" For any church member to violate his vows, or to break the brotherly covenant implied in ecclesiastical association upon a special basis, is no light matter. To be the instigator of the act involves heavy responsibility.

A man may and ought to renounce all that is unscriptural in profession and practice; but the rejection must be explicit and formal ere such a one is warranted to enjoy the privileges of the church whose creed may be adopted. Anything short of this involves the sanction of error and connivance at practices deemed sufficient to warrant a separate ecclesiastical organization. The division of the Church is a simple fact—a fact indicating guilt—demanding repentance and reformation. But the only way to restore the fellowship of the Church is to restore her unity. The Scriptural organization of the Church—the preservation of her purity—the right administration of her ordinances—and the proper enjoyment of her privileges—take precedence of all questions bearing upon the fellowship of her members. Let her unity and uniformity be restored, and then the fellowship of her members follows as a matter of course. Let it not be said that this is impossible. It has been promised, provided for, and actually realized in her by-gone history. It requires nothing more than subjection to the supreme authority of God's word in order to its restoration. The prayer of the great Intercessor will assuredly be answered—His people shall yet "BE ONE."

The free communion theory proceeds upon the assumption that uniformity is impossible—that fellowship in the profession of the truth cannot be attained. Nay, there are not a few who seem to think it undesirable—they admire the Church as they do nature, because of her diversity. Such ecclesiastical philosophers forget that there is no contradiction in the laws of nature—no scientific truths directly antagonistic. Even nature is the perfection of unity in design, and uniformity in operation. The idea of diversity in doctrine and practice is borrowed from the fact of its existence. It has no place in the Church's charter and laws conferred by her King and Head. There is no scheme of man's devising that will restore her unity. The whole latitudinarian scheme, which culminates in free communion, is a tissue of absurdities. It bears the impress of human folly, and will yet yield the fruits of bitterness and disappointment. There is no provision for the breaches of Zion but a return to the general platform of divine truth. The healing hand of the Great Physician can alone bind up her wounds. That outpouring of the Spirit, promised by the Redeemer, was succeeded by the blessed unity of the primitive Church. So shall it be again, when the promise of the Father is accomplished. Until that blessed time has arrived, let all who would honour the Church's living Head "contend for the faith once delivered to the saints," and cultivate that fellowship which fidelity to the truth alone can warrant. Although for the present fellowship with the saints of God may be restricted, the time is not far distant when the communion of the Church on earth shall be greatly enlarged, and when, at all events, the redeemed of the Lord shall be admitted to the higher fellowship of the saints in glory.

Were the advocates of free communion as earnest to search out, to mourn over, and renounce the causes of the Church's divisions, as they are to fuse into one motley mass her various sections, and were all the professed followers of Christ ready to submit implicitly to His authority, there would soon be a blessed union in the faith once delivered to the saints, and a glorious uniformity such as the primitive disciples enjoyed at Pentecost. Then would the line of demarkation be distinctly drawn between the Church and the world, and the world would be constrained to recognise and respect the claims of her exalted King. Then would be realized the import of the Saviour's intercessory prayer,

"Sanctify them through thy truth: thy word is truth. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John xvii. 17, 21.)

We design, at a subsequent time, to notice and refute some of the leading objections raised against terms of communion and distinctive ecclesiastical fellowship.—*Original Secession Magazine, Glasgow.*

## MISSIONARY CORRESPONDENCE.

## LETTER FROM REV. R. J. DODDS.

(Concluded from page 61.)

Latakiyeh, June 30th, 1860.

When we wrote last we were only able to inform you of the beginning of the massacre at Damascus. We have now later dates. The Christian part of the city was given up for five consecutive days to unrestrained butchery, burning, and pillage. We have not yet received accurate accounts of the number of the slain, but we have reason to believe that it may be safely set down at not less than four or five thousand. The whole Christian quarter was burnt, and every house pillaged of every thing worth carrying off. Even after the burning the Muslims came back to the ruins to take up the marble from the floors. Some places they threw the dead bodies into the wells. They took captive many women, wives and daughters of the Christians. They are said to have cut little children in pieces, or thrown them alive into the fire. Many, to save their lives, became Muslims. Mr. Frazier and his family had left for America before the outbreak, accompanied by Dr. Hattie, who also goes to America, accompanied also by Mr. Ferrette as far as Beirût. By this means, these all escaped the slaughter. Mr. Graham, Irish missionary, was also on the point of coming to Beirût with them; but when it came time to start, he could not think of leaving Mr. and Mrs. Robson alone. It is nearly, if not quite certain that he perished in the massacre. Mr. and Mrs. Robson, thank God, were wonderfully preserved. Mr. Frazier's house was burned and pillaged. God's ways are mysterious; but his vengeance—and I delight in the thought—will not always slumber.

In order to give you some faint idea of the horrors of the Damascus massacre, I add a copy of a note addressed soon after its commencement, by Mr. Robson, to Mr. Brandt, the English Consul, who seems to have asked him to come for safety to his house. It is as follows:—  
 "Many thanks for kind remembrance of me in such a fearful time. For the last two hours and a half the street past my house has presented a terrible scene. First, the rush and running of men armed, and boys and women shouting imprecations on the infidel Christians, and cries of "Kill them!" "Butcher them!" "Plunder!" "Burn!" "Leave not one,—not a house—not anything!" "Fear not the soldiers; fear nothing!" "The soldiers will not meddle with you." They were right; nobody has interfered. Then, women, boys, soldiers, for more than two hours, have been carrying every sort of thing past my house, like fiends from hell. I cannot go to your house. Could I go with my wife and servants into the midst of armed ruffians,

crying and thirsting for blood? To open my door is as much as my life is worth. I must remain where I am, and leave the event with God. Where is your Pasha now? Fifty men could have put the insurrection down. Has any attempt been made to preserve the lives and property of the Sultan's subjects on the faith of the Powers? Perhaps at your quarter you see nothing of this most shameful, as well as most horrible business. Had not the poor native Christians reason to fear? I know not the moment when some of these plunderers and murderers, who are passing my door without ceasing, will recollect that this is the house of a Frank and a Christian, and stop to plunder it, and murder us. I have no hope that this will end to-day. Perhaps till plunder becomes scarce in the Christian quarter, I may escape. It was only the gracious providence of our exalted Mediator that saved us from witnessing, and perhaps something more than witnessing, similar scenes here. When the news of the Damascus massacre arrived, the Muslims of this place were exceedingly eager to imitate the noble example (as they think) of those of Damascus. But the Governor of this town, —, a very energetic, although a very bad man—looking to the probability of the deposition of the Pasha of Beirût, and being ambitious of succeeding to his office, with that view sought to make to himself a good name by exerting himself to the utmost of his ability in preserving the peace, and protecting the Christians from Muslim aggression. And he kept the peace. The frequent presence, too, of French and English men-of-war had a salutary effect. Since then the course of affairs has taken such a turn, that we now feel quite as safe as we did before the war commenced."

The Sublime Porte has sent to Syria a Commission, at the head of which is Fuâd Pasha, who was ambassador to France in 1856, with full powers to examine into and redress all grievances. I have understood that the four Powers have entered into mutual engagements to see to it that full redress is given to the injured Christians; that Fuâd Pasha has sought and obtained from them the space of two months, in which to accomplish this object without foreign interference; and that the European Powers will be at liberty to judge whether or not justice has been done, and to act accordingly. I know not how much of this is true, but I believe it is not all a fabrication. It is not, however, altogether improbable that whatever liberty of action is yielded to the Porte's Commission, its business will be transacted in the presence of a French army. Ten French subjects have been killed, three Jesuits in Zahleh, and seven Franciscan monks in Damascus; the French flag has been torn in pieces, and trampled on; the French Consul in Damascus was obliged to fly for his life, and take refuge in the house of Abd-el-Kader, the Algerine; much French property (chiefly monasteries) has been destroyed; many French protégés have been murdered; the French Consuls, and Consular Agents, along the coast, have been instructed to give formal warning to the local authorities that the European Powers had agreed to authorize their marine to fire on any town in which the least wrong should be done to any of their subjects or protégés. The Emperor would, no doubt, feel safer and more comfortable to have some of his half million of soldiers employed than to have them all idle; and the Muslims are all confident in the expectation of a French invasion. In a

little while we shall know the truth. At present we only know that God will make all things work together for good.

An incident connected with the sack of Deir-el-Kamr, (Lebanon,) deserves notice. Before the massacre there the Christians of the town placed their jewelry and bullion under the care of the Governor. After the massacre he sent twenty-six boxes containing these valuables to Sidon, and then got the Druses to burn the palace. The custom-house officers stopped the boxes; and the secret getting out, came to the ears of the French Consul, through whose intervention a French man-of-war went down from Beirût, to take possession of the boxes, to be kept for the benefit of the surviving heirs. The value of this property is estimated at 30,000,000 piastres, or about \$1,200,000.

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ANOTHER LETTER FROM REV. R. J. DODDS.

Latakijeh, Aug. 22, 1860.

DEAR BRETHREN:—I think we wrote to you since the receipt of your last. I am thankful to say that we still enjoy peace in Latakijeh; nor do we at the present time see any reason to apprehend any interruption of our work. About three weeks ago the Christian inhabitants of the town were for two or three days in a state of great consternation from an apprehended uprising of the Muslims, and, I believe, not without some reason. But on the afternoon of the 3d inst., just when the alarm was at the highest, and the time was come for the Muslims to rise—if they really intended it—a French man-of-war providentially came to anchor in the roadstead, and dispelled our fears. On a former occasion, when, after the arrival of the news of the Damascus massacre, an uprising was imminent, God mercifully averted it in the same way. I take these two Divine interpositions—so seasonable and so effectual—as a token for good for the future. We have now an English man-of-war with us, and she is to remain as long as the English Consul desires. There is a large naval force now in the Syrian waters—not less, I should think, than forty vessels—so that there is little reason to fear an outbreak any where on the seaboard.

The number of those who perished in the Damascus massacre is estimated at about six thousand; the survivors were all going to Beirut; where, probably, the last of them have arrived before this time. Fuâd Pasha has, up to this time, been making arrests and examinations preparatory to the punishment of the perpetrators of the recent outrages. There came lately from Constantinople two new Commissioners of equal powers with Fuâd Pasha, to be joined with him in his mission. There is also to be sent to Syria a Commissioner on the part of each of the five great Powers. The Pasha of Beirût, the commanders of the Turkish troops, who participated in the murders at Deir-el-Kamr and Hasbeiyeh, the Pasha of Damascus, and perhaps a thousand others, mostly Damascenes of high rank, are imprisoned, and will probably most of them be executed. Still I think the French and Russians will hardly be content with anything short of the complete demolition of Damascus. At least when Fuâd Pasha turned Muslims out of doors, and left good houses ready furnished to the remaining Christians, the French and Russian Consuls would not let them go

into them, but urged their departure to Beirût, which looks like a preparation for something. French troops have arrived at Beirût, but I do not know how many. England sends no troops, but she has a strong naval force on the coast. There are war-vessels here from almost all nations in Europe. Russia keeps an ominous silence. England still seems perversely to think that Turkey is not yet dead enough to bury.

Our school is still prospering; but for the rest, people are now too much taken up with politics to care much about religion. Still, if our work should not be interrupted by the course of events, so revolutionary in their character, which is now in train in this country, we shall take it as a special mark of Divine favour, and take courage accordingly. Let us not want the help of your prayers.

I received by last post a draft on Brown, Shipley & Co., for £81, 16s. 4d.; also an intimation of Mr. Hurter, that he had received an order from the agent of the Bible Society to send us Testaments, to the value (I think) of \$4,050. I hope by next post to have a letter from you explaining both these.

Public affairs are not yet sufficiently settled to justify us in making preparation for the children of the Fellahin. Hamood only is with us. I am told that there are at least seven or eight boys very impatient to come down from the mountains, but they must wait a little. I think God has much good in store for that people. I do not think that there is a Greek priest in Latakîyeh half so well informed as our boy Hamood. Mrs. D. desires to be remembered to you all, and to your families.

Yours in covenant bonds,

R. J. DODDS.

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LETTER FROM THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

*To the Synod of the Reformed Presbyterian Church in North America:*

DEAR FATHERS AND BRETHREN:—Unfeignedly do we wish you "Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord." Circumstances, to which it is unnecessary to advert, have prevented us from responding, so early as we could have desired, to the welcome communication of your Committee of Foreign Correspondence. It was gratifying to us to learn, that notwithstanding trials and discouragements, you are not without some tokens of Divine favour and approval. During the reign of Antichrist, or antecedent to the millennial reign of Christ and his saints, a living, witnessing, and working church cannot expect uninterrupted sunshine or prosperity.

Your missionaries to Syria have doubtless "encountered difficulties." This was to be expected from the animosities of the Druses and Maronites, the jealousies and rivalries of the Greek and the Latin Churches, the intrigues of the Jesuits, the fanaticism of the Syrian Mohammedans, the rapacity of the marauding Arabs, the antipathies of the Jews, the unsettled state of the country, and the feeble and corrupt government of the Turks; specially, in that mixed and remote region from the capital. From the recent collisions, massacres, and atrocities in the South of Syria, you will no doubt perceive the wise and kind overruling providence of God, in driving your missionaries to the North to

escape the gathering tempest. Notwithstanding painful occurrences in the East, it is pleasing to hear of the success of the American missions generally in the Turkish empire, of the legal abolition of the penal statutes against Mohammedans becoming Christians, at least of the death penalty, of the free sale and circulation of the Scriptures, and of the desire which has sprung up among Mussulmans to possess and read them, specially in and around the metropolis.

If your faith and patience have been tried in relation to your mission, your hopes seem to brighten in relation to your Theological Seminary and supply of preachers. An educated, pious, well-principled, and qualified and efficient ministry, is a great boon to a church. Scriptural organization is requisite; but it requires life to animate it, and enlightened piety to dignify, and hallow, and work it efficiently.

We are glad to hear that you have had conferences by committee with your former brethren, and that these were conducted in a courteous manner, and with a kindly and conciliatory spirit: "For the wrath of man worketh not the righteousness of God." We regret, however, to learn that in your opinion the prospect of re-union is not encouraging. Surely, they are not prepared towards the close of the reign of Antichrist, and the approach of the reign of the Messiah, to surrender his universal mediatorial supremacy, the supremacy of his law in both church and state, and national allegiance to him as Governor among the nations and King in Zion, and merge into another body whose separate and distinctive denominational standing is not the advocacy and promotion of these broad Bible and millennial principles. Have all healing means been exhausted? and can nothing farther be done by calm, candid, and dispassionate conference or correspondence?

We feel obliged for your information relative to the religious awakening in the United States. You had greater facilities, and better opportunities of ascertaining the breadth and depth of the movement, as also the character and quality of it. In reaching your general conclusion, you seem to have looked beyond the surface, and floating surface impressions, and unreliable popular statistics. It would appear the movement has not reached the heart of society, nor has it bettered the temporal condition of the slave, or of the Christian ministry; and yet we ought to be thankful for increased interest, earnestness, and sympathy in relation to the soul's salvation.

With us a fraternal spirit continues to prevail, and a growing interest in our foreign mission, whilst a home evangelistic spirit is generating and extending, accompanied with encouraging prospects. In the good providence of God, we are placed in a more favourable position, financially, for prosecuting evangelistic work at home, and for maintaining our missionary efforts abroad. We have the near prospect of the extinction of the debt upon our ecclesiastical property. We mean not, however, to insinuate that we are exempt from trials. What church is without them in the present state of the churches, and of the kingdoms of this world?

Our foreign mission continues to prosper. As you are probably aware, we have now three missionaries in the heathen field. Mr. Inglis has come home, bringing with him a translation of the New Testament into the language of Aneiteum, and for the purpose of super-

intending the printing of it in this country. He is accompanied by Mrs. Inglis and a native elder. Mr. Copland occupies his situation until he returns, assisted by a staff of some fourteen elders, and as many deacons, and about one hundred and fifty communicants, and between thirty and forty schools, as auxiliaries to his missionary work on Mr. Inglis' side of the island. Mr. Paton is located on the contiguous island of Tana, and labouring mean while alone among savages, under the double disadvantage of the bereavement of his esteemed partner in life, whose removal was a serious loss to him and to the mission, and of the absence of Mr. Copland on Aneiteum.

Doubtless you have heard of the religious awakening in the North of Ireland, and in Wales, and of the excitement in many parts of Scotland. Stirring reports reached Britain and Ireland relative to the revival in America. This tended to increase the desire of a similar awakening on this side the Atlantic, and to prompt to more frequent and earnest prayer for the effusion of the Spirit. The thrilling accounts from Ulster induced many ministers and private Christians to visit it. These returned with quickened zeal and resolution to promote a revival in this country. Weekly prayer meetings multiplied, revival addresses were delivered, and descriptions given of the great things occurring and doing in Ireland. Religious excitement commenced, and sometimes very intense, and spread from place to place. As is generally the case in all great movements, there have been things to regret; and amid the surging of animal or nervous excitement, and religious emotion, there has been not a little spray and foam on the surface. Nevertheless, there has been increased attention, interest, and earnestness in relation to the soul's salvation. Religious people have been quickened in many localities, and there have been many awakened, and many apparent conversions, and it is believed many real. As to the depth of the movement, however, and the amount of permanent fruit, the church will be in a better position to judge some years hence.

It is now some three centuries since the legal recognition of the Protestant Reformation in this country. There have been denominational commemorations of it, and now a sort of national one, truly effective and imposing, and specially interesting to those who are pledged "to maintain and diffuse the principles of the Reformation." The Scottish Reformation was an event worthy of such a commemoration. It serves as a public demonstration in behalf of it, as a renewed protest against Popery, and to recall the origin, the principles, and effects of it, to awaken slumbering Protestants, to arrest the attention of careless statesmen, to enlighten the public, to correct misapprehensions, to expose Romish tactics and iniquities, to revive the Protestant spirit and tone, and impress posterity with a sense of their obligations to the Reformation.

The position of the Papacy and the Head of the Mohammedan interest, is become both portentous and perilous. The eyes of Europe are turned towards them with profound expectance. Prophecy and providence portend their coming doom. The kingdoms of the Latin earth are unsettled, and some of them are tending either to revolution or reform, while the battle for civil liberty in Italy and its confines is imperilling the temporal power of the Pope.

Recent events have been teaching Great Britain and the United States, the danger of their unchristian state policy. The former was visited with severe retribution in India, and had well-nigh lost her magnificent empire there, through her unfaithful stewardship and culpable disregard of Christian principle and policy. The latter, through her unchristian and godless policy, has endangered the stability of the Union, the peace and prosperity of the Slave States, and provoked the righteous retribution of the Almighty. The law of national retribution is one that rulers and people are slow to observe. They are unwilling to believe that the nation and kingdom that will not serve God shall perish, or that righteousness exalteth a nation, and that the kingdoms of this world shall become the kingdoms of our Lord and his Christ, though the mouth of the Lord hath spoken it.

But in conclusion, dear brethren, we trust that we who profess to know and believe these things, shall not despair of their accomplishment, nor of the power of Christianity to reform mankind, and to regenerate the corrupt civil institutions and governments of the earth. We trust, also, that as we wait and pray for the visible dominion of the Messiah over mankind collectively, we shall not overlook his invisible dominion over our own hearts and lives individually. And now, with fervent desires for your prosperity in the service of our common Lord, believe us, dear fathers and brethren,

Yours, very sincerely, in the bonds of the Christian brotherhood.

Signed in behalf of the Synod of the Reformed Presbyterian Church in Scotland, this 1st day of September, 1860. JAMES FERGUSON,  
*Chairman of Committee of Foreign Correspondence.*

#### ROCHESTER PRESBYTERY.

This Presbytery met pursuant to adjournment, and was constituted with prayer by Rev. J. M. Johnston, Moderator. The ministerial members were all present, except Rev. J. M'Lachlane; and elders from all the congregations, except Lisbon.

After the reading of the minutes and their approval, and the appointment of the usual committees, items of unfinished business were taken up and disposed of. These had mostly been attended to. The Committee to prepare answers to reasons of protest and appeal, reported nothing done since last meeting, and were continued.

The Treasurer was instructed to pay the balance of the last half year's supplement to Lisbon congregation as soon as the state of the funds will admit.

Appointments given to Presbyteries and licentiates had all been fulfilled until the time of Presbytery's meeting, and the Clerk was instructed to write Mr. M'Cartney, urging him not to neglect to fulfil his appointments in the present month, (October.)

The Referees appointed at last meeting, on the case referred from Sterling session, having made no report, Rev. D. Scott and S. Bowden, with Messrs. H. Robinson and W. Cowan, were appointed a Commission to meet in Rochester, on or before the third Thursday of November, to receive and act upon the report of the Referees, who



are instructed to have their report in readiness when the Commission meets.

It was made a standing rule, that, in the years intervening between the meetings of Synod, the congregations under the care of this Presbytery shall observe the days appointed by Synod, as days of thanksgiving and praise.

Reports were received from the Treasurer, and referred to an Auditing Committee, and reported as correct, and are as follows:

	Cash on hand, as per last report,	\$33.59	
1857. Jan. 1.	Received of Rochester congregation,	14.81	
Mar. 7.	“ York	15.80	
Ap. 11.	“ “	1.50	
June 2.	“ Sterling	20.00	
1858. Oct. 2.	“ Lisbon	9.10	
1859. July.	“ “	13.00	
Oct. 12.	“ “	23.50	
	“ Sterling Fem. Miss. Soc.,	5.00	\$136.30
1858. May.	Paid Rev. J. M'Lachlane,	\$27.40	
1859. July.	“ “	64.20	
Oct. 12.	“ “	23.50	
	“ exchange on draft,	20	\$115.40
	Balance,		\$20.90

HUGH ROBINSON, *Treasurer.*

	Cash on hand, as per last report,	\$20.90	
	Received of Mr. G. G. Barnum, \$60, money borrowed from Home Mis- sion Fund for Buffalo congregation,	60.00	
1859. Dec. 28.	Received of Syracuse congregation,	6.00	
1860. Feb. 28.	“ York	14.30	
	Less exchange,	25	14.05
May 14.	Received of Sterling Fem. Miss. Soc.,	6.00	
	“ Lisbon congregation,	15.00	
	“ Syracuse	4.00	
Oct. 3.	“ Sterling Fem. Miss. Soc.,	8.00	\$133.95
	Paid Rev. D. Scott,	5.00	
	“ “ M. Wilkin,	8.00	
	“ “ J. M'Lachlane,	55.00	
	“ “ J. M. Johnston,	25.00	
	“ “ “	25.00	
	“ Mr. W. W. M'Millan,	5.00	123.00
	Balance,		\$10.95

HUGH ROBINSON, *Treasurer.*

Verbal petitions were received from Ramsey and Madoc, C. W., and referred to Committee on Supplies, which reported the following scale of supplies:

Toronto, C. W., S. Bowden, one or two Sabbaths in November.

Ramsey, C. W., J. M. Johnston, 3 Sabbaths before next meeting.

Madoc, C. W., M. Wilkin, 3 Sabbaths do.; J. M'Lachlane, 2 do. do.

Remaining appointments to be made by Interim Committee on Supplies.

S. Bowden and the Clerk were appointed a Committee to prepare a report for Synod, and pastors of congregations were instructed to forward their statistics in proper time.

Presbytery adjourned with prayer, to meet at Syracuse on the first Monday preceding the meeting of Synod, at 3 o'clock, P. M.

#### AFFAIRS ABROAD.

*Japan.*—The Japanese religion is just now a subject of some inquiry. The following is brief, but comprehensive:

“The two great religious systems of Japan are Buddhism—an East Indian exotic, but the most influential—and the Sin Syn, the ancient national faith. These are said to exfoliate into thirty or more sects. The number of points presented has probably dissipated the electricity of theological controversy. They do not indulge in polemics, but agree in demanding the utter exclusion of Christianity. I saw none of those signs of decay and neglect about their temples, which one so often meets with in China. The buildings are in good repair, the floors well matted, the worshippers numerous, and the worship decent and grave. Neither here nor in China have the idolatries any traces of bloody or obscene rites. There is no instruction connected with public worship. It consists in unbloody offerings, a chanting of a few words of almost unknown signification to the priests themselves, counted by beads on a rosary, accompanied by dull beatings of gongs, kneelings and prostrations, and processions, and burning of tapers and incense sticks. They have fasts and festivals for all ages, classes, and purposes, which, I suspect, possess a strong hold on the people. Missionaries, strictly speaking, there are none. Since the utter extermination of Christianity in blood and fire, in the seventeenth century, missionaries have been prohibited. By the late treaties, they allow foreigners to build churches, and practise their worships within the limits assigned for their residence; but they tolerate no preaching or teaching to the natives, nor the circulation of religious books. The people at home must not delude themselves into the belief that any strictly missionary work is doing, or can be done, in Japan. No clergymen are of any service here but scholars and gentlemen; men who can master the language and literature of Japan, get an insight into the genius of its institutions, gain personal influence, remove prejudices, and prepare the way for the future.”

*Russia.*—Troubles threaten this empire. Pecuniary distress, and the work of emancipation, awaken much concern, and are bringing to light the hideous corruption of the civil administration, &c., of the empire. A learned and able native writer, who publishes his work in the West of Europe, thus describes the state of society and of the government. He may blacken the picture somewhat, but in the main his assertions are unquestionably true:

“If we cast a glance over this vast empire of Russia, which occupies a ninth part of the globe, what do we see? No justice! The suitor has to go through ten successive processes, generally with his purse in his hand, to obtain, in the eleventh stage, a definitive decision from the Imperial will and pleasure. The will and pleasure of the Emperor Alexander II are the same thing as the sense of equity of a just-minded prince; but Alexander II., excellent as he is, is a man like the rest of us. He is not an institution. He is mortal, like others; we need not go far back in Russian history to find the period when the will and pleasure of a sovereign, that *alpha* and *omega* of our government, was only the caprice of a tyrant! The administration is a den of venality—of venality of the lowest kind; every thing is sold, and may be bought. As for the Russian clergy, we see most of the bishops playing the obsequious courtier in the presence of power, and the tyrant towards their inferiors and shameless speculators the while. The inferior clergy, poor, abased, crushed, weep in silence, and pray to God to release them from the oppression under which they groan. Liberty of conscience is trampled under foot at the bidding of

power. The press is fettered by a censorship which acts by starts and caprices, and which has done no other service to Russia than causing the establishment of several Russian presses in foreign countries; presses established abroad simply on account of the absurd severity of the censorship in Russia. The nobles are a prey to the keenest dissatisfaction. All of them who have the hearts of men, and are not cursed with the feelings of flunkeys, understand perfectly that they are no more than privileged slaves. They desire to rise to the dignity of freemen, and to substitute genuine institutions for the so-called privileges which power can trample upon at will. The *bourgeoisie*, constantly insulted and pillaged by the bureaucracy, ardently long for a state of things which has a foundation of law. The serfs await emancipation; and however the retrograde party, the bureaucracy, and camarilla, may deceive themselves in this matter, the serfs will not allow the imperial promise to be transformed into a *hatti-houmayoun*. The crown peasants, in their turn, are vehemently impatient to be released from the thievish hands of government functionaries. In the army, the soldiers, ill-tended, ill-fed, and subject to the stick, sigh for a better fate. Lastly, the finances, owing to the mismanagement of the administration, and to the antipathy of the camarilla to talent and capacity in every form, are in such a condition as to render the state liable to bankruptcy within a few years, though the country is endowed with a vast wealth of untouched resources."

*Germany.*—We fear the efforts of evangelical men are producing little fruit in the way of promoting reformation in Germany. The "London City Mission Magazine" gives a sad picture of the religious condition even of the better portions of the empire:

"If you enter the churches you will, indeed, sometimes find them very well attended, especially those in which just a 'popular preacher' or a 'fashionable' one preaches; but the number of hearers stands in no proportion whatever with that of the population of the parishes. You know that in Berlin, out of 425,000 inhabitants, scarcely more than 25,000 attend the churches. It may be that in other towns the proportion is a little larger; but an entirely satisfactory one will be found but in a very few. Some classes of society, especially the officials of public administration and justice, appear to imagine themselves to be in possession of an hereditary dispensation, as it were, from all church attendance. The disregard which they manifest towards the Church has become a by-word. Nay, in some towns the children only are sent to church, whilst the adults consider themselves above it, or as having outgrown it. To attend at the afternoon service is almost considered improper—at least, not consistent with the tone of 'good society.' This time is spent at dinner parties, or in excursions into the country; after which, in the evening, thronging to the theatres, ball-rooms, and other places of amusement follow, as if the rules of diet required that they should entirely efface any impressions received at the morning service, their attendance at which was merely for the sake of example. . . . Though in some parts, as, for instance in Mecklenburgh, it is no rare occurrence that even the morning service needs to be omitted on account of there being no audience to be preached to; yet in most parts, at least in the morning, a regular attendance at church may be observed, although it does not stand in any proportion with the number of inhabitants. The rest of the day belongs here, as it does in larger towns, to amusements, and is spent in taverns and dancing-rooms, or devoted to a stupid idleness and thoughtlessness. The idea that this day belongs to the Lord, and is sacred to the care of the immortal soul, seems to have entirely disappeared from the minds of the people. . . . Much excellent zeal has lately passed away like a vapour; much love has grown cold; many a voice which we once heard, as with the sound of a trumpet, demand the Sabbath for the Lord and his service, has gradually become silent; and many a Society for the observance of the Lord's day has died from the increasing lassitude and discouragement of its members. . . . There has not been a total want of success, God be praised for it. Especially have our representations to the princes and ecclesiastical authorities, which have been as urgent as they were respectful, been received with more than common courtesy. The existing laws of the country, prohibiting public works on Sundays, and ordering the closing of shops and public-houses during the hours of public worship, have been republished and enforced. . . . With the exception of some districts in Westphalia, the Rhine province, Hanover, and Wurtemberg, our congregations, taking them as a whole, still exhibit a very sad picture of spiritual indifference and deadness."

*Italy.*—Great events have taken place in the Italian peninsula. Garibaldi, having landed in Naples, soon made his way to the city; the troops sent to oppose his progress having abandoned the attempt, and some of them having joined his ranks. The King has retired to Gaeta, a strongly fortified place lying to the north of his capital, and holds still the neighbouring portions of the kingdom. He has, it is said, 50,000 men, and intends to make his stand in that region. In the mean time, the Sardinian troops have entered the Papal territories to the east of the Appenines—the marches of Umbria and Ancona—and dispersed, after a severe conflict, the Papal mercenaries, led by Lamoriciere, the greatest General of France, but now in the service of the Pope. They have taken Ancona with a portion of their army, while they have pushed other battalions almost to the immediate vicinity of Rome itself. The French army in Rome has received re-enforcements, and will oppose the Sardinians, should they make an attack upon it. The Pope is in doubt whether to leave Rome or not. If he leaves, Victor Emanuel will enter, and establish the kingdom of Italy. If he remains, France will protect him. Garibaldi aims at Venetia, to wrest it from Austria. The Sardinian authorities are not prepared for this. Louis Napoleon, and even England, will not consent to any such movement.

As to religious affairs, we have nothing special; except—but this of great importance—that Victor Emanuel has appointed a Protestant Professor in the University of Bologna, the great university of Italy, and lately within the Papal territories.

*Rome.*—That the Papal States are fearfully misgoverned and discontented, is well known. The following enters into details. It is from the Edinburgh Review:

“From whichever side the Papal States are entered, whether from Naples or Tuscany, the difference is at once lamentable. It is possible at many places, like Chiusi for example, to look down on a valley and observe, on the Tuscan side, all the cheerful signs of life and cultivation, to see the ranks of mowers in the fields, and hear the vine-dressers among the vines; while the Papal side exhibits a lifeless, monk-stricken, and desolate solitude. And things grow worse and worse till the traveller reaches the Eternal City, which is surrounded on all sides by an immense tract, which has been reduced, within the last three centuries, by Papal rule, from a district as luxuriantly fertile as the Terra di Lavoro, to a plague-bearing, uncultivated, uninhabitable wilderness. This decline, vast as it is, is the logical consequence of a government which holds in honour mendicity, celibacy, and inactivity, and treats with contempt all the aspiring and busy energies of human nature. Under the republics, in the Middle Ages, art, enterprise, industry, and trade, were esteemed honourable; but in modern Rome the dominant caste consider it their chief virtue to have renounced the business of life, and no industry can bring a man honour or reward. It is necessary, in order to be treated with respect in Rome, to be one of the privileged classes—a priest, a prince, or a mendicant. The rest of the population, comprising all the intelligence and industry of the country, are comprehended, with a disgust due to their unclerical aspiration, under the denomination of *mezzo ceto*, and carefully excluded from any share of consideration, authority, or respect. . . . When the mild and superstitious nature of Pius VII. was succeeded in the Papal chair by the narrow-minded and still more superstitious Leo XII., a new age of severity commenced. A regular crusade against liberal opinions was set on foot. Petty Neros, in cardinals' hats and red stockings, like Rivarola,\* Pacca, and Pallotta, revived the engines of the Inquisition; they re-established torture; they adopted every means of annoyance and depression which malignity could devise. There was no refuge from the insults and the rapacity of the savages in pontifical uniform, who raged over town and country. Noblemen, landed proprietors, advocates, men of letters and science, public functionaries, and artisans, were tracked by spies and informers, insulted by the Papal rabble, dragged from their domicils on the most trifling pretence, subjected to the *precetto*

\* Cardinal Rivarola had a gallows erected before the gates of his own palace at Ravenna.

*politico*, and condemned to the indignity of being obliged to undergo the sacraments of the church as a measure of police. Innumerable were the assassinations by the Papal mercenaries, innumerable the processes, sentences, incarcerations, banishments, deaths, and confiscations. The intensity of the hatred generated by the inordinate perfidy, cruelty, and stupidity of this feeble and bankrupt government, which owed its very existence to foreign bayonets, is well set forth in a passage of the manifesto, published by the inhabitants of the Roman States to the governments of Europe in 1845:—‘And most important it is to repeat a thousand times over to the natives and potentates of Europe, that the incessant political inquisitions and the unparalleled persecution carried on in the Roman States from 1820 to our time, and the war against ideas, doctrines, and feelings, that are most honourable to the human race, and the summary judgments and multiplied assassinations committed in the name of law, have defiled and corrupted the general mind with hatred and vengeance, and have not only deprived the Roman government of all moral regard, but have brought us to consider it as the *unappeased and unappeasable foe to civilization*, the despoiler of our substances, the conspirator against personal liberty and life,—to resist whom every instrument of defence and offence must needs be held allowable and honourable by the consciences whom it has perverted.’”

*Austria*.—This empire is in great confusion. The various provinces are restless and seditious. They are determined to regain their former right of internal administration. They have made themselves heard, and the Royal Council—made up of representatives from each, chosen by the Emperor—seem unanimously agreed to recommend acquiescence in their claims. It is probable that the Emperor will yield, as his resources are diminished; and should a war break out, the Hungarians, Croats, &c., will inevitably rise, unless fully satisfied.

*France*.—The Protestant Church in Paris has made great progress in the last half century:

“At the beginning of the last century there was not one evangelical Protestant minister in Paris. Indeed, there was but one of any description. . . . Now the number of places of worship, churches and chapels, for French Protestants, is eleven, in four of which German Protestant congregations assemble at other hours of the Sabbath. There are also, at least, six churches and chapels in which English and American Protestants worship. The number of evangelical Protestant ministers of all nations, in Paris, is not less than thirty, possibly thirty-five. There are several Sabbath-schools, and perhaps one hundred teachers. There are not far from eight hundred children and youths in the mission schools. There is also a city missionary society, which last year had an income of \$1,640, and employed five missionaries, who made fifteen thousand visits, and distributed five hundred copies of the Scriptures, and thirty thousand religious tracts. Every where they were well received in their visits—at least, the exceptions were very few. The number of Protestants *residing* there (of all nations) cannot be less than 50,000; the visitors in the course of the year will nearly count as many. Of the native population, fully one-half are infidel or indifferent. There is no Sabbath in that city, in our American sense of the word. The religious people observe the day; the irreligious and indifferent devote it to labour or amusement.

“In the present aspects of French Protestantism there are many very encouraging facts. It is believed that there are now about 1,600,000 Protestants in France—an increase of perhaps half a million since 1800. This increase is largely made up of converts from Romanism. Pastor Boucher states that some time since, at the opening of a new chapel, he detained the people after service, and asked them, individually, whether they were born Romanists or Protestants. Out of 247 communicants present, only 43 were born Protestants; all the rest were converts. There has been a great change in the attitude of the literary men of France towards Protestantism within the last few years. One of the addresses of the 300th anniversary of the French Reformation, held last year, was delivered by Professor St. Hilaire, an eminent historian, and a convert from Popery. The *Revue des Deux Mondes*, perhaps the greatest literary journal in the world, has repeatedly advocated the Protestant cause, so far as religious liberty is concerned, with great vigour, boldness, and ability. The same thing is true of the *Journal des Débats*, the fore-

most of the daily papers of Paris in point of the literary eminence of its writers. On the recent retirement of M. Paradol from the *Débats*, his place was filled by the selection of M. Weiss, a Protestant, who now writes the leading articles in that great newspaper. Another important convert is M. Foucher, a member of the Polytechnic, who, notwithstanding his high official position, is an earnest and devoted Christian. He frequently writes in *l'Espérance* and in the *Archives du Christianisme*, Protestant journals which are well known to our readers. Another daily journal of Paris, *l'Opinion Nationale*, which is rapidly gaining influence as the organ of the democracy, and which, though little more than a year old, already has nearly 25,000 subscribers, gives frequent articles on the general question of religious freedom, and on its special relations to Protestantism. 'Let us not forget,' says this journal in a recent issue, 'that it is to the French Reformation we owe the triumph of the great principles which form the firm foundation of modern civilization, and that this triumph was purchased by the brave endurance of persecution, tortures, and butcheries, on the part of the Reformers, the real founders of liberty in France.'

*Scottish Reformed Presbyterian Synod.*—This body met on the 7th May last, and continued in session five days. Present thirty-five ministers, and thirty-one ruling elders, from six Presbyteries. We notice the principal items of business:

1. *The Theological Seminary.* The report states:

"It will be remembered that the report submitted last year respecting the number of students in attendance in the Hall was discouraging. Your Committee regret that the present report must wear no brighter aspect. The session of 1859 continued for the usual term of eight weeks, and by the good hand of God on professors and students, they were enabled to prosecute their arduous labours without any interruption by sickness or otherwise. The attendance of our students was as follows:—Students of the fifth year, 3; students of the second year, 5; in all, 8. In addition to these there were two students of our own church and one Congregationalist in partial attendance: besides an excellent student of the American Reformed Presbyterian Synod, Mr. Macartney, who not only gave full attendance, but performed all the prescribed exercises. Of the eight regular students of our own church, four were furnished by the Glasgow Presbytery, two by the Edinburgh Presbytery, and two by the Dumfries Presbytery. It will be remarked that there were no students of the fourth, third, or first years. It is believed, however, that a large accession of first year students may be anticipated at the approaching session—a prospect of which your Committee are the more careful to make mention, since it is fitted to allay the anxiety which must otherwise have been depressingly felt, especially when we remember the number of stations where labourers are already urgently required."

2. *Ministerial Support.* This fund has fallen off about \$670 during the two past years. The receipts last year were about \$1,000. The report proceeds:

"While sincerely rejoicing, therefore, in the seasonable aid thus afforded to so many of our small congregations, the Committee are solicitous, justly solicitous, that those beyond the bounds of the six counties should, by the free-will offerings of the Church, be placed upon an equal footing, to the extent at least of the lowest minimum of £120, with a manse, or £20 instead, with their brethren. Now, to accomplish this most desirable object, the sum of £345 is requisite."

3. *Church Building Committee.* The report of this Committee states:

"It appeared that, as the result of the Committee's exertions during the past year the sum of £1,000, necessary to secure the grant of a corresponding sum from the Ferguson Bequest Fund, had been raised by subscriptions; that payment had been received of one-half of the latter sum; that with the funds thus supplied to the Committee, they had been enabled to make offers to different congregations, which had been promptly met, while others had undertaken to clear off their remaining debt, without drawing on the Committee for help; and that there was good ground for the expectation that, in the course of a year, the whole outstanding debt reported to the Committee as resting upon the places of worship and manses of the Church, to the amount of £3,500, would be entirely extinguished."

4. *Reference from the Presbytery of Glasgow.* This was the case of a member of the Great Hamilton St. Congregation, who had taken his seat as a town-councillor. On this the following action was taken :

"Parties were removed, when the following motion was made and seconded—'That inasmuch as the Session of Great Hamilton Street had taken up the case, and were proceeding in it—that as Mr. M'Cubbin has never actually been before the Session at any of its meetings, and had agreed to reconsider his conduct in taking the oath as a town-councillor, the Court, while sympathizing with the complainants in connexion with the felt difficulties of the case, remit to the Great Hamilton Street Session to deal with and to issue the case according to the laws of the Church.'

"It was moved and seconded, as an amendment—'That the Synod cannot approve of the decision of the Great Hamilton Street Session, agreeing to admit Mr. M'Cubbin to the full enjoyment of the privileges of the Church, while they were in the course of dealing with him for the violation of her Scriptural principles; therefore the Synod sustain the complaint and appeal, and remit to the Session to renew the consideration of the case, and to bring the matter to an issue according to the word of God and the laws of the Church.'

"The roll was called, and the motion was carried by 20 to 15, (13 declining to vote.)"

Is it possible that this is all the Synod could do with a member who had taken office? We learn that Mr. M'C. has since left the church.

5. *Case of Rev. Mr. Clokie.* This was a case in which the pastor of the West Campbell street Congregation, Glasgow, was concerned. He had been tried and found guilty on charges affecting his character: was suspended for some months, when, upon expressions of penitence, and promises of amendment, he had been restored to ministerial standing, but not replaced in his pastoral charge. Complaint was brought to Synod, which sustained the proceedings of Presbytery; but owing to a petition to that effect by a small majority of the congregation, took up the case for itself, and restored his pastoral relations. Would it not have been more conducive to edification, and to the character of the church, to have allowed the decision of the Presbytery to stand?

6. *Next Meeting.* Glasgow was appointed as the place of holding the next meeting—the time to be fixed by a committee.

#### NOTICES OF BOOKS.

PULPIT THEMES, AND PREACHER'S ASSISTANT. Outlines of Sermons, by the Author of "Helps for the Pulpit." 12mo., pp. 441. Philadelphia: Smith, English & Co., 23 North Sixth Street. New York: Phiney, Blakeman & Mason. Boston: Gould & Lincoln. 1860.

We have already noticed "Helps for the Pulpit." This is a work similar in character. It furnishes many excellent suggestions, and is enriched by the addition of skeletons by eminent preachers. The plans in "Pulpit Themes," which is the first part of the volume, are well filled up. Such works will be of use to such as know how to use them as "helps." We know of none better than these.

To be had of Smith, English & Co. Price, \$1.

COMMENTARY ON ECCLESIASTES, with other Treatises. By E. W. Hengstenberg, D. D., Professor of Theology, Berlin. Translated from the German, by D. M. Simon. 8vo., pp. 488. Philadelphia: Smith, English & Co., 23 North Sixth Street. New York: Sheldon & Co. Boston: Gould & Lincoln. 1860.

Hengstenberg is too well known to require any recommendation from us. All his works have the impress of an intellect, cultivated, and largely replenished with every variety of learning that can contribute to the elucidation of the word of God. In this volume he has grappled with some of the most difficult themes. With his views in

regard to the authorship and scope of *Ecclesiastes*, we may not be entirely satisfied; but his *Commentary* is singularly rich in truth, doctrinal and practical: expressed with the gravity, clearness, vivacity, and point, which are characteristic of all his writings. It will well repay perusal. With the other treatises we are even better pleased. They are "*Prolegomena to the Song of Solomon*," "*The Book of Job*," "*The Prophet Isaiah*," "*The Sacrifices of Holy Scripture*," "*The Jews and the Christian Church*." In this last treatise the learned Professor absolutely demolishes the new, and in many places, popular theories regarding the Jews as a nation: that they will be the chief instruments in the conversion of the world—that they will be set on high during the millennium, a kind of Christian aristocracy,—that they will be a Jewish-Christian nation in their own land, &c. This essay should be read and studied by all who are in danger of imbibing the delusions on this subject which have seized upon so many evangelical minds in England, and Scotland, and this country.

To be had of Smith, English & Co. Price, \$2.

**THE VOCABULARY OF PHILOSOPHY**—Mental, Moral, and Metaphysical: with Quotations and References. For the Use of Students. By Wm. Fleming, D. D., Professor of Moral Philosophy in the University of Glasgow. From the 2d Edition, revised and enlarged, London Edition. With an Introduction, Chronology of the History of Philosophy brought down to 1860, Bibliographical Index, Synthetical Tables, and other Additions. By Charles P. Krauth, D. D., Translator of "*Tholuck on the Gospel of John*." 12mo., pp. 662. Philadelphia: Smith, English & Co. New York: Sheldon & Co. Boston: Gould & Lincoln. 1860.

Every student, in the course of his philosophical studies, and every reader of works on the philosophy of the mind, and even the general reader, encounter scientific terms employed by mental philosophers, that require explanation. This volume is designed to supply the requisite explanations. In this light only, it supplies an indispensable help to an intelligent perusal of metaphysical works. These terms have accumulated; and many of them are used in a sense so exclusively technical, that without some work of this kind, the reader must find himself subject to no little embarrassment. We have examined portions of this volume, and regard it as a safe guide. The quotations add greatly to its value. The "additions" are really such. The "*Bibliographical Index*," with the *Synthesis and History*, will furnish the student with means to follow up every important question in mental science, and mark its changes, &c., to this time. Every scholar should possess this volume.

Smith, English & Co., 23 N. 6th street, Philadelphia. Price, \$1.75.

**THE DIFFICULTIES OF ARMINIAN METHODISM**: a Series of Letters, addressed to Bishop Simpson, of Pittsburgh. By William Annan. 4th Edition, re-written and enlarged. 12mo., pp. 336. Philadelphia: Wm. S. & Alfred Martien, No. 606 Chestnut Street. 1860.

The author of this work, in giving it to the world, has done good service to the truth. As he quotes the highest Arminian authorities, his statements regarding the doctrines of Arminian Methodists may be considered reliable; and certainly show that with all their assumption of a loving and tender spirit, they are as violent in their hostility to Calvinistic truth, as they are remote from it in their views. The book is very readable. The attention is enlisted throughout. The work is seasonable, for the advocates of this system are very busy and



earnest in spreading abroad their false and God-dishonouring views. Every one should get this volume. It is conclusive.

To be had of the Martiens, as above.

A COMMENTARY ON THE SONG OF SOLOMON. By George Burrowes, D. D. 2d Edition, revised. 12mo., pp. 454. Philadelphia: Wm. S. & Alfred Martien, No. 606 Chestnut Street. 1860.

We have already noticed, very favourably, the 1st edition of this work, and renew our recommendation, at this time, with the advantage of having consulted it frequently and carefully. We may not be prepared to adopt the writer's views on all passages, but in the main we regard his interpretations as sound. This volume supplies, very satisfactorily, a desideratum in the roll of popular commentaries. We are pleased to see that it has reached a second edition.

To be had as above.

SERMONS OF JOSEPH ADDISON ALEXANDER, D. D. 12mo. Vols. I. and II. New York: Charles Scribner, Grand Street. London: Sampson Low, Son & Co. 1860.

The lamented author of these sermons held a most distinguished place as a scholar, a writer, a theologian, a critic, a preacher, and a man of devoted piety. His comparatively early death was felt to be a great loss, not to the Seminary and denomination alone in which he was an honoured Professor and minister, but to the cause of sound literature. He has left ample memorials of his learning, and industry, and devotion to Biblical studies, in his commentaries upon the Psalms and the prophecy of Isaiah. The sermons before us are characterized by perspicuity and elevation of style, by searching analysis, by profound knowledge of the workings of the human heart, and of Christian experience, by earnest and touching appeals to the conscience, by clear exhibitions of the grace of God in redemption. They are constructed, however, very inartificially; and in some instances, we think, do not present the true meaning of the text: and this not for want of knowing it, but by design adopting some collateral and subordinate meaning instead, as the subject of discourse. Within certain limits, this may be admissible, but Dr. Alexander certainly carried it occasionally to an extreme, as when, in discussing 1 John iii. 2, "We know not yet what we shall be," he dwells chiefly upon the future of this life, and not exclusively, as he should have done, upon the future heavenly condition and character of the saints. These discourses are eminently deserving of a wide circulation.

"PRINCIPLE VS. PRACTICE," is the title of a pamphlet containing a Report of Discussions in the Reformed Presbyterian Synod, (Scotland,) on questions relating to the "Oath of Allegiance," and the use of "The Elective Franchise," published by authority of the "Reformation" Association in connexion with the Reformed Presbyterian Church. As we intend taking some extracts from this pamphlet, we can only say at this time that the Synod is far from appearing to advantage in it as a body determined to walk in the "old paths."

"THE UNION" is the title of a paper which we have received, published in New York, St. Louis, and New Orleans. It is also styled "The Presbyterian of the Union," and contains many items of news, but appears to take no very distinct ground on political questions.

## OBITUARIES.

Died, in Kishacoquillas Valley, very suddenly, August 15th, Rev. T. H. BEVERIDGE, pastor of the Sixth Congregation of the United Presbyterian Church, of this city, aged thirty years.

In common with all that had the pleasure of knowing the deceased, we had formed a high estimate of his character. Although young in years, he had already done much for the cause of Christ, and few gave so decided promise of extensive usefulness. "Be ye also ready."

Died, in this city, October 10th, Rev. R. J. BLACK, pastor of the Third Congregation of the (New Light) Reformed Presbyterian Church.

His illness was of long duration; but his decease was, notwithstanding, sudden and unexpected. Mr. B. possessed many fine traits of character: frank, generous, laborious, he won the attachment of his friends, and secured the confidence of his coadjutors in the ministry.

Died, in New York city, June 10th, 1860, in the sixty-second year of her age, Mrs. MARY ACHESON, relict of William Acheson, sen.

The subject of the above notice was born in Isle of Moore, County Antrim, Ireland, in the year 1798. At the age of eighteen she made a public profession of her faith in the Associate Church, of which her parents were members. In 1823 she emigrated to New York, and soon after embraced the Testimony of the Reformed Presbyterian Church, connecting herself with the 1st Congregation, then under the pastoral care of Dr. Alexander M'Leod. She was married in the year 1829 to William Acheson, then a ruling elder in the above congregation, and since well and widely known by his faithfulness in the midst of defection, and by his liberality to the public schemes of the church. (See Covenanter, vol. x., p. 158.) She became the mother of eight children; one of whom, Gershom, while pursuing studies for the ministry, died in a distant city, a "stranger there," and went before her to his reward. "Her husband was known in the gates, when he sat among the elders," and shall we not "give her of the fruit of her hands, and let her own works praise her in the gates?"

Mrs. Acheson was known by most of the ministers, and many elders of the church, who can testify to her cheerful hospitality, her kind attentions, and humble demeanour.

As a wife and mother, kind, indulgent, faithful, and unwearying in devotion to her family, she assiduously laboured to fulfil her duties in the fear of God; and when bereaved of her husband, she proved herself a "widow indeed." Her house was the side chamber of prayer and holy fellowship for the brethren; it was, as well, a Bethel, in which, "a mother in Israel," she offered the morning and evening sacrifices for herself and fatherless children. She was a diligent attendant upon the sanctuary, a wakeful hearer of the gospel, a liberal contributor to the support of ordinances, and her unostentatious bounty went beyond her own congregation to the help of the needy and destitute parts of the church. "She stretched out her hand to the poor," who found in her a sympathizing and willing friend.

Her death was wholly unexpected till within a few hours of her decease. After a slight sickness of a week's duration she became almost immediately speechless from weakness, soon unconscious with delirium, then falling asleep in a little while she was gone. But though deprived of this form of gracious evidence and consolation by the speechless agony of the dying hour, yet we cherish the fond and "good hope" that she now wears the "fine linen, clean and white," and that the habitation of God's house she loved so well in its earthly form, is still her resting place in the matchless purity of the heavenly house, the incorruptible inheritance of the saints in glory.

May the Father of the fatherless, the orphan's Stay, comfort and heal with the Spirit's consolations those thus bereft of one deeply solicitous for their temporal and spiritual welfare; and in answer to a mother's prayers may they every one "arise up, and call her blessed," imitating her example, following her instructions, and preparing by a life upright and gracious, for a blessed re-union at last, an unbroken family in heaven! [Com.

Died, September 17th, in Topsham, Vermont, Mrs. MARGARET ADAMS, aged 44 years.

The deceased was the daughter of Robert M'Niece, sen., lately deceased. When young she went into Ohio, and was a successful teacher for some years in the bounds of Greenfield congregation, of which her brother-in-law, Rev. Wm. Sloape, had been pastor. Here she was married to Mr. John Adams, with whom she subsequently removed to Augusta, Kentucky. Here she made a public profession of religion in the Methodist Episcopal Church. On the death of her husband she returned with her two little daughters to the home of her childhood, soon after which she was called to endure severe afflictions. These following in quick succession upon the death of her husband, seemed to be blessed to her spiritual good. Soon after her recovery from a severe attack of typhoid fever, she united with the Reformed Presbyterian Church, in Topsham, of which she continued a member until her death. She died of consumption. Early in her sickness she set her house in order, committing her children to the care of kind friends, and giving up all hope of recovery. Throughout her protracted sickness she manifested strong faith; and during the last few weeks she frequently expressed the strongest assurance of grace and salvation, and entire freedom from the fear of death. To the writer she often used such language as: "I am waiting my change"—"I long to depart." Her last words were to a dear friend: "I am almost gone—I rejoice, I rejoice!"—and to her little daughter, "Farewell, Emma."

Thus another is removed from a family circle, in which death has made sad inroads during three or four years; and the Good Shepherd has taken another of his own from the fold on earth to the higher in heaven. Two little lambs— orphan children—remain with us, asking our affectionate care. May the Divine Shepherd be their Protector and Guide!

[Communicated.]

The subject of the present notice, ROBERT LOWERS WRIGHT, was born at Coldenham, in the state of New York, December 15th, 1815. He was the son of Samuel Wright, a respectable elder of the Reformed Presbyterian Church.\* The family removed to Brushcreek congregation, Adams county, O., in 1838, where Robert was married to Mary Anne Glasgow, January, 1842, who, having finished a Christian course of nearly thirty years, left him a widower in 1852.

In that congregation he was much esteemed and highly respected for his intelligence; for the quiet, even tenor of his conduct; his regular attendance upon ordinances; and his deep interest in the welfare of the church. He was one of that class of men denominated *valuable*: his talents were the useful, not the shining. Much of his service to the church was performed in such an unostentatious manner, that few knew it. Besides the amount of his promised stipend, he was constantly rendering some efficient aid to the pastor or his family, not to be estimated in dollars and cents; nor even, in this life, to be traced to its happy results.

Three years after the death of his former wife, he removed to Iowa, where he married Anne Eliza Faris, and settled in the newly-forming community of Page county. At the organizing of Clarinda congregation he was made an elder; and here I must allow another to speak of him—one who was well acquainted with him in that congregation. After characterizing him as a dear and loving husband; a kind, tender, and faithful father; a trusted and valued friend; and a wise and honoured ruler in the church, the writer proceeds:—"In every relation in life, I had reason to esteem Mr. Wright. I grew daily, more and more to like the man; as well as to set a higher estimate upon his friendship. God's ways are not our ways. Just at the time when he was most needed, and in the midst of his growing usefulness he is removed, I trust, to the glory promised in Christ."

His removal occurred on the 28th of January, 1859, after he had entered his 44th year. A few days before his decease, he remarked to a friend that FRIDAY was long coming. No one present comprehended the remark till *Friday* came, on which day he entered his rest.

He was a man of independent mind; one who did his own thinking, perhaps to an extreme. He was slow in forming a judgment on any subject of importance; but when his mind was once made up, you always knew where to find him.

To him belonged eminently the character of "*the just*, whose memory is blessed;" "Let me die the death of the righteous."

R. H.

\* See his obituary, Reformed Presbyterian, vol. v., p. 252.

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

DECEMBER, 1860.

OUR DISTINCT DENOMINATIONAL POSITION, RIGHT  
AND NECESSARY.

(Concluded from page 74.)

IV. We now offer some practical exhortations, based upon the statements and arguments which we have presented in illustration and defence of our peculiar position and testimony. And—

1. *The doctrines of the Reformed Presbyterian Church are eminently worthy of study.* They are the doctrines of the word of God: a part of the divinely revealed "testimony of Jesus." In their own nature, in their personal and social bearings, in their far-reaching results, they demand earnest and prayerful inquiry. They should be studied as we find them plainly exhibited in the pages of inspiration: so studied, that they may be clearly apprehended, and their power and excellence properly appreciated. They should be studied in the light of history. We should know the faith, the character, the labours, the contendings, the sufferings, of those men of God, who in past ages have embraced them, and witnessed for them. The church, her members and her children, should require no urging to a duty so manifest—to researches so full of interest. Such books as Knox's History, the "Cloud of Witnesses," the "Scottish Worthies," and "Faithful Contendings," should be well known—far better known than it is to be feared they are. Do we not come far short in this of the Covenanters of past generations? Nay, more. All the descendants of a covenanted ancestry should hold themselves bound—whatever their ecclesiastical profession—to learn why their forefathers endured loss, and reproach, confiscations, imprisonment, and death, at the hands of a lordly hierarchy, and a despotic and godless government. Curiosity alone *might* prompt them to these investigations: a higher principle *should* impel them. Above all, those who profess to "follow" in the footsteps of the faithful, should spare no efforts to understand the principles of the great contest, continued through generations of toil and trial, which elevated to so high a pitch of intellectual and religious excellence and power, a nation so few in numbers, as were the Scottish people, and, under Papal rule, so rude in culture. We are, in this, chargeable with no little indifference and neglect. We know the names of a Melville, a Rutherford, an Argyle, a Cameron, a Cargill, and a Renwick; but are too little familiar with the precise aspect and grounds of that testimony which many of them sealed with their blood.

It is an age of inquiry: of diffused knowledge. The storehouse of nature, the records of the past, in its literature, science, life, and history, are explored with unremitting industry, with scientific skill and acute criticism. This is well. But surely that of which we speak deserves a prominent place—the records of the “footsteps” of the gospel, and of the witnessing church of Christ. If the former at all, much more the latter, should engage the awakened attention of the friends and the saved of Christ—the subjects of Prince Immanuel.

2. *These principles should be received with the heart by those that profess them, and, also, exemplified in their lives.* We ask no mere cold recognition of the claims of our Lord: no mere intellectual conviction of their truth. We demand, in their name, a hearty reception, an affectionate acknowledgment, a loving embrace. We ask for these doctrines, what we ask for Christ himself—a sincere and true devotion. They are all *His*. He appears in them, robed in garments of regal dignity, “crowned with many crowns.” They show “the King in his beauty,” as the almighty, supreme, and ever vigilant Friend of his church and his brethren: ordering and directing a most magnificent empire for their welfare and salvation. Cold, indeed, must be the heart, which does not warm and glow with admiration and love in beholding the “Lamb in the midst of the throne,” invested with ineffable glory, honour, blessedness, and authority—all for the salvation of His redeemed. Embracing the doctrines of our profession with admiration and love, we do truly honour Christ; we give Him the homage of the heart: thus, and thus alone, we secure their sanctifying, and consoling, and invigorating efficacy: thus we are confirmed in our purpose of adhering to the testimony committed to our hands. Even before men, the formal and lifeless acknowledgment of Bible principles and laws, avails little for their diffusion and acceptance: before God, avails nothing. Hence, not only must we see to it that our faith be sincere and living, but more—the outer life must correspond to their requirements. Love must have its “perfect work” in moulding the character, in controlling the entire deportment. To profess and own Christ in his rightful supremacy over “all persons and things:” that this law—pure, and just, and beneficent—is the true and only rule of “manners:” that His glory is the chief end of the man and the Christian—while the hand works wickedness, the tongue speaks falsehood, or malice, and evil passions, affections, and lusts, pride, envy, covetousness, impurity, exhibit their hateful presence and deformity, gives clear evidence of hypocrisy, and turns a professed desire for the glory of Christ into an actual and fearful dishonouring of His name and religion, and converts a testimony against public evils, social and national, into an odious burlesque of a high and imperative duty; and thus hardens men in error and sin. Indifference to the wants and miseries—temporal and spiritual—of the sinning and suffering around us: rigidity, severity, and selfishness, bring deep reproach upon the name of Him whom we may *pretend* to honour as the omniscient and lawful Lord of all. Well may the world scorn all that are such. Professing to be too conscientious to hold fellowship with Christians about them, or to take part in affairs belonging to the national administration, lest Christ be dethroned, or his glory impaired: they are, in their daily life, in the domestic and business circles, in their

every day deportment, living witnesses to the deadness of their faith, the heartlessness and insincerity of their professions. But with what complacency does the eye of the intelligent, the thoughtful, and the pious, rest upon that man who furnishes convincing proof in the integrity of his life, the kindness of his affections, the blamelessness and purity of his life, in his patience under trial, meekness under injuries, in his active beneficence, in his careful avoidance of all sin—that, in the depths of his heart he loves and honours, and endeavours to serve as his supreme Lord, this once crucified, but now exalted Saviour! And with what power does *his* testimony come, sustained, enforced, and adorned by all Christian virtue, personal and social?

3. *Let such as own these doctrines go where they are found, and not elsewhere.* Among the doctrines we have referred to, is that of “dissent” from every system, institution, association, that does not honour our Saviour-King. Such “dissent” we claim as a right: we maintain as a duty. The former, because it is the latter: not optional, but imperative. “Come out from among them, and be ye separate;” “A people not numbered with the nations.” It is this that gives point and power to a just testimony. We survey the kingdoms: we find them—as we have already described them—in many things, more or less godless or Christless, or oppressive, or giving their power to the beast, the Antichristian apostacy. These are not “the kingdoms of our Lord and of his Christ:” their rulers do not “kiss the Son:” their policy is carnal: their laws defective, many of them positively wicked. We find them demanding allegiance to their various constitutions, written or unwritten: they ask conscientious support: all the while refusing to “bow the knee” to Him who is Lord of all. Taking His law as our rule, supreme and uncompromising, we can do no less than withhold our allegiance, and bear our testimony against them. To co-operate with the governments of the nations would involve us in their sins, and how should we escape their plagues? Nor does it avail to say that there must be governments: that without them there would be anarchy. Men must labour, but must labour rightly. There must be families. But these must be rightly constituted. The *moral* element in the ordering of things in social life can never be superseded, nor lose any of its claims by reason of the imperative call for any institution. If governments must exist for the restraint of human lawlessness, they must be made righteously, and in gospel lands, Scripturally, that they may meet God’s approbation, and answer the ends of their establishment. The Christian can never omit this moral element, without guilt. If the multitude “do evil,” he is not to “follow” them. (Ex. xxiii. 2.) His resolution should ever be that of the great captain of the tribes of Israel, “As for me and my house, we will serve the Lord.” (Josh. xxiv. 15.)

The same principle holds with equal clearness and power in its application to ecclesiastical relations. If the church of Christ, as an organic society by her divine constitution, should exhibit the “public glory” of Christ, her Head and Redeemer, and, in his name, make an earnest and unflinching appeal to all men and nations to own Him, the faithful should not take their place among those who refuse to acknowledge and rightly apply His truth and testimony. They should

keep to their own ecclesiastical standing, and alone, if needs be, give "the trumpet a certain sound." They should not only keep separate, in their organization, from other religious communities, but in their observance of such divine institutions as mark and define, and declare and proclaim their faith and their calling. As a people, they should maintain, resolutely, their own special place, and do nothing to diminish their sense of the immense importance of their peculiar doctrines, and of the life needed in consistency with them. Incorporation with gross heretics, with Unitarians, Universalists, Romanists, and others of the "synagogue of Satan," is, of course, not here in question. Nor is it, directly, inquired whether there should be a complete coalescence even with evangelical churches. The very existence of many distinct denominations, demonstrates their unanimous judgment that, for some reason, connected with their distinctive standing, this is inexpedient, improper, or, it may be, impossible. Nor is it in question at this time, whether, while preserving their own ecclesiastical status, they should participate in common in the highest ordinance of the house of God—the Supper of the Lord. But whether, Does consistency require that this "withdrawing" should go so far as to forbid fellowship in the *ministration* of the word, as well? Our reply is, that this is the true place to draw the line. It is an ecclesiastical withdrawing: and, surely, as there is no more distinctive feature of any religious community, in its interior character, than the faith which it professes and seeks to propagate, so there is no more effective and distinctive agency by which it works, than the official agency which it employs, commissions, and sends forth, to accomplish its ends. Discipline and government are *for* the doctrines and the life of the church. The latter are the main things. The former are subordinate. If we submit not to the government, and refuse to hold ourselves amenable to the discipline, though we may acknowledge a divine institution in them, much less may we submit our understandings to their official instructions. Duty, wisdom, consistency, alike demand this.\*

\* The Reformed Presbyterian Church thus clearly expresses herself on this subject:

"Thus have the Presbytery (subsequently, the Synod) endeavoured to settle the doctrine and the practice of the church. They have given a summary view of the TRUTHS which the martyrs have been sealing with their blood, from the beginning of the Christian dispensation until the present day. It has been their endeavour to reject nothing for which their predecessors have faithfully contended, and to embrace nothing but what is agreeable to the supreme standard of judgment—the Holy Scriptures. They sincerely lament that the principles of their Testimony should prove so opposite to the practice of many churches, containing many of the saints of God; but they had no alternative; they must act thus, or renounce their faithfulness. They cheerfully appreciate the talents and piety of their acquaintances, and, as opportunity may offer, commune with them as friends and as Christians; but they cannot extend to any one the right hand of fellowship in the visible church, upon any other principles than those contained in their Declaration and Testimony, nor can they consistently join, either stately or occasionally, in the communion of any other church, *by waiting upon its ministry, either in word or sacraments*, while they continue opposed to these declared sentiments. They are fully sensible in thus *binding up the Testimony*, that the present generation will consider their zeal as extravagant. Of those who garnish the tombs of the martyrs, some may pity, and others reproach their honest exertions, to follow the steps which the martyrs have marked with their own blood.

"They commit their character to the mercy of the all-seeing God, who knows

4. *Those who hold these doctrines, should stand by each other in maintaining them.* Professedly one in faith, and engaged to "walk by the same rule," the witnesses for truth should use every effort to countenance and encourage each other. Whatever tends to weaken the hands of even the weakest, should be most rigidly eschewed. Subjects of one King, soldiers of one army, members of one household, heirs of one common and glorious inheritance of truth, followers of one host of witnesses, they should all and each cherish with unceasing vigilance their common obligations and the preservation of their common faith. There is no place for the vacillation of debility, or the fickleness of fancy, or the variableness of time-serving worldliness: the call to steadfastness and mutual help is too high, and holy, and imperative. In union is strength; and the greater the peril, the more severe the pressure, the louder the call to "stand fast in one mind, striving for the faith of the gospel." If one falters as the "forlorn hope" mounts the breach of the city besieged, all is put in imminent peril. Our position is in the vanguard. We have held on, while others have faltered. Wo to him who now yields! "Be thou faithful unto death, and I will give thee a crown of life." Stand by the ministry, as they endeavour to be faithful. Rally under Christ's banner, as they display it. Resort not to those who will not take their stand openly and wholly for "Christ's crown and covenant."

Were our ministry to falter—were they given up to deny, or reproach, or even ignore the great doctrines of our covenanted testimony, no true descendant of the suffering and martyred Covenanters would allow them to enter the pulpit as his teacher and guide. Apply the same just rule to others. Hold them not as teachers and guides, unless on the same platform. Discourage not the faithful by

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their motives, and to the impartial judgment of the church at that period, when 'the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High.'

On this we remark—1. That this is not mere history, although found in that part of the Testimony which bears the name "Historical." It is the declaration of the Synod's, and the church's own position, as defined by *herself*. 2. It is the declaration of the Synod and church *now*. This Testimony has been often republished. Every new publication is a fresh reiteration of these statements. They are thus brought down to the *present time*. We make them. 3. We find here a recognition of the Christian character of the evangelical churches. We are, hence, far from passing sentence of excommunication upon them. We no more excommunicate by refusing to extend ecclesiastical communion to them, than they excommunicate each other by refusing to submit to each other's government and discipline. 4. This paragraph declares that we "cannot consistently join, either statedly or occasionally," the communion of any other church, by waiting "upon its *ministry, either in word or sacraments*, while they continue opposed to these declared sentiments." Hence—5. In advocating this view we are not chargeable with extreme views, unless the church with which we are connected be so too. We have all alike taken our stand upon this position; and as for ourselves, we are well satisfied that no other is logically tenable. Abandon this, and we shall have a more arduous and perilous encounter, as have other churches who refuse communion in the Lord's Supper, against those who would bring all Christians together in this sacrament.



resorting elsewhere, and thus awakening the suspicion that there is a want of sympathy in the peculiar doctrines and testimony to which you, as well as they, are mutually pledged under the most solemn sanctions.

The times demand mutual support. Divided as are the Protestant ranks, there is still a tendency, distinctly manifested, to overstep denominational boundaries, under the plea of Christian liberality and charity. Having tried in vain the storm and tempest, the enemy now resolves to use other means: to melt those whom he could not grind and compress. Some have yielded: in part, at least. Nor are wanting painful evidences that in other lands, the immediate descendants of a glorious covenanted ancestry are in danger of losing their high position. They begin to give the hand, we fear, to that very power which is yet stained with the blood, unrepented of and uncleansed, of Scotland's martyred and honoured dead. Some indications of the same spirit are not wanting elsewhere. May we be warned in time!

5. *These doctrines should be maintained in the right spirit—a spirit of love and kindliness.* “Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.” (Eph. iv. 31.) “Speaking the truth,” let it be “in love.” (1.) Acknowledging all the excellences of Christian brethren of every name: for we would evidence our own blindness were we to deny that we have around us many who “hold the Head,” though they see him not in all his superlative claims and glory. We would dishonour the grace of Christ, and the workings of his Spirit, by refusing to own his work in them, according to the light which their minds and hearts enjoy and improve. The doctrines we hold, while they distinguish us, and compel us to maintain a state of ecclesiastical separation from others, are doctrines which teach the value and worth of all Christian affections. Exhibiting these, we will “commend ourselves to every man’s conscience in the sight of God.” (2.) Taking an interest in all their evangelical efforts and success. We cheerfully recognise, and we prize every enterprise which, according to the word of God, has for its object the circulation of the Scriptures, the presentation of Christ, Prophet, and Priest, and King of his people, to sinners at home and abroad. Our system is expansive. It cherishes, in its very nature, enlarged sympathies, for it contemplates all things as in the hand of our Redeemer, Elder Brother, and King. We look with interest on the progress of liberty every where: we feel for the enslaved: we pity the lost and perishing. With those who labour in the cause of freedom, and send the word of life to the benighted regions of the earth, we feel a lively sympathy. We have no heart fellowship with those who would sweep away with an undiscerning and indiscriminating hatred, the good with the evil. We rejoice in every manifestation of love to Christ, and love to man. (3.) Cultivating, within legitimate bounds, the amenities and delights of personal, Christian intercourse. And this, for mutual benefit. Are others zealous, we may gain fresh energy from contact with them. Are they holy, we may be “provoked to love and to good works,” as we commune with them in the walks of social converse. Are they defective in knowledge, we may show them “the way of God more perfectly:” and thus, pre-

erving our fidelity and integrity, glory will redound to God, and good to ourselves and the cause of Christ.

6. *These principles, we may be well assured, shall yet prevail, and fill the earth with holiness and happiness.* Christ will overcome. He must reign till all his enemies are made the footstool of his feet. The kingdom shall be given to the saints of the Most High, and they shall possess it for ever and ever. The nations shall yet turn unto the Lord. Earth's fat ones shall eat and worship. The decree has gone forth. The Son of God is anointed King in Zion. His reign shall reach from the river unto the ends of the earth. The times are, in some aspects, auspicious. "The nations are angry." (Rev. xi. 18.) Wearied of the reign of a dark and grinding tyranny, the kingdoms of the Old World are heaving with the throes of approaching revolution. The "Man of Sin" holds a feeble and agitated sceptre. Powerless to defend his temporal claims, he invokes in vain the aid of his crowned minions. The Crescent wanes. The eastern Antichrist is slowly, but surely passing away "without hand." The Bible, translated into hundreds of tongues and dialects, is abroad on its mission of light and salvation. Living teachers, in every quarter of the globe, preach Christ to the nations sitting in darkness. The world stands in awful expectation of coming changes, vast and thorough. The church is, with earnest gaze, contemplating the near future as the "day of her redemption." All signs betoken the speedy outpouring of the 7th vial of God's wrath upon the ungodly thrones of the nations. Indeed, we already hear its "voices," and see its "lightnings," and feel the tremblings of the "mighty earthquake." (Rom. xvi. 18.) Soon we shall hear the sound of the trumpet, (Rom. xi. 15,) with voices in heaven proclaiming, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever." Even so; come, Lord Jesus. Amen.

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(For the Covenanters.)

#### ELECTION.

One grand reason why the doctrine of election is so much hated and maligned is, that it is misunderstood. None deny that God knows beforehand who will be saved; but if God knows before its actual accomplishment, that any one will be saved, then he must have known it from eternity, otherwise there would be a change in God—an increase of knowledge. This would necessarily imply an imperfection in the knowledge of God: to suppose this would be absurd and impious. If God foreknows who will be saved, he foreknows it absolutely; he cannot be mistaken, otherwise this knowledge would be undeserving the name. If the salvation of any one is foreknown, it must be because the fact is certain; if certain, it must be because it is fixed, established. This must be done either by God, or by some other: it cannot be by any other, for there is but one Supreme, hence it must have been established by God himself. This is foreordination, the decree of predestination. See Eph. i. Hence *foreknowledge* and *predestination*, or *foreordination*, are synonymous terms in Scripture. "Elect according to the foreknowledge of God, the Father." 1 Pet.

i. 2. See also Rom. viii. 29: "For whom he did foreknow them he also did predestinate to be conformed to the image of his Son." Rom. xi. 2: "God hath not cast away his people whom he foreknew."

We arrive at the same conclusion—as to election—by another process of reasoning. All who are regenerated and justified are the objects of God's choice in time. Of Lydia it is said, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Acts xvi. 14. "But know that the Lord hath set apart him that is godly for himself." Ps. iv. 3. See also the "golden chain." Rom. viii. 30. To the same effect, also, is Eph. ii.: "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." But I need not enlarge upon this. No one deserving the name of Christian, will deny the words of Christ. "No man can come to me, except the Father, which hath sent me, draw him." John vi. 44. Nor will any have the hardihood to deny what Christ also says in the same connexion. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me," verse 45. Now when God chooses any in time, he must either design, intend, or purpose to do this, or he does not. None will affirm that he does not. If he designed or purposed, he must have either determined to do it from eternity, or he did not. If he did not, then God has a new purpose, or design, which he had not before; but this would infer change in Him who has said, "I am the Lord, I change not." Mal. iii. 5. And to assert that he has a new purpose, would be sheer blasphemy. Hence we are shut up to the conclusion that "God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace," &c.

This doctrine has many objections made to it. There is one upon which I will make a few observations. It is very common; and some who make great pretensions to piety, and an intelligent piety, are not ashamed to use it, when argument fails them. It is objected, "That this doctrine represents God as partial, unjust, and cruel." Now, I freely admit that if the doctrine of election is justly chargeable with such a representation of the character and conduct of God, then it cannot be true. But the case is far otherwise. Can the potter be charged with partiality, because he makes "of the same lump one vessel unto honour, and another unto dishonour?" But this is the very comparison that God uses in this matter, and all objectors ought seriously to ponder these words of God: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory?" Rom. ix. 20—23.

Does this doctrine represent God as *unjust*? By no means. All "are dead in trespasses and sins;" all are under sentence of condemnation. "He that believeth not, is condemned already." John iii. 18. They were, and must have been so regarded in the counsels

of eternity, for Christ was appointed as the Saviour of sinners. Those who are left to perish in their sins have no injustice done them; "They receive a just recompense of reward." Two men are justly condemned to suffer death; one of them is pardoned by the executive. Can he who is left to suffer the penalty of the law, complain that injustice is done to him? Assuredly not. Two men owe me a sum of money. I have their notes of hand: I throw the note of one debtor into the fire, but demand principal and interest of the other debtor. Can I be accused of injustice? No. May I not do as I please with my own? Assuredly I may. If so, who art thou that chargest God foolishly in this matter?

Does this doctrine represent God as *cruel*? Far from it. It is the highest exhibition of mercy and love. It is most peculiarly "to the praise of the glory of his grace." In no other doctrine of his word does his mercy shine forth more resplendently. What is the fact in regard to our whole race in their natural condition? All living in sin, deserving nothing but the outpouring of the anger of Him who is "of purer eyes than to behold evil." All by nature the children of wrath, even as others, the best have no prerogative in this matter. What, then, does our God do? Does he decree to consign them all to the pit of perdition? No, in his infinite and matchless grace, he has caused, and will still cause, multitudes to say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 3, 4. Unless God had so done, where would our race have been? None would, none ever could have known his mercy. Each successive generation throughout all time, with unbroken ranks, would have hopelessly descended into the yawning pit of perdition. No, no, the doctrine of election is the brightest jewel of Jehovah's crown: it is the sheet anchor of faith, and will be the exhaustless theme of the praises of the redeemed throughout eternity. R.

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#### THE SPIRITUAL MIND, LIFE AND PEACE.

It will be no small advantage to us, to have our souls and consciences always affected with, and in due subjection to, the power of this truth; namely, that to be spiritually-minded is life and peace; whence it will follow, that whatever we may think otherwise, if we are not so, we have neither of them, neither life nor peace. It will, I say, be of use to us, if we are affected with the power of it. For many greatly deceive themselves in hearing the word. They admit of sacred truths in their understanding, and assent to them; but take not in the power of them on their consciences, nor strictly judge of their state and condition by them, which proves their ruin. For hereby they seem to themselves to believe that, whereof in truth they may believe not one syllable as they ought. They hear it, they understand it in the notion of it, they assent to it, at least they do not contradict it; yea, they commend it oftentimes, and approve of it; but yet they believe it not; for if they did, they would judge themselves by it, and reckon

it, that it will be with them at the last day, according as things are determined therein. Or such persons are, as the apostle James declares, like a man beholding his natural face in a glass; "For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (James i. 23, 24.) There is a representation made of them, and of their state and condition to them in the word; they behold it, and conclude that it is even so with them, as the word doth declare. But immediately their minds are filled with other thoughts, acted by other affections, taken up with other occasions, and they forget in a moment the representation made of themselves and their condition.—*John Owen.*

#### AFFECTION FOR THINGS SPIRITUAL.

With what loving countenances do men look upon their temporal enjoyments! With what tenacious embraces do they cleave to them! They see that in them which is amiable, which is desirable and suitable to their affections. Let them pretend what they please, if they see not a greater goodness, that which is more amiable, more desirable in spiritual things, they love them not in a due manner; it is temporal things that hath the rule of their affections. Our psalmist prefers "Jerusalem before his chiefest joy." (Ps. cxxxvii. 6.) Another affirms that the "law of God's mouth was better to him than thousands of gold and silver." (Ps. cxix. 72.) More to be desired are the "statutes of the Lord than gold, yea, than much fine gold; sweeter also than honey, or the honey comb." (Ps. xix. 10.) For "wisdom is better than rubies, and all things that may be desired are not to be compared unto it." (Prov. viii. 11.) This is the only stable foundation of all divine affections. A spiritual view and judgment of a goodness, an excellency in them, incomparably above whatever is in the most desirable things in this world, are required thereto. And if the affections of many pretending highly to them, should come to be weighed in this balance, I fear they would be found light and wanting. However, it is the duty of them who would not be deceived in this matter, which is of eternal importance, to examine what is that goodness, and excellency which is in spiritual things, which they desire in them, upon the account whereof they sincerely value and esteem them above all things in this world whatever. And let not any deceive themselves with vain words and pretences, whilst their esteem and valuation of present enjoyments doth evidently engage all their affections, their care, their diligence, their industry, so as that a man of a discerning spirit may even feel them turned into self, whilst they are cold, formal, negligent, about spiritual things, we must say, How dwelleth the love of God in them? Much more, when we see men not only giving up the whole of their time and strength, with the vigour of their spirits, but sacrificing their consciences also, to the attaining of dignities, honours, preferments, wealth, and ease in the world, who know in their own hearts that they perform religious duties with respect to temporal advantages, I cannot conceive how it is possible they should discern and approve of a goodness and excellency in spiritual things above all others.—*Id.*

## A "SPIRIT OF REVELATION."

Those that are under Christ's government have the spirit of revelation, whereby they see and feel a divine power sweetly and strongly enabling them to preserve faith, when they feel the contrary, and hope in a state hopeless, and love to God under signs of his displeasure, and heavenly-mindedness in the midst of worldly affairs and allurements drawing a contrary way. They feel a power preserving patience, nay joy in the midst of causes of mourning, inward peace in the midst of assaults. Whence is it that when we are assailed with temptation, and when compassed with troubles, we have stood out, but from a secret strength upholding us? To make so little grace victorious over so great a mass of corruption, requires a spirit more than human. This is to preserve fire in the sea, and a part of heaven even as it were in hell. Here we know where to have this power, and to whom to return the praise of it. And it is our happiness that it is so safely hid in Christ for us, in one so near unto God and us. Since the fall, God will not trust us with our own salvation, but it is both purchased and kept by Christ for us, and we for it through faith, wrought by the power of God, and laying hold of the same; which power is gloriously set forth by Paul: 1, to be a great power; 2, an exceeding power; 3, a working and a mighty power; 4, such a power as was wrought in raising Christ from the dead, (Eph. i. 19.) That grace which is but a persuasive offer, and in our pleasure to receive or refuse, is not that grace which brings us to heaven; but God's people feel a powerful work of the Spirit, not only revealing unto us our misery, and deliverance through Christ, but emptying us of ourselves, as being redeemed from ourselves, and infusing new life into us; and afterwards strengthening us, and quickening us when we droop and hang the wing, and never leaving us till we gain a perfect conquest.—*Sibbes' Bruised Reed.*

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(For the Covenanter.)

## PRIDE.

Pride, it is admitted, was the primal source of *ruin* to the human family. It is still, it will not be denied, the prolific parent of broadcast and prevailing evil, both in individuals and combinations. Why is it that its hid retreats—its open appearances—its serpentine and diversified forms, are not more prominently held up to Christian reproof and reprobation, to the wounding of Satan in *one* of his most powerful horns?

Admitting, with the wise man, that "Only by pride cometh contention," (Prov. xiii. 10,) and calling to mind the "haste of spirit," the hard and *sharp* sayings, like to the "piercings of a sword," to the hurt of "health"—to the "stirring of strife, and exalting of folly;" and who will say that this "horn" has not been wont to push, even among Covenanters, and that it is not now in our midst as a doleful disease, and "fretting leprosy?"

The "earnest contendings" required by the Divine law, are different in their object and spirit; and so far from *pride*, they evidence fidelity and humility. In the prominence given among us to *warfare*—

aggressive and défensive—to testimony-bearing—to criticism on things *abroad*, and things at *home*, may there not exist, and *does* there not exist, a “lack of service” in regard to humility, to experimental religion, to brotherly love, and to Bible charity?

In this connexion allow me further to ask, if there be not also, to an alarming extent, the pride of position, wealth, literary attainment, dress, and equipage, conformity to worldly fashion, and to some extent, Pharisaical pride?

These questions from an obscure corner, are not (the writer thinks) with a design of disparagement, nor of underrating the many noble qualities, so eminently displayed in time past, and still remaining among Covenanters; but to call attention to things neglected—to incite to penitence and humility, as the precursor of that honour which we are warranted to expect as a crowning glory and rich reward.

J. A. W.

#### PRO-SLAVERY AND THE CHRISTIAN INTELLIGENCER.

We find the following in the columns of this paper, under the above caption. We quote the whole article:

“Occasionally, much to our surprise, intimations reach us that the *Christian Intelligencer* is thought to be pro-slavery. In most instances, such communications seemed to come from those whose political wishes would, if consulted, force us into a direct political attitude. Sometimes we have in charity ascribed the reason for such allegation to be an ignorance of repeated declarations concerning the character of our national evil, which have been made in these columns. Perhaps it may be well, once for all, to say that this paper has never, directly or indirectly, apologized for, nor defended the institution of slavery as essentially *righteous* and good in itself, either as it respects master or servant. But it always has opposed *abolitionism*, and for the reason that the Reformed Dutch Church opposes it, and because all that we understand of the nature of evangelical truth opposes it. It is malign, reckless, fanatical, vindictive, and infidel. When it has invaded our benevolent societies, we have resisted it. When it has reproached the South with all uncharitableness, we have dissented from it. When it has counselled disobedience to the plainest provisions of the Constitution, we have denounced it. When it has crept into churches, and divided them, we have exposed it. But with respect to slavery itself, we think it a social, *moral*, and political evil—the removal of which is to be desired and sought through the intervention of providential causes and evangelical agencies. If ‘pro-slavery’ means opposition to abolitionism, then are we pro-slavery. If it means a veneration and regard for American slavery as a *divine institution*, which is to be protected, perpetuated, and extended by Biblical sanctions, then is the *Intelligencer* just as much pro-slavery as it is *Mohammedan*, or *Komish*, or *Brahminical*. If we have exposed the sectarian Jesuitism of those who coquet with abolitionism for the sake of transient gain, this furnishes no evidence of a disposition on our part to set up as the defender of slavery as being right and good in itself. If we have steadily refused to make the religious character of this journal subservient to the designs of one political party or another, with what propriety can we be accused of pro-slavery tendencies? Our church is conservative, Christian—believes in God, in the Bible, in the Constitution of our country. Such, too, is the creed of the paper which endeavours to reflect the life and spirit of the church. When the one becomes abolitionist, the other will be pro-slavery, and not before.”

Let us see whether this be a valid defence against the charge of being “pro-slavery.” 1. It admits that slavery is not to be defended as “righteous”—that it is not a “divine institution”—that it is a “*moral evil*.” 2. It states its relation to slavery to be substantially the same as that which it bears to Mohammedanism, Romanism, and Brahminism. Now, does this paper believe it to be a duty to

“abolish” “*moral evil?*”—to labour for the extirpation of false religions? It does, of course, as it believes “in God, and in the Bible.” It would not set itself against the “abolition” of such “moral evils” as lying, dishonesty, profanity, adultery, fornication, and theft. It would not call those engaged in this work, “malign, reckless, fanatical, vindictive, infidel.” Can it give us any reason why slaveholding, which it says is a “moral evil,” should be put into a category by itself?—a “moral evil,” but not to be dealt with as other “moral evils?” Perhaps it will say that the fanaticism, &c., of the abolitionist, consists in his asserting and urging that it be abolished *immediately*. Is it, then, in favour of the gradual abolition of adultery, and theft, and Mohammedanism? Does it regard it as an evidence of “recklessness” and “infidelity,” to call upon all sinners—those who do any “moral wrong,” to repent and forsake *at once?* Is it for breaking off sin by degrees? It cannot be, for it believes “in God and the Bible.” But admitting slavery to be, not “righteous,” but a “moral evil,” will it say, why it alone, of all sins, should be gradually abolished? Does the *Intelligencer* hold that the sanction of a “moral evil,” by human constitutions and laws, exempts it from the ordinary rules of moral and Christian judgment? Why, then, does it oppose polygamy in Utah or in Turkey? or set itself against the idolatry of Hindostan? for these are established by law. Does the *Intelligencer* believe that politicians are “reckless,” when they endeavour to array the voice of the people against slavery? Why are they not equally so, when they attack polygamy in Utah? And if the Constitution—in which this paper professes its faith—requires the commission of a “moral evil,” the re-enslaving of a man who has bravely regained his liberty, does the *Intelligencer* think that “man is to obeyed, instead of God,” who has made slavery a “moral evil?” This paper may endeavour to draw lines between “moral evils:” some to be destroyed, others let alone, but it will find itself driven at last, either into abolition, or, as the South has been, into the vindication of slavery itself as no “moral evil.” “Would that ye were cold or hot.”

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PROCEEDINGS AND DEBATES IN THE SCOTTISH REFORMED PRESBYTERIAN SYNOD.

We lay before our readers some extracts from a pamphlet noticed in our last—“Principle vs. Practice”—containing what professes to be a full report of the discussions in this Synod upon the case of Mr. M'Cubbin, a member of the Great Hamilton street (Dr. Symington's) congregation, who had taken office as a Town Councillor in Glasgow. We are aware that exception has been taken to this report in some particulars; but we are satisfied that it is, in the main, reliable. It is published under the sanction of an association of members of the Reformed Presbyterian Church: it has had a large circulation, and bears internal evidence of general correctness. Circumstances appear to us to warrant an endeavour to bring before the church in this country, the views and condition of the Scottish Church as exhibited in these published proceedings. We have a deep interest in them. We select such portions of



the debate as will serve to bring out the true issue. We commence with the state of the case as it came before the Presbytery, by which it was referred to Synod: and then, giving some of the statements made by the parties from the Session. We quote chiefly from remarks of members of Synod, premising that the particular subject of complaint by the minority, was that Mr. M'C. was allowed, by vote, to partake of the communion while the case was pending, although he had acknowledged that he had taken the Councillor's oath, and was not prepared to own any wrong in doing so.—ED. COV.

*Mr. Guthrie*, one of the minority, said:—"I stand here in defence of a principle which I never thought it would have devolved upon me to stand upon the floor of this Court to defend; and a principle which I believe to be the crowning glory of this church. . . . The second reason is—'That the said Mr. M'Cubbin is guilty of a breach of this recognised principle, inasmuch as (1) he has taken the oath substituted for the three lately administered, and which are referred to in the above, viz., the oaths of abjuration, allegiance, and supremacy, which oath binds to the maintenance and defence of the complex Constitution, as it obliges the jurant 'to be faithful and bear true allegiance to Her Majesty, Queen Victoria, and to defend her to the utmost of his power against all conspiracies and attempts whatever which shall be made against her person, crown, or dignity;—not to the unofficial Victoria Alexandrina, but to her as the head or imbodiment of the Constitution, which she swore to uphold in her coronation oath, and by which she is empowered with supremacy over the church; and (2) inasmuch as he composes a part of the Executive Government by holding a civil office under the Crown, which requires him to co-operate in carrying into practice the unscriptural branch of an otherwise unscriptural code of law, the law of lay patronage.' The words quoted are parts of the oath taken by Mr. M'Cubbin before he could sit in Council. He declared and avowed there, that he would bear true allegiance to Victoria, and to defend her to the utmost of his power, in her person, crown, and dignity. Now, a portion of Queen Victoria's dignity has been imparted to her by her coronation oath, and it is supremacy over the Church of England, and Ireland, and power by her High Commissioners to open and to prorogue the General Assembly of the Church of Scotland. That appears to me to be taking an oath to defend the complex constitution referred to. Then, again, Mr. M'Cubbin in taking that oath has made himself liable to carry out the law or doctrine of lay patronage, which the Testimony calls an unscriptural law. Whenever a city church becomes vacant, it becomes his duty to put in a minister. The third reason is—'That the said Mr. M'Cubbin has acknowledged his having violated the letter of the said recognised law or principle above quoted, but expressed neither penitence nor regret for having done so.' That is, I think, sufficient warrant for the Session to have taken a different course of action from what they did. The Session themselves, in holding several deliberations, acknowledged that he had, and they even admit this in their second answer. The fifth reason is as follows—'That the said Session, in asking, as they are obliged to do, the renewed assent of the said Mr. M'Cubbin to the terms of communion of the Reformed

Presbyterian Church, before he can be allowed to enjoy the privileges of said church, virtually ask him to give his assent to the said law or principle. But this they admit he cannot do whilst continuing in the open and deliberate violation thereof.' The resolutionists admit that he has violated that particular law of the Testimony; they admit that he has committed a fault, and then they say—We will admit him to privileges at the Communion. Now, the pastor, who is the representative of the Session, in reading over the terms of communion, implies that principle in these terms; and before Mr. M'Cubbin could sit down to the table of the Lord, he has to assent to this principle in the Testimony. Now, as an honest man, he could not do this, but they paved his way to an act of dishonesty, at the very least. I do not know whether he communicated or not, but if he did not, he showed far more shrewdness than the Session did. The sixth reason is—'That, at the meeting of the Reformed Presbyterian Synod, held in Edinburgh, in May, eighteen hundred and fifty-eight, it was unanimously agreed 'that, in case of contrariety being found in any instance to exist between the Testimony of the 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,' which resolution was affirmed at the meeting of Synod, held in Glasgow, in May, eighteen hundred and fifty-nine.' Now it was found that the practice of Mr. M'Cubbin was contrary to the practice of the church; but, instead of bringing his practice up to the Testimony, they allowed his practice to remain without any check or censure, except consulting and conferring with him in the matter. Was that not allowing the Testimony to fall into abeyance?"

*Mr. James Reid*, a member of the Session, and son of the late Rev. James Reid, said on behalf of the Session:—"There is no difference of opinion among us, that Mr. M'Cubbin, in accepting office, and fulfilling its requirements, was acting inconsistently with his principles; and as an evidence of that, a very few days after he took office, a committee was appointed to wait upon him, and report. . . . In the present state of our national affairs, we find it a very difficult matter to act up to the letter of the law, and to make sessions exercise their powers; but we must use forbearance, or we will make sad havoc in our ranks. There is a bill before Parliament, which will soon become the law of the land, and by that bill, a great number of our members, that do not possess it, will soon possess the elective franchise; and I have no doubt they will use it. There is another very popular movement at the present time, which we need not pass over—that is, our Volunteer Riflemen; and I believe that many in our church have connected themselves with corps, and that many more will do so.\* Now, how is this to be dealt with? That is the difficulty. That it is inconsistent with our principles, I have no doubt; but there are individuals who say that they can, with perfect consistency, enroll themselves as volunteers, and still adhere to the great things of our church;

\* In regard to rifle corps, the government has enacted that all volunteers shall swear the oath of allegiance.—Ed. Cov.

that matters have changed, and they can do so. During the last twenty years, I have had a vote in Glasgow, Ayrshire, Lanarkshire, and Renfrewshire. I have Her Majesty's commission as a Justice of the Peace; but I have never done anything to qualify myself, nor have I voted. I never could see my way to do so; but how are we to do with those persons that have taken a different view? Are we to expel all those young men who have volunteered?—and *all those who have given votes for members of Parliament?* I cannot see my way to do that; I would shrink from the responsibility of being the individual who would exclude any party of individuals who, in every respect, are excellent members of the church; to expel them from the church because they differed from me in my view of these matters. These are the difficulties which rest with me, and these difficulties rest with the great majority of our Session. I have confidence in this Synod, and will bow to what they, in their wisdom, may see fit to do. I do not think that we, as a church, can pass a law to exclude from our church all those who vote for members of Parliament. I am one of those who cannot see the identity between a member of Parliament, and the person who votes for him. Now I do not come here to say that the Session should take part with Mr. M'Cubbin, that he should be encouraged in it, but to say that the Session were justified in the course they took, in sisting proceeding for a time, until they saw more about it. I think it is a very serious question, indeed. As an humble office-bearer, I would be very sorry to take the responsibility to say that I will step forward and say that every individual who has given a vote for a member of Parliament, or who has taken any part in national affairs, shall be expelled. I have always felt that there is a great difference between the representative and the voter. I could never see the connexion between them."

*Mr. Fairley*, (a member of Session, and on its behalf,) said:—"Mr. M'Cubbin admitted, that he was quite aware that his taking office was opposed to our principles. He confessed that he had acted contrary to the letter of the Testimony; but he said, 'You know, gentlemen, that laws, both civil and ecclesiastical, are modified by practice;' and he thought these laws were, and went on to show that, the three oaths being now one, and that simplified, he could take it conscientiously as a member of the church. I think the Session has acted faithfully."

*Dr. Gould*:—"I think that will open a way to a conclusion that will be satisfactory in the end. I move 'That the Synod approve of the proceedings of the Session so far as they have yet gone, and instruct them to proceed in the matter until they bring it to an issue, and that we dismiss the dissent and complaint.' I think it will expedite the matter if I second the motion. I do feel bound to say that I do sympathize with the complainers. I do think that there was a difficulty in the case. I do not agree with that opinion, that if it was wrong to take a certain course against Mr. M'Cubbin, that it was an obvious impropriety, without any question, to permit him to enjoy the privileges of the church. I think there was force in the consideration, and I admit that there were considerable grounds for the difficulty they felt. I agree with them so far. I agree that if they give him his privileges, that logically brought the matter to an issue. But I think

that they somewhat omitted to recognise a difference in cases of discipline. In other cases, where obvious immorality is present, there is no dealing with the conscience—no bringing of the person's conscience to bear upon his conduct. But, in this case, the conscience is obviously recognised in the very procedure, in the very course of action that they took. There is recognised the special idea, that every effort must be made to enlighten the mind, and bring the individual to a sense of his delinquency."

*Mr. Anderson:*—"I rise under very deep concern to make a few remarks. I concur with brethren who have gone before, in expressing my admiration of the kind and brotherly spirit evinced by those who have addressed us on both sides of this question. I am not sure, Moderator, that I have been successful in taking up the exact thoughts that are contained in the motion, and which have been undergoing a considerable number of emendations. I do not object to that. I think that a motion should express as much as possible the sentiments of its proposer; but only I feel that I am not quite sure that I have got hold of the exact things that the motion rests upon. I agree with the course the Session took, in which all parties concurred, in the way of endeavouring to deal with Mr. M'Cubbin; but, at the same time, I did not understand how that should be interpreted in the manner in which I think it has been endeavoured to be interpreted, as foreclosing the complainers from bringing forward their own views, in opposition to a course which was admitted to have been logically wrong. I think that it has been admitted, if I understand the matter, that it was logically wrong, that, while proceedings were going on in dealing with this brother, for the Session to come to a decision to the effect of admitting him to the enjoyment of Christian privileges. I do not understand at all, according to my views, that the exercise of Christian dealing with persons who have committed offences—that the sending a deputation to them, or endeavouring to enlighten their minds in regard to the evil of their conduct, in either one thing or the other,—I do not see how that should foreclose persons from opposing a decision to admit such persons being so dealt with to the enjoyment of the church's privileges, when as yet the Session so dealing had failed in bringing the person to see the evil of the course pursued, or to indicate his resolution to depart from that course. Moderator, I take leave to say here, that, by no fair course of reasoning, can it be held to imply, that this belonged to a class of cases to be dealt with on an entirely different footing from other classes of cases. I think that, if persons had been charged with any sin whatever, and did not seem to have their minds duly affected with it,—I do not say that it would be quite right to deal with them because they did not entertain the views that they ought regarding the sin, and to put upon them the condemnation of the magnitude of the sin; but we ought to deal with them to bring them to correct and Scriptural views of the matter. In regard to what is called the middle of the dealing in this case, I cannot but remember that the Moderator of the Session, and one of the elders, hold exactly opposite views in regard to the effect of the admission to the communion. I do think that went far to foreclose further dealing. I think that the dealing was for the purpose of enabling the

man to see the sinfulness of his conduct; and having been gone on with so far, it was a mistake for the Session, while he had not admitted the sinfulness of his conduct, and had not departed from his sin, to come to a decision that he should be in the mean time admitted to the full enjoyment of Christian privileges. I do confess, I cannot sympathize with the kind of way in which distinction was made in this case, as if this were a very small matter. I think that the complainers stated what I believe to be quite unanswerable, when they referred to the terms of communion having been read—to the Scriptural testimony and principles of the church being read—and at the same time agreed to tell a man that, while he was going on in opposition to these Scriptural principles, he shall be invited to go forward—solemnly go forward—and renew his attachment to these principles, at the very time when he is declaring that he cannot see his way to the following out of his principles. Moderator, I do not understand either how any one can agree to his admission—for that is the real question at issue—as it has been admitted that it was logically wrong to do so; and I hold that it was, also, morally wrong. I do not understand how the Commissioners could think that they were acting in the spirit of the resolutions that were agreed upon at Edinburgh two years ago, and renewed here last year. It seems to me to be acting very much in the teeth and the spirit of these resolutions so to do. I cannot help thinking that is the true representation of the matter. I do not concur at all in the kind of view that seems to be brought out, of a thing being first inconsistent with the Testimony, and not as it were inconsistent with right, and Christian, and Bible truth. Moderator, the ground upon which I receive our principles is, that they are Scriptural principles. If I thought that they were not Scriptural principles, I ought not to hold them; so that it is not merely the inconsistency of acting—although that is a very serious matter, for a man to make a confession of attachment to these principles before God and man, and, at the same time, to be publicly acting in opposition to them. Whatever may have been the reasons, as it was, he did act in opposition to the principles of the church. That is not the whole matter: it goes far deeper than that. The Testimony on this point is quite opposed to it; for it speaks in unmistakable language of the sinfulness—and that is the ground upon which I go—that it is really sinful to incorporate with the British constitution. The reasoning of a want of identity between the member and the person that sent him to Parliament, has nothing to do with the matter in hand. It has to do with the voting question, but not the question that is before us to-night; for here, you will observe, the question is the direct acting of a man himself, in doing what this Court declared—and which I think we are entitled to hold, and that the whole members of the Court should hold—that, sitting as a Town Councillor, is uniting with the anti-christian system, and the anti-christian evils of the British constitution. I shall here guard myself on this point from misconception. There are exceedingly many things I admire in connexion with the British constitution. I admire the manner in which justice is executed between man and man, and the amount of civil and religious liberty we have under it. I am quite prepared to affirm—and I think it is a kind of

imputation upon us to doubt it—I hold that our principles in the Testimony which we hold, that these principles are the principles which are fitted to promote civil and religious liberty; and that, if they were acted upon, they would go farther in the right direction than they have done. I do believe in some of the statements made by one of the complainers, and that the time is not to be very long, but that the Lord is working wonderfully to deliver the nations from the anti-christian evils that are prevailing amongst them; and I do think that it would be sad at this time for our church, which has been condemning these practices, by saying that our members cannot unite in the British constitution and swear oaths to it, now when God is about to take the matter in his own hand, and sweep away the evil,—if we should throw ourselves into these systems. I am of opinion that the members generally have no sympathy with it. The dealing with this man shows that; but, as they let him go to the communion table, I say that the complainers are legitimately following out the former dealings, while the majority in allowing him Christian privileges while he did not express any penitence in regard to his conduct, were acting inconsistently with the dealings that had gone before in order to bring Mr. M'Cubbin to right views. I would like to look to the actual decision of the Session. I wish to look at it, because while admitting a man under dealing to the enjoyment of the privileges of the church was wrong, I think that the reasons connected with it are a very considerable increase of it. I use that word, not to use a stronger one. The Session had a good deal of conversation on the matter, and came to the conclusion—‘That, in the present state of our church, and owing to the present uncertainty of how such cases as the present ought to be disposed of; there being, also, a probability that the subject of voting will be taken up by the Synod at its next meeting, the Session agreed to suspend judgment at this time, and that it be understood Mr. M'Cubbin may enjoy his privileges at the ensuing communion.’ Moderator, the granting of his privileges I hold to be giving a decision to the question before them; but I intend to make no remark upon that, as the reason for coming to it seems to have been that they were looking for the subject being discussed here, and that, by that discussion, they would be enabled to come to a decision. Mr. M'Dermid and Dr. Symington have said something in the way of explaining this expectation; but it seems to me that they did not require to wait for any such discussion, as the decision come to previously was quite distinct, and settled the matter. The decision come to two years ago, and since confirmed, was:—‘That it is a recognised principle of the Reformed Presbyterian Church, and formally imbodyed in her Judicial Act, Declaration, and Testimony, that “such as are in ecclesiastical fellowship with her cannot, without a breach of her Testimony, 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 both in Church and State.”’ Second, ‘That there is no valid reason why the position thus deliberately assumed should be departed from.’ I hold that that plainly says, that our position in that matter should not be departed from; and that

it is very distinctly recognised, that the principles laid down in the Testimony, and that the declarations we have made, show that we have not changed, either in doctrine or discipline, in this matter. I think that that is both the letter and the spirit of it. The third of these resolutions was:—‘That, in case of contrariety being found in any instance between the Testimony of the 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.’ Now, I think it is allowing the Testimony to fall into abeyance, when you admit to the communion persons while under discipline. The motion come to in the Session says:—‘That in the present state of our church, and owing to the present uncertainty of how cases ought to be disposed of,’ &c. Now, I think that there ought not to be any uncertainty in the matter. I think that the trumpet has given a distinct sound, although they assume that it has not. I think this minute has given a very uncertain sound, whereas I think that the whole church has given a decision on the matter; for let it be remembered, that both the doctrinal and historical part of this Testimony was sent down to Sessions, considered, approved of, and adopted by the Synod. It is also part of the terms of communion, and so it may be said, when it speaks of the sinfulness of any particular conduct, that it is the testimony of the whole church regarding the point. ‘Owing to the present state of the church.’—Well, I suppose that refers to the allegation, that there is some voting going on in our midst. I do not know to what extent it is; but I say, if it be a fact that, in the present state of the church, voting has become a more common thing than hitherto, I think that the argument should go on the other side. Then, if it is to be considered that this church is not to give a certain sound—for they speak as if this was to be the case—I think that is tending to bring evil upon the church; I think it is fitted—of course, I do not say that it is designed—to do that to a great extent. It seems to me that this subject should be agitating us considerably; at the same time, I think that, if we had an opportunity of discussing this matter all through, in a calm, kindly, friendly way, it would tend to strengthen our church to an amazing extent, and bring not only the members of our church, but the members of other churches, to see that our views on the subject are in harmony with our distinctive Testimony, and also in harmony with the Headship of Christ over the church, the Headship of Christ over the nations, and the obligations upon all to follow the Redeemer. But if it is to make the matter loose, and show that the members may possess their privileges without following out their principles, then, if that be the case, it tends to bring the church into contempt, that there should be a renewing of the discussion from time to time. There have been words spoken about destroying the church. I am extremely grieved at that; and you may be sure that every thing that I can do will be done to preserve its integrity, and honour, and purity. I think one of the things best calculated to do this is, for us to stand fast, and see that this Synod give a clear and distinct sound, in the way of making it known that there was a mistake in the conclusion which the

Session came to, when they agreed to stultify their former dealings, by admitting Mr. M'Cubbin to the communion. Of course, I do not here affirm all that has been said to-night, as that would tend to weaken their hands; but, knowing that the Moderator of the Session can put a thing so clear, I think their conclusion was altogether set aside—it was acting inconsistently with their previous dealings; and, therefore, I believe it is quite necessary that something should be done, in order to enlighten that Session—that is to say, to assure them that we not only hold the principles of the church in words, but also in action. It may be that a few may leave the church in consequence. I think that was a very important question that was put—Whether it was known if any one thought it a positive duty? And the answer was given by one who is now away from the land of the living—that it was a duty. Now, I believe that the members of our church are anxious to follow out His will, and I have a strong impression that the way to strengthen our church, in every respect, is to let the trumpet give a distinct sound, and let it be distinctly understood that, whatever the results might be, we are not disposed to alter our principles in regard to the Testimony. In these circumstances, I feel inclined to propose another motion. I think that it is put into the motion that Mr. M'Cubbin was never before the Session. I suppose that is a fact, that he was not before the Session. I say that the Synod has not a right to take a part in vindicating their conduct; and I, therefore, feel it necessary to move—‘That the Synod cannot approve of the decision of the Great Hamilton Street Session, agreeing to admit Mr. M'Cubbin to the full enjoyment of the privileges of the church, while they were in course of dealing with him; therefore, the Synod sustain the complaint and appeal, and remit to the Session to issue the case according to the word of God and the laws of the church.’ I do hope that we shall be able to come to a decision nearly unanimously. I think it would be of immense advantage that the matter should be made distinct. I know that it is a matter of opinion with some members of the church and of this Court, that the Synod acted rather in a Jesuitical way in not giving a distinct sound last year. But I do think that the Synod gave a distinct sound two years ago, which I would have it again to affirm.”

(To be continued.)

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EXTRACT OF MINUTES OF ILLINOIS PRESBYTERY.

Oct. 3d, 1860. Presbytery met in Sharon, Iowa, and continued two days in session. Eight constituent, and seven delegated members, were present; six constituent members absent. The sessions were harmonious.

The following business was transacted:

Protest and appeal of Adam Williams against Churchill session, was sustained, and decision of session reversed.

Presbytery farther censured the session of Churchill for the reception to church membership of a person of scandalous character, without a special acknowledgment of sins, and profession of contrition and repentance; and directed said session to require such acknowledgment and profession from said person.



Protest and appeal of Joseph Dodds against Rehoboth session, was not sustained, and the case was remanded to session.

A petition from Washington, Iowa, for an organization of a congregation, was returned as irregular, not having been transferred by Rehoboth session.

The Committee appointed to install Wm. L. Roberts in Maquoketa, reported the appointment fulfilled.

A call from Clarinda, upon Rev. D. M'Kee, was sustained, and the Clerk ordered to transmit it to Pittsburgh Presbytery.

Since last meeting Princeton congregation has been visited by committee, and found in a satisfactory condition, except an arrearage of \$500 in the salary of pastor. The congregation was directed to make an energetic effort to liquidate the debt, and also to make a full exhibit of its financial affairs at next meeting of Presbytery.

Presbytery adopted the following report on the office of School Director:—"The Committee to report in relation to the office of School Director have to state, that upon investigation, we found in the school law of the state of Iowa a provision requiring this officer to take the oath of allegiance to the constitution of said state, and also to the constitution of the United States. This being the fact, Covenanters cannot hold the office in this state, and also in all other states where such oath is required. WM. L. ROBERTS, *Chairman.*"

The sessional records of Sharon, Rehoboth, Princeton, St. Louis, Bethel, Lind Grove, Churchill, and Clarinda, were examined, and approved, with some exceptions, namely:—In Rehoboth book the verbal reports of committees are not recorded; in Churchill book there is no Moderator's signature until October, 1859; and in Clarinda, St. Louis, Bethel, and Lind Grove records, in some instances, the Moderator's or Clerk's signatures are wanting.

The following Visitation Committees were appointed:

Bethel—A. C. Todd, Wm. Kennedy, and Thos. Donnelly.

Elkhorn—D. S. Faris, J. Patton, and J. Robinson.

Old Bethel—D. S. Faris, J. Hunter, and J. Miller.

Bloomington—J. Stott and Jas. Faris.

St. Louis—Jas. Wallace and Wm. Patterson.

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

Rehoboth—J. M. M'Donald, D. T. Willson, and J. T. Montgomery.

Churchill—A. C. Todd and J. Donnelly.

Maquoketa—J. M. M'Donald, with whatever elder he can obtain.

#### TREASURER'S REPORT.

1860.		DR.		
May 24.	To balance, as per last report,	.	.	\$98.79
July 29.	To cash from Bethel, per C. H. Stormont,	.	.	11.50
Aug. 9.	“ Elkhorn, per Wm. Kennedy,	.	.	8.50
22.	“ J. Love,	.	.	5.00
1860.		CR.		
May 24.	By cash paid R. B. Cannon,	.	.	6.00
25.	“ Wm. L. Roberts,	.	.	5.00
July 7.	“ R. Hutcheson,	.	.	50.00
Oct. 1.	“ R. Hutcheson,	.	.	50.00
	Balance in treasury,	.	.	12.79

H. DEAN, *Treasurer.*

The following resolutions were adopted by the Illinois Presbytery:  
*Reading the Scriptures.*—*Whereas*, In the Directory for Public Worship, to which we are all sworn, in the third term of communion, it is said that “Reading of the word in the congregation being part of the public worship of God, and one means sanctified by him for the edifying of his people, is to be performed by the pastors and teachers,” and that “all the canonical books of the Old and New Testament shall be publicly read in the vulgar tongue, out of the best allowed translation distinctly, that all may hear and understand;” and *whereas*, this custom has fallen into general disuse in this land: therefore,

*Resolved*, 1. That we recommend a return to the former usage of the church, and the teaching of the Directory in respect to this important part of public worship.

2. That the pastors and licentiates be directed to adopt the practice of reading a chapter after the second prayer, in the ordinary Sabbath services.

*Church Funds.*—*Whereas*, It is a fundamental principle of the Christian religion—prominently maintained by Covenanters, that God’s will, revealed in His word, is the only rule of manners; and *whereas*, the present practice of the church in regard to ecclesiastical funds, is neither “founded upon” nor “agreeable unto the word of God,” but is a clumsy and unhappy human invention, substituted for a divine institution; and *whereas*, we believe, that conscientiously and prayerfully devoting to God of our substance is a part of Sabbath sanctification, and the bringing offerings into God’s courts is a necessary part of public worship; and *whereas*, we are well assured that the church, robbing God of His tithes, and walking in open rejection of his law, cannot prosper either in temporal or spiritual interests: therefore,

*Resolved*, That this Presbytery earnestly recommends to all the congregations under its care the early adoption of Christ’s way. 1. In having but one ecclesiastical fund in each congregation, out of which the minister’s salary, and all congregational expenses and charities shall come. And, 2. In supplying this fund regularly and constantly by Sabbath collections, taking the unrepealed law of the Old Testament regarding tithes as the basis.

*Education.*—*Whereas*, It is the duty of the church to superintend the education of her youth; and *whereas*, the future growth and prosperity of the church depends, under her Head, on their careful literary and religious training; and *whereas*, the system of common school education is largely imbued with the infidelity of the age and nation, and in many localities very deficient in literary training: therefore,

*Resolved*, 1. That we recommend to the sessions and congregations under our care to be particularly careful and diligent in this matter. 2. That we recommend to all our congregations to establish congregational or parochial schools, in which competent teachers shall be employed for the religious and literary education of their children, or any others who may please to attend under the supervision of the pastor, with the aid of the session.

*Singing in Public Worship.*—*Whereas*, The singing of Psalms is a very important and delightful part of divine worship; and *whereas*, this part of the worship of God should be executed in the best manner of which the worshipper is capable; and *whereas*, there is gene-

rally a very criminal imperfection in the performance of this duty, arising from the neglect to cultivate sacred music: therefore,

*Resolved*, 1. That the singing of praise should be performed in a grave and skilful manner.

2. That congregations under our care be directed to make diligent effort to improve their congregational singing.

3. That, inasmuch as there are not now many in any of our congregations that cannot read, and inasmuch as books are now plenty, we recommend to the congregations to discontinue the reading of the line, and sing continuously, as nature dictates, and the Directory intimates should be done in such circumstances.

#### SCALE OF SUPPLIES OF ILLINOIS PRESBYTERY.

J. O. Baylis—1st and 2d Sabbaths of Nov., discretionary; 3d and 4th do., at Ogle; 1st and 2d Sabbaths of Dec., at Stanton; 3d and 4th do., at Walnut Ridge.

J. L. M'Cartney—1st and 2d Sabbaths of March, Stanton; 3d and 4th do., Clarinda; 1st and 2d Sabbaths of April, Clarinda; 3d and 4th do., Albia; 1st Sabbath of May, Davenport; 2d and 3d do., Ogle.

Wm. L. Roberts, as many days in St. Paul as he can arrange with the people there.

D. J. Shaw—2 Sabbaths, Morgantown.

J. Stott—2 do., Walnut Ridge.

R. B. Cannon—2 do., Davenport.

J. M. M'Donald—2 do., Davenport; 1st and 2d Sabbaths of Nov., at Albia.

J. M'Cracken—2 Sabs. at Stanton.

Presbytery adjourned, to meet in Princeton, on the Wednesday preceding the meeting of Synod, at 6 P. M. J. M'CRACKEN, *Clerk*.

#### NEW YORK PRESBYTERY.

This Presbytery met pursuant to adjournment, in the 3d Reformed Presbyterian Church, New York, on Tuesday, Oct. 30th, at 7½ o'clock, P. M.; and after a sermon by the Moderator, Rev. J. M. Beattie, from Ps. cxxvi. 5, 6, was duly constituted with prayer.

Ministerial members all present, except J. M. Armour, with elders from 1st, 2d, and 3d congregations, New York; 1st and 2d, Newburgh; Brooklyn, and Kortright.

Revs. S. Bowden and J. M. Johnston, of the Rochester Presbytery, were present, and were invited to seats as consultative members. J. L. M'Cartney, licentiate, was also present. D. M'Allister, student of theology, delivered as a specimen of improvement, a sermon from Rom. v. 18, which was unanimously sustained. J. C. Nightingale, already in the care of Presbytery as a literary student, was received as a student of theology, and directed to pursue his studies under Rev. J. C. K. Milligan, until next meeting of Presbytery.

A committee, consisting of Rev. S. Carlisle and Matthew Duke, was appointed to obtain, if possible, the records of what once was the Albany congregation.

Difficulties existing in the Coldenham congregation—the pastor asking to demit his charge on account of the same—and a majority of the members remonstrating, a commission, consisting of Revs. Car-

lisle, Sloane, and Dickson, with elders John M. Flemming and Francis Wilson, was appointed to meet at Coldenham, on the 3d Tuesday of November, at 11 o'clock, A. M., to judge and act in the matter.

Rev. S. M. Willson was appointed to moderate a call at Bovina, when requested by the congregation there; also to attend to the increase of their Session; and also to hold a session for the admission of members at Walton.

Rev. J. C. K. Milligan was appointed to act with the Clerk in preparing a report for Synod, and the sessions of the several congregations were instructed to forward their statistics in proper time.

Revs. Milligan and Sloane, and elder Bowden, were appointed an Interim Committee on Supplies.

Isaiah lxi. 1, was assigned to D. M'Allister; and Gal. iv. 6, to J. C. Nightingale, for sermons to be delivered at the next meeting of Presbytery.

The following resolutions were adopted: *Resolved*, That the foreign slave trade is to be deplored as a national crime and curse of enormous magnitude, and that its prevalence and alarming increase are the legitimate results of the sin of the nation, in sanctioning and fostering slavery, and the inter-state slave trade in the States and Territories of the Union.

*Resolved*, That against this traffic as inhuman and most iniquitous, and as not only a burning reproach upon Christianity, but also a mighty obstacle in the way of the progress of the gospel in Africa, all Christians and religious bodies should bear a decided and uncompromising testimony: therefore,

*Resolved*, That we hereby express our unhesitating condemnation of the recent conduct of the Convention of the New York Diocese of the Protestant Episcopal Church, as well as of the American Board of Commissioners for Foreign Missions, in refusing to express their condemnation of the foreign slave-trade, and that we regard this refusal on the part of such large and influential bodies as a lamentable evidence of the corrupting power of all compromise or complicity with slavery or slaveholders, as such, whether in church or state.

## TREASURER'S REPORT.

1860.		<i>Receipts.</i>		
Apr. 27.	Kortright Mission Society,	.	.	\$12.95
	A friend to missions,	.	.	1.00
May 7.	Ryegate congregation,	.	.	7.19
	Barnet	"	"	5.59
	17. Third congregation, New York,	.	.	50.00
July 27.	Topsham congregation,	.	.	6.75
Aug. 28.	Boston	"	"	12.00
Sept. 12.	Wm. Brown, Synod's Treasurer,	.	.	100.00
Oct. 30.	Second congregation, New York,	.	.	55.10
				\$250.58

1860.		<i>Disbursements.</i>		
April 1.	Balance due Treasurer,	.	.	6.60
	25. Rev. A. Montgomery,	.	.	4.00
				\$10.60
	Carried forward,	.	.	

	Brought forward, . . . . .	\$10.60
Apr. 25.	Rev. R. Z. Willson, . . . . .	12.00
May 7.	“ J. M. Dickson, . . . . .	100.00
	“ J. M. Armour, . . . . .	18.00
	“ Wm. Graham, . . . . .	29.00
July 13.	“ J. C. K. Faris, . . . . .	13.00
Oct. 31.	Balance in treasury, . . . . .	67.98
		\$250.58

All which is respectfully submitted.

J. WIGGINS, *Treasurer Home Missions.*

#### REPORT OF COMMITTEE ON SUPPLIES.

The Committee on Supplies would respectfully report the following scale of appointments:

*Walton*—Graham, Nov., 1st and 2d Sabbaths; M'Cartney, 1st Sab. Dec.; Carlisle, Dec., 4th and 5th. Shaw, Jan., 2d and 3d Sabs. R. Z. Willson, Feb., 3d and 4th. S. M. Willson, Mar., 2d. Dickson, Mar., 3d. Pollock, April, 1st and 2d Sabs. S. M. Willson, April, 4th Sab.

*Bovina*—M'Cartney, Nov. R. Z. Willson, Feb., 1st and 2d Sabs. Shaw, March, 1st and 2d Sabs. Pollock, April, 3d and 4th, and May, 1st and 2d. S. M. Willson, May, 3d.

*Argyle*—R. Z. Willson, January, April. Pollock, May, 3d and 4th.

*Fayston*—R. Z. Willson, May, 1st, 2d, and 3d.

*Glengary*—A. Montgomery, stated supply.

Rev. Mr. Milligan was appointed as the Moderator's substitute, to preach a sermon at the opening of next meeting.

The Treasurer was directed to solicit three hundred dollars (\$300) from Synod's Home Missionary Committee; to borrow two hundred dollars (\$200) to meet the half-yearly supplement of Boston and Brooklyn, now due; and congregations that had not attended to the resolution of last meeting respecting a specific collection, were directed to do so.

Adjourned to meet in the 1st church, Newburgh, on the Tuesday immediately preceding the next meeting of Synod.

J. M. DICKSON, *Clerk.*

#### LAKES PRESBYTERY.

This Presbytery met in Northwood, Oct. 9th, at 7 o'clock, P. M., and was constituted with prayer by the Moderator.

H. H. George was chosen Moderator, and W. Milroy, Clerk, for the ensuing six months.

Pieces of trial were heard from W. P. Johnston and C. D. Trumbull, theological students, which were sustained as highly satisfactory.

On petition from the Rushsylvania congregation, in connexion with a petition from Rev. P. H. Wylie, asking for a dissolution of the pastoral relation he sustained to the Lake Eliza congregation, the call from Rushsylvania upon P. H. Wylie was revived; and being presented to the candidate, was by him accepted.

W. Milroy, H. H. George, Jas. Trumbull, and M. T. Glasgow, were

appointed a Committee to install Mr. Wylie in the Rushsylvania congregation, at the convenience of the parties.

The following action was taken by Presbytery:

*Whereas*, There is very manifest neglect on the part of sessions to send delegates to the meetings of Presbyteries; *and whereas*, the requirement is express and imperative on sessions to send delegates, and on elders to attend when appointed, and on the people to support their officers in discharge of this duty: therefore

*Resolved*, That sessional neglect in this respect is very criminal, and that continued neglect requires prompt measures on the part of Presbytery for its correction, and that we will hereafter take measures to secure a faithful discharge of official duty in this respect.

*Resolved*, That in order to secure this object, the congregations should be held responsible for the necessary travelling expenses.

*Resolved*, That the present condition of the Domestic Mission Fund requires that this Presbytery recommend to each congregation to contribute, according to their ability, to the fund of Domestic Missions; and that the sessions recommend each member to contribute something, according to his ability, to this object.

The resolutions of Presbytery adopted in May, 1855, in regard to the office of School Director in the state of Ohio, and involving other subordinate local offices, were referred to Synod for advice.

Rev. B. M'Cullough was appointed to preach at Lake Eliza, and declare the congregation vacant; and also further to supply them with as much preaching as they may desire.

W. Milroy was appointed to moderate in a call at 1st Miami, when the congregation shall be in readiness.

The meeting was, for the most part, pleasant and harmonious; and its business being finished, Presbytery adjourned with prayer, to meet in Rushsylvania on Wednesday preceding the next meeting of Synod, at 10 o'clock, A. M.

WILLIAM MILROY, *Clerk.*

Northwood, Oct. 12, 1860.

#### AFFAIRS ABROAD.

*Aneiteum.*—At the late meeting of the Reformed Presbyterian Synod in Scotland, the Rev. John Inglis, who had lately returned from Aneiteum, in the New Hebrides group of islands in the South Sea, addressed the Synod in relation to the progress and prospects of the work in which he has been engaged. The following statements, which contain an account of the remarkable changes that have taken place, through the influence of the mission, will be perused with deep interest by our readers:

“In speaking of the progress and prospects of the work, I may refer, 1st, to the *Sabbath*. Our native land has long been proverbial for Sabbath observance. Hence we speak of a ‘Scottish Sabbath,’ as if it were something peculiar to this land. Let me say that the Sabbath is as well observed on Aneiteum, as in any part of Scotland. The whole day is spent in the public and private exercises of God’s worship, except so much as is taken up in works of necessity and mercy. There is no working, no cooking. The climate is such, that the having of food warm is of no consequence either to health or comfort. All cooking, then, is performed on Saturday; so universally is this the case, that the native name for Saturday is the *nathrat aurette*, ‘the cooking day;’ in opposition to Sabbath, which is the *nathrat atumop*, ‘the resting day.’

“2. *Public Worship.*—At each mission station there is a principal church, at which Mr. Geddie and I officiate. There is a secondary place of worship, at which the

missionaries officiate once a month, and hold meetings for religious instruction occasionally during the week. Some of the school-houses are appropriated also as places of worship, in which public services are conducted.

“Family worship is universally observed over the whole island. At sunrise every morning may be heard in every house the ‘voice of melody;’ in the evening it is the same. I do not mean that all who observe family worship are Christians; but none are reckoned Christians at all who have not family worship morning and evening. In education we have endeavoured to carry out the same order of things at which John Knox, with his compeers and successors, aimed—to cover the land with churches and schools, and to make our education entirely Scriptural in its basis. The propriety or impropriety of combining religious and secular education has never been once mooted. The Bible is our chief, I may almost say our only school-book. The island is divided into fifty or sixty little districts, some larger and some smaller. We cannot call these districts villages, the whole population consisting of a sort of cottage farmers, living each in a house surrounded by a piece of cultivated ground of greater or less extent. In each district we have a teacher, with his wife, who assemble the whole population for an hour daily to instruct them in reading the word of God, repeating the catechism, and other branches of education. In this way, perhaps, there is not an individual above childhood who has not learned something. They learn the words before they learn the letters, and all succeed in committing a few verses of Scripture to memory. As to the social condition of the people—formerly bigamy, polygamy, and repudiation of wives prevailed. There was no small amount of rites in celebrating marriage, but the tie so formed was very loose and slender; and perhaps there was not a woman in the islands, above thirty years of age, who had not lived with two, four, six, or even ten men. Since Christianity was introduced we have endeavoured to reform, as far as possible, the social condition of the population. Marriage is celebrated according to Christian principles. During the last six or seven years I have married about one hundred and sixty couples, and, with very few exceptions, they are enjoying as much domestic happiness as could reasonably be looked for. Our object is to restore and confirm, as far as possible, family ties. In heathen times, the widow was strangled and cast into the sea along with her husband. Female infanticide was so very frequent, and the general ill-treatment of females was such, that we found in a population of three thousand five hundred, the males exceeded the females by nearly seven hundred. I am happy to say that, when we took our census last year, this disparity had been reduced by fully one hundred; so that we may safely say Christianity has saved the lives of upwards of a hundred females, widows, and infants. With regard to civil government, it has been our practice, and it is generally acted on in these seas, to accept the form of civil government which we found in the island. On Aneiteum it was what might be termed the patriarchal; no one chief was superior to all the others; some might possess more power, others less, but, for the most part, each chief was living at war with his neighbours. Though the island is not larger than Bute, there were some of the chiefs who had never been at the other side of the island; for if they had gone beyond a range of two miles or so, it would have been at the peril of their lives. Since Christianity has been introduced, there is free intercourse. Any man may go to any part of the island without danger. We make the Bible not only the supreme rule of faith, but the supreme rule of duty in civil, as in ecclesiastical government. In a famous Bible-burning case in Ireland it was held that the Bible was the common law of England. And so with us; we have no statute law apart from the Bible, which is recognised as our common law. We have been chary of statute law; and have advised them rather to judge of each case as it arose, according to the principles of the Word of God. We are anxious to have a few good precedents. With my brother, Mr. Geddie, I have never had occasion to differ on either ecclesiastical or civil matters. I have been disposed to think at times, that though he belongs to another section of the church, he is in some matters fully more Cameronian than I am myself. With regard to civilization, the natives go in their natural state nearly nude. They are in as low a condition as we can conceive humanity to exist in; and if you offer them any amount of European clothing, none of them would receive it in their heathen state. But no sooner do they come under religious instruction, than immediately the desire comes for European clothing; and after they have been some time under religious teaching, they will sell anything, or work at anything, to procure European clothing, and the other things that go to constitute what we call civilization. In this way all our civilization is based on Christianity. The natives have also manifested a missionary

spirit. We have at present upwards of three hundred church members. It is our practice to endeavour to employ all our church members, as far as possible, in some active exertions on behalf of their fellow-men. We have fifty teachers, with their wives, all of whom are church members. In this way one hundred are occupied directly in the instruction of their neighbours. We endeavour to press upon them that the evangelization and civilization of the island is their work, rather than ours; that while we are sent from a far land, supported at great expense, and willing to do every thing we can to help them, we can only succeed if they will give their aid, and themselves carry on this work. They all seem to feel that there is an obligation on them to educate and instruct their own countrymen in Aneiteum and the adjoining islands. As often as openings have occurred in the adjoining islands—Tana, Aniwa, Erromango, Fortuna, and Fate—we have taken advantage of them, and we have now twenty agents at work in the adjoining islands. Native agents have certain kinds of knowledge that fit them for being pioneers better than the missionaries themselves. They know the language of their own island; they are acquainted with the native character, habits, views, and feelings; and know how they may put arguments so as to tell best on the native mind. They also know the weakness of their fellow-countrymen, and how and when to give them advice. Among the first who came under Mr. Geddie's care was Waiheet, a kind of priest, a man of great force of character, a fearful savage, a man to see whom in his native state was enough to make one stand aghast. He had great influence over the people from his supposed sacred character; life, death, and property, were in his hand. As he propitiated or rendered vindictive the *natmases* by prayers, sacrifices, and various rites, depended life, health, harvest, and success in fishing, war, or any occupation. This individual was one of the first who came under Mr. Geddie's teaching. Mr. Geddie attained some influence over him, and the truth began to tell on his heart. He began to perceive the force of divine truth, and felt a desire to make it known to his countrymen, and Mr. Geddie took him along with him to speak to them. In the course of a year or two a great impression was being made over the island. The man always returned, reporting what he had said to the natives, and what they had said to him, and Mr. Geddie explained how objections were to be met. His mind became gradually more enlightened, and his conscience more quickened. This process we have carried out all along, keeping up a constant aggression, till we have no more heathens in our island—and we are now sending agents to the adjacent islands, to make openings there for the settlement of other missionaries. Native agency can also be used most advantageously for educational purposes. We have a sort of select school for teachers whom we have sent forth. We examine these schools twice a year or so, and give such directions as we find necessary. But native agency can never, in any degree, supersede European agency. Societies hearing what native agents are doing—that they have been instrumental in bringing whole islands from idolatry—imagine that native agencies might do the whole work. But they require to be guided and checked in some cases, otherwise they soon collapse, fall back, and fail."

*China.*—We have no accounts to this date from the war in China. The allies were, when last heard from, near the mouth of the Peiho—the river that leads to Peking—and would soon try their strength against the forts, which are very strong, and fully garrisoned. The rebels are approaching the east coast, near Shanghai. From a letter addressed by Mr. Mills to the Presbyterian Board, we learn that

"Messrs. Holmes, Hartwell, and Crawford, American Baptist missionaries, have just returned from a visit to Su-chau, and an interview with some high rebel officers. They are very favourably impressed with what they saw and heard. They report the country in subjection to the rebels to within twenty miles of Shanghai. The military stores and ammunition of the army, they say, are immense; and the military force itself very strong. Every thing is represented as in a thorough state of organization, and the faithful king, the high officer ruling at Su-chau, governs with a firm and vigorous hand. A very large force is now at or near Hangchow, and the re-capture of that city is almost certain. The rebels say they want Shanghai, and intend to have it, but will avoid collision with foreigners, whom they regard as their friends. The original leader, Tai Ping Wang, they affirm, is still alive at Nankin. As to their religious principles, these brethren express themselves agreeably disappointed. Of the blasphemy which abounded at one time, they heard little or nothing. The leaders express a desire for further instruction in the



doctrine of Jesus, and invite missionaries to occupy the country in their possession. I understand that this invitation is to settle in any part of the country from Shanghai to Nankin. They are thorough Iconoclasts, entering every temple, and by a solemn formula, in the name of the Father, Son, and Holy Ghost, destroying all images. In Vu Sih, and some other places, they have made no distinction between the images of the Virgin and our Saviour found in Catholic churches, and the idols found in heathen temples, destroying all by the same law. This has brought down on them the wrath of the Romish priests, and probably the ill-will of the French government."

We find in the "Foreign Missionary" an account from the pen of Mr. Lowrie, of the religion, &c., of China:

"Buddhism is the religion of the masses all over China. It has at various times been the court religion, and some emperors have even laid aside the diadem in exchange for the monastic cowl and the seclusion of a Buddhist monastery. On the other hand, the sect has been at times severely persecuted. Confucianism is its hereditary enemy. Buddhism, however, was the first in this vast empire to supply the yearning soul of man with some account,—fabulous and unproved, it is true,—of a world beyond the grave, a home in heaven after this world's troubles; and the hope so dear to every man has been embraced and cherished by the vast majority of the people of China from the third century down. . . . As to any estimate of the relative numbers of the different sects of China, it is a thing impossible. They exist side by side; they run into each other; the same man partially recognises all. All claim a divine sanction, yet have nothing better than a human origin to show for it; therefore no one has been able to root out the others. Being all alike unable to change the heart of a single devotee, they are alike laughed at by multitudes in prosperity, who in distress, or in guilt, are fain to recall their jests, send for their priests, or pore over their books, in the vain attempt to find what is not there,—a living God, or a risen Saviour, slain for sin. The Taouists are not worth a separate notice; much of their superstition is too puerile to repeat, and what they have that is good is in no wise superior to the Buddhists. The literary class, or followers of Confucius, the real aristocracy and ruling order of China, are very vain of their philosophy, and not without reason, for it contains many noble truths and many just views of human duty. But its teachings have been refined away into a code of atheism, which never can command the respect, still less the sympathies of the people. On the nature of God, the forgiveness of sin, and the state of the soul after death, it never pretended to give any light. On these all-important topics, Confucius confessed his ignorance, and declined to answer questions. Nor do the *literati* themselves, at the present day, as a general thing, conform to their own version of what their books require. Their system is but a law, which condemns, but cannot help, as the Jews boasted of the law of Moses, and failed to keep it."

*Madagascar.*—We have already mentioned the remarkable fact, that the Queen of this island—a bitter enemy of Christianity, and remorseless persecutor—has appointed as her successor, not the son who is like herself in his hostility to the gospel, but her other son, long an avowed Christian. The growth of Christianity there is very remarkable:

"When the missionaries first went to the island of Madagascar in 1818, the language of the people had never been reduced to writing. It occupied three missionaries the greater part of the time for eleven years to reduce the language to writing, and to translate the Scriptures into the dialect of the people. When the missionaries were expelled from Madagascar twenty years ago, there were only fifty native Christians left behind. They possessed but very small portions of the word of God, some little tracts, and a few hymns. They have been bitterly and unrelentingly persecuted. They have been fined, imprisoned, degraded, and made slaves; they have been poisoned by the tangena water; they have been speared to death; they have been cast over lofty precipices; they have been burned at the stake; while the glorious rainbow arched the heavens and inspired them with more than mortal joy. They have given a hundred martyrs to the church of Christ; but are far from being rooted out of the land. While, twenty years ago, when persecution began, there were not fifty Christians on the island, there are now thousands, all of whom have been raised up by the special blessing of the Divine Spirit upon the teachings of native agents and the secret study of God's holy word."

*Bulgaria.*—Mr. Merriam, writing from the new station of *Philippopolis*, under date of July 18, says:

“We have reason to hope that we are gaining more and more the confidence of the people. As we learn more of the language our intercourse with all classes becomes more easy and pleasant, and our position more hopeful and encouraging. The community is not yet awake to the fearfulness of its spiritual condition, to be eager to hear the truth; but the symptoms of wakefulness increase rather than diminish. Many call upon us from motives partly of curiosity, and partly of desire, to know the truth. Many more visit the book-store, and are there influenced by our earnest, faithful helper. We do not sell many books in the city, as the busy traders seem to desire preaching rather than books, but in many of the villages about us there is a demand for such Bulgarian books as we can furnish. In two of these villages we have book-stores. From the 1st of January to the 1st of July, we have sold more than \$150 worth, mostly Bulgarian Testaments. The hostility between the Bulgarians and Greeks still exists, although there is a cessation of outward demonstrations. The repugnance of the Bulgarians to the rule of the Greeks has now reached such a pitch as to foreshadow a revolution. The Bulgarians can now hardly stop short of entire independence, however long it may be before such a result is brought about.”

*Sweden.*—Evangelical truth appears to be working its way rapidly in this country. Mr. Rosenius thus writes:

“The revivals are continually increasing, especially in some parts of the country; and secondly, the change in our legislation, by which legal religious liberty has been acknowledged to separated churches, as the royal proposition of a dissenter-law for these churches has been approved of the diet.

“This last occurrence has certainly been communicated to you by the political newspapers. I may, however, briefly mention to you that the new law for religious liberty, which now authorizes the members of the church of the State to go over to every other Christian confession and form a separate church, very much resembles the dissenter-law which has been valid in Norway these last years. There is only one paragraph of the new law which I fear will be an occasion for future difficulties, and perhaps even persecutions—namely, that paragraph which, though it gives to every one who has gone out from the church of the State and formed a separate congregation, full liberty for the practice of his devotion—it nevertheless forbids him to work upon the very members of the church of the State, in order to engage them to go out of it. As I think that this very activity may be regarded as a duty binding on the consciences of some who have the idea that it is necessary for life and salvation to join their churches, and that Christ and the fidelity due to him requires that they ought to defy all prohibitions and persecutions, for the sake of bringing the members of the church to adopt their opinion. And of what effect are laws and persecutions in such cases? These are my fears, but the hand of the Lord is over all things, and time will show what He intends to do with us.”

*Italy.*—By the latest news at this date—November 14th—we learn, that by an almost unanimous vote, the people of Naples and Sicily had decided in favour of union with Sardinia. Preparations were making for a final conflict between the troops of the ex-King of Naples and the forces of Victor Emanuel, in conjunction with those of Garibaldi, which would, it is supposed, result in the complete expulsion of the King. There is reason to hope that Rome will soon be—if it is not already—vacated by the Pope and the French troops. The Bible follows in the wake of Garibaldi, and has been exposed for public sale in the city of Naples, where there are thousands who never saw a Bible.

*Hungary.*—Francis Joseph, of Austria, has professedly re-established the old Constitution; but with such checks as would weaken the confidence of the people, even if any dependence could be placed in the word of the perfidious tyrant. Extensive preparations for war are making throughout Europe, and yet all profess to have no warlike designs. The hosts seem evidently to be mustering for a great—it may be—final conflict. God reigns.

## AFFAIRS AT HOME.

*The Election.*—The Presidential election has resulted in the choice of the Republican candidates, Lincoln and Hamlin. This is to be regarded, in the providence of God, as an emphatic rebuke of the arrogance of the slave power in this land. If the incoming administration does not prove recreant to the party platform, the result of this election will delay the filling up of the cup of national iniquity—slavery will be restricted to its present bounds—the foreign slave trade, that has been re-opened in the South, will be suppressed—aggressions upon the territory of neighbouring nations, and on Cuba, for the interests of the slaveholders, will cease, and indirectly much may be done tending to the destruction of the accursed system of slavery. Much wholesome anti-slavery truth has been disseminated during the campaign, and hatred of slavery has spread more widely, and been greatly intensified. But we need not hope, from the success of the Republicans, that anything will be accomplished directly for the removal of the great national sin of slavery. The Constitution—its great bulwark—is still to have sway; and the Republicans are pledged to do nothing against slavery in the states—the internal slave trade will not be affected in the least, and we see no reason to hope that measures will be taken to free the seat of government from the reproach and sin of slaveholding. Still, the true peace and prosperity of the country will be promoted; and though many, and even some of the leaders, mean not so, we trust that the result of this election will prove an eminent means of hastening the breaking of every yoke in this land.

*Secession.*—It is known to our readers that many Southern men, and even legislators, have threatened secession and disunion in case of the election of the Republican candidates. A wild enthusiasm seems at this date—Nov. 17—to be raging in some portions of the South. Determined efforts seem to be taken to procure the munitions of war, large sums are voted for this purpose, the enrolment of “minute men” is rapidly progressing. It is suggested that measures should be taken to prohibit the collection of debts by Northern men. This is significant and characteristic. A bill has been introduced into the South Carolina legislature to compel free negroes to select masters, or leave the state. There are many free negroes in Charleston; and some of these, it is said, have great wealth. This secession may be the means by which God will secure the destruction of slavery. It is the strength of the Union that retains the slaves in bondage, and this illustrates its iniquity. If the Union be dissolved, not only will the slaves escape with impunity, but they will then be able readily to overcome their masters. In connexion with this, it is interesting to notice that the ablest and most influential Republican journal has intimated that the South, or any portion of it, should be allowed to go off peaceably. The insane rage and reckless violence of the slaveholders give us the greater cause to hope that the end of their God-defying oppression draws nigh. God will make the wrath of man to praise him, and will restrain the remainder of his rage.

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

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JANUARY, 1861.

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(For the Covenanter.)

TITHES.

Few subjects are of more practical importance, and also more imperfectly understood, than the duty of Christians to contribute of their substance for the support of the worship of God. There is, generally, throughout the entire Christian community a very feeble sense of obligation to perform this duty, and also little regard had to any Scriptural principle or law in its observance. The support of the ministry, instead of being looked upon as a divine ordinance, is often regarded as a mere work of gratuitous charity, to men who by their vocation are deprived of the ordinary means of obtaining a living, without any acknowledgment of their just and legal claim for maintenance upon those to whom they minister. Ministers are supported on the same principle as paupers; and the doctrine that those who serve at the altar should live by the altar, is by many overlooked. There are, also, few professed Christians, who regulate their contributions for the support of gospel ordinances by any settled rule or law. Donations for supporting religion, or extending the gospel, are often the result of momentary impulse or excitement; and are given or withheld by caprice, or under the influence of the example of some friends or neighbours. In order to raise a liberal contribution for any religious object, it is often necessary to begin with some popular or public-spirited person, whose example, it is hoped, will influence others. Many Christian professors seem to satisfy their consciences that they are doing their whole duty in the field of Christian beneficence, because their contributions will compare favourably with those of their friends or neighbours. Thus many, instead of the law of God, make each other the rule of their liberality. "Measuring themselves by themselves, they are not wise."

Now it must be manifest to all who reflect upon this subject, that there is something deeply and sadly wrong here. That the obligation to perform one of the great duties of the Christian profession, so often and variously commanded in the word of God, and the performance of which is given as the decisive evidence of their Christian character, is so weak and indefinite, should be lamented by all good men and women. It is as clearly opposed to the requirements of the law of God, as it is injurious to the spiritual comfort and growth of individuals, and the prosperity of the church.

The chief cause of this prevailing evil, no doubt, arises from a very common impression that the word of God contains no definite rule or law by which Christian liberality should be regulated. Believing that the Bible contains no special law or principle to direct Christians how much they should give for the support of religion, or if it does, it is very doubtful and uncertain what that law is, Christians feel easy upon the subject, knowing that where there is no law there is no transgression. The consequence is, conscience has lost its power in regard to this great requirement of Christianity, so that whatever liberality is manifested by individuals, is the result of custom, or public sentiment, or sympathy, rather than a sense of obligation or duty. And it is matter of regret that the different authors who have written on the subject of Christian beneficence, so far as known to the writer, have either entirely rejected the idea of any positive law prescribing the extent of Christian liberality, or they have failed to present and urge this aspect of the subject in argument. The high and solemn considerations of Divine authority, and law, and conscience, are overlooked, or but partially considered, and the duty is ably and eloquently enforced from lower and weaker arguments. A law contained in the Old Testament is regarded as antiquated, simply because it is found there, and the whole field of argument is confined to the New Testament. And because there is no direct and positive precept in the New Testament commanding Christians to give any specific part of their income to God, therefore they may give more or less, as they feel disposed, and not commit sin. Thus the chief motive and mainspring to Christian liberality, which is obedience to God, is paralyzed, conscience remains unawakened, and Christians are left to their ever-erring and varying feelings as their only guide in the most important duty which they owe to God and his church. And if God has given no law on this subject, there can be no obedience rendered to him, for obedience is given to law. And if there is no law requiring a certain part of our substance to be given to God, there can be no transgression, for sin is the transgression of law. When a Christian makes his weekly, monthly, or annual contribution to the service of God, his conscience can neither approve of his act, nor convict of sin, for its actings are governed by law, which is here supposed not to exist. Thus an approving conscience, which is one of the greatest sources of peace and comfort to a good man, is taken away, and he is left to uncertainty and anxiety as to whether he has performed his duty or not. To approve himself unto God and his own conscience is plainly impossible, because he has no law to direct him in giving to God his due.

But, can it be maintained, or believed, that the law of God, which is holy, just, and good, is so obscure and indefinite in its requirements? Does God's law, which is perfect, and requires the utmost perfection of every duty, and forbids the least degree of every sin, contain no rule or principle by which the will of God can be ascertained in regard to the measure of Christian liberality? Cannot an intelligent and earnest Christian learn from the Bible what portion of his worldly goods he should devote to God, for the advancement of his glory, and the good of his church? Cannot an humble and conscientious believer, by diligently and prayerfully reading and studying the word of

God, discover and understand his will, on this subject, and find peace of conscience in the conviction of having performed his duty in this matter, as in other duties?

A. and B. give each fifty dollars annually, for the maintenance of religion. A's. annual income is five hundred dollars. B's. is five thousand. They are both sincere and conscientious men. B. is just as sure that he has performed his whole duty to God in this thing as A., though his ability is ten times greater. Does the law of God regard the contributions of these two men in the same light? Are their contributions equally acceptable to God? Will God say to each of them at the day of judgment, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord?"

That the law of God contains a special provision, and gives definite instructions on this subject, appears still more evident, when we consider that contributions given for the support of the church are not only moral acts, required by the law of God, but they are acts of religious worship rendered to him. Money given for the support of religion, is given to God. It is dedicated to his service. God is honoured and worshipped by the dedications of temporal goods to him. "Honour the Lord with thy substance, and with the first-fruits of thine increase." Hence the propriety of taking up collections on the Lord's day, and in the time of public worship. Viewed as a mere pecuniary transaction, a collection on the Sabbath is a profanation of God's holy day, and a desecration of his name. But when viewed as an act of solemn worship, it appears altogether becoming the time and place. The angel said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." Prayers and alms possess the same character, and are placed in the same category. The Philippians made a contribution for the support and comfort of the apostle Paul, and he pronounces it to be "an odour of a sweet smell; a sacrifice acceptable, well-pleasing unto God." Phil. iv. 18. In contributing, therefore, for the support of the ministry, and the other ordinances of the church of God, his people render to him an act of solemn religious worship. They give a sacrifice acceptable, well-pleasing unto God. In these important acts Christians publicly acknowledge God as the great Sovereign and Proprietor of all—express their dependence upon him for all they possess, and their gratitude for all the blessings he has bestowed upon them. These holy exercises of solemn worship glorify God in his house of prayer. Now, when donations for the service of God are regarded in their true light, as sacrifices well-pleasing unto him—as acts of solemn worship, it becomes the more certain that God has not left his people without law as to the extent of the offerings which he requires.

But we are not under the necessity of reasoning *a priori* in favour of Bible and standing law on this subject. Here, as in every other department of moral and religious duty, the Christian may find the will of God clearly revealed. An approved example is equal in its obligation to a positive precept. And here we have examples in the highest and brightest forms to direct and encourage us in the performance of this duty. The names of Melchizedek, and Abraham, and

Jacob, who acted upon the principle of giving to God a tenth of all that he gave to them, with singular tokens of divine favour, presents the law of the tithe in a commendable aspect, and should secure for it the humble and prayerful consideration of all true Christians.

We are not informed when the law of the tithe was first instituted, but it is spoken of in the life of Abraham as a well-known and a previously existing institution, and it is probable it was one of the original ordinances given to the church after her organization in the garden of Eden, if not to our first parents in innocency. The first distinct mention of this law in the patriarchal age, seems to be intended for its special commendation. "When Abraham returned from the slaughter of the kings, he gave to Melchizedek tithes of all." Gen. xiv. 20. Two of the most eminent and excellent characters in the entire history of the church and of the world, are represented as submitting to its authority, and yielding to its claims; Abraham, the father of the faithful, and the friend of God, and Melchizedek, the king of righteousness, and the priest of the most high God. This law, thus obeyed and exemplified, commends itself to the spiritual children of Abraham, and to those who constitute the royal priesthood of the Christian church.

When Jacob left his father's house on his way to Padan Aram, he acknowledged the obligation of this law, and entered into a solemn vow to observe it in future life. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee." Gen. xxviii. 20—22. And the circumstances in which this vow was entered into, furnish additional testimony in favour of the divine authority and perpetual obligation of that law by which Jacob was governed in making it. He had just been favoured by God with one of the most wonderful and glorious visions which any of the saints ever enjoyed on earth. He had seen a ladder standing upon the earth, and its top reaching to heaven, and the angels of God ascending and descending upon it; and the Lord himself standing above it, and revealing himself as the God of Abraham, and the God of Isaac, and renewing to him his title to the whole land of Canaan. Enjoying these glorious manifestations of divine love and grace Jacob awaked from his sleep, and sensible of the presence of God with him, he solemnly dedicates to God the tenth of all that God will give to him during life. And in after years God appeared again to Jacob, and expressed his special approbation of this vow, and mentions it as a reason of his continued gracious presence and blessing. "I am the God of Bethel, where thou vowedst a vow unto me." Gen. xxxi. 13.

These considerations, we think, evince that this law was not typical or ceremonial, and peculiar to the Mosaic dispensation. It existed before that dispensation was established, and before the ceremonial ritual was given. It was not enacted for the maintenance of the tabernacle or temple service, or the support of the Levitical priesthood, for it was given long before the existence of either tabernacle or tem-

ple, and before any distinct or separate priesthood had been appointed. And when the Aaronic priesthood was appointed by God, and the tabernacle set up in the wilderness, God commanded the children of Israel to give a second tithe for the support of the priests and Levites attending upon the tabernacle. The Israelites were commanded to pay two tithes every year, and on the third year to pay a third tithe to the poor; or, as some think, the second tithe was given every third year to the poor. Lev. xxvii. 30—32; Num. xviii. 20—32; Deut. xiv. 22—29; xii. 17. The Jews could not have paid much less than one-third of their annual income to religious purposes. How very different the amount given for religious purposes under the patriarchal and Christian dispensations from that required under the Mosaic! How small the contributions which the simple law of the tenth requires from the Christian, compared with the numerous and costly gifts and sacrifices demanded from the Jew! Let not things so plainly distinct be confounded. The special law given by God for the support of the priests and Levites under the former dispensation, ceased with that dispensation in the death of Christ. For there being a change of the priesthood, there is of necessity also a change of the law. But the law of the patriarchal age being moral in its nature, remains unaffected by these changes, and continues in all the plenitude of its original obligation.

Besides, it is just and reasonable that God should prescribe the part of goods which his people should dedicate to his service. Such a statute is needed at all times, and under every dispensation; and the true Christian who desires to obey the will of God, will desire to know it. He will earnestly search for some principle, precept, or example, in the word of God, to guide him in making his dedications to the worship of God, so that he may neither be chargeable with robbing God, or harming himself. And this law, like the law of the Sabbath, commends itself to the reason and conscience of every pious man. For it is just and reasonable that God should appoint a certain part of our goods to be given to his service, as well as a certain part of our time. As he has not left the portion of time to be employed in his service to the will of each individual, but appointed one day in seven, and the first day of the week to be a holy sabbath to himself, so he has not left the portion of the income of Christians to be given to him to be determined by their selfish and erring hearts, but appointed one-tenth of it to be dedicated to himself. How small a portion of time would Christians generally give to the worship of God, if no particular time was required by the law of God! How small a portion of their goods do those Christians give to the worship of God, who believe that no particular part is required by the law of God! These two great institutions are moral in their nature, and rest upon the same foundation—the sovereign will of Jehovah, the only Lawgiver, and the moral nature of men. This law we find recognised and observed in the patriarchal dispensation; and passing down through the Mosaic and ceremonial economy, they are approved and enforced in the New Testament by Jesus Christ and the apostle Paul.

When Christ was on earth the Jews carried the law of the tithe to the fullest extent, paying tithes of garden herbs, mint, anise, and



cummin. And while Christ faithfully and sternly denounces the hypocrisy of the priests, and Pharisees, and scribes, and publicly and boldly exposes and condemns their additions to, and perversions of the law of God, and their omissions of the weightier matters of the law, judgment, mercy, and faith, he not only does not censure the observance of the very letter of this law, but approves and enforces it. "These ought ye to have done, and not to leave the other undone." The more important duties of the law, as judgment, mercy, and faith, should be diligently observed; and the payment of tithes, even to the letter of the law, should not be omitted. Here we have a full approval, and divine, authoritative sanction given by Jesus Christ to the law of the tithe.

In the seventh chapter of Hebrews the apostle Paul proves the superiority of the priesthood of Christ above the Levitical priesthood, from the fact that Abraham paid tithes to Melchizedek, and Christ was made a priest, not after the order of Aaron, but after the order of Melchizedek. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him." Heb. vii. 4—19.

Without waiting to dwell upon, or even to mention the several important doctrines taught in this interesting and instructive passage, it is evident that the Levitical priesthood is contrasted with the priesthood of Christ, typified by that of Melchizedek, and the tithes paid by the Israelites to the Levitical priesthood, with the tithes paid by Abraham to the priesthood of Melchizedek. The former priesthood was typical and temporary, and has long since been abrogated by the death of Christ, and the tithes required for its maintenance are no longer to be paid; but the priesthood of the latter is permanent, unchangeable, and everlasting, and the tithes due to it are of moral and perpetual obligation. "And here men that die receive tithes, but there he receiveth them, of whom it is witnessed that he liveth." The priests, after the order of Aaron, were not suffered to continue by reason of death, and that priesthood has long since passed away, and the tithes required by it are not obligatory; but let no one infer from this that the law of the tithe has been annulled, for there still exists in the church of God a living, unchangeable, and everlasting priesthood in the person of Jesus Christ, to which tithes are still due. For there being a change of the priesthood, there is of necessity a change of the law. The Levitical priesthood having ceased, there is of necessity an abrogation of the law, requiring its maintenance. But the priesthood of Melchizedek not being changed, but still existing in the person of Jesus Christ, there is of necessity not a change of the law.

The same priesthood, though not the person, to which Abraham paid tithes, still remains in the present dispensation, and consequently the law by which Abraham was governed, is still obligatory. The change of priest does not annul the claims of the priesthood. The Lord Jesus Christ, the great High Priest of the church in all ages and dispensations, received tithes in the person of Melchizedek from Abraham. Abraham paid tithes to Melchizedek, not as an individual, but as the priest of the most high God. That priesthood, to which this act of obedience was rendered by the father of the faithful, is unchangeable in its nature, and everlasting in its duration; and, consequently, should receive the same service from all the children of Abraham in all generations. Hence it remains an unalterable and everlasting truth that He RECEIVETH tithes, of whom it is witnessed that HE LIVETH. The payment of tithes is a moral and permanent duty in the Christian church. This is the law and testimony of the church of God, that He that liveth receiveth tithes. The living and everlasting priesthood of Jesus Christ, which is the ground of all acceptable worship and obedience rendered unto God, and of all the blessings he bestows upon his people, is entitled to the homage and offerings of redeemed men.

Thus in the New Testament, as well as in the Old, Christians are clearly and impressively taught that it is their duty to give unto God the tenth of all he gives unto them.

Let it not be thought, however, that we would rigidly confine the liberality of Christians to the tenth of their income. As under the former dispensation, the Israelites, in addition to the different tithes which they gave in support of religion, were allowed to give free-will offerings upon various occasions, so under the present and better dispensation, the enlarged liberality which the gospel inspires and inculcates is not limited by special law, but may be exercised freely in many ways, each one giving cheerfully as he purposeth in his heart. The gospel does not abridge the superior blessings of Christians in giving, but shows and furnishes the largest scope for the free and unrestrained exercises of the grateful and generous heart. "Freely ye have received, freely give."

There is not so much difficulty, generally, in persuading those who are comparatively poor to obey the law of God on this subject. The trouble is with the rich. The man having one hundred dollars will more readily give ten to the cause of God, than the man with one thousand will give one hundred. The latter feels quite confident that he is a liberal man, and is doing his whole duty, if he give twenty or twenty-five. To give one hundred dollars out of his one thousand dollar income, is an idea which he cannot comprehend. Men usually become unthankful and illiberal as God prospers them. The contributions of the rich, for religious purposes, are a mere pittance of what they are able to give. This is as sad and lamentable a proof of the depravity of our nature as it is a characteristic mark of the present age. Hence rich professors will set themselves determinedly against the law of the tithe. For, under the operation of this law, many of them would be regarded as chargeable with the heinous sin of robbing God, and lose their place in the church; while those who are true Chris-

tians would be awakened to a sense of their obligations, and submit to its requirements, and by their improved spiritual character and liberality they would become blessings to the church of God.

The encouragement which God has given to the performance of this duty, is worthy of special remark. Abraham, the father of the faithful, was blessed by God in the very act of giving to God the tenth of all. "And he (Melchizedek) blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. . . . He gave him tithes of all." Gen. xiv. 19, 20. The connexion between Abraham's performing this duty and receiving the blessing, is instructive and encouraging. His conduct, in this instance, is here set forth as an example to all his spiritual children in succeeding generations as worthy of their imitation, and as the divinely-appointed way of securing the richest blessings of heaven and earth. In giving to God the tenth of all, Abraham received all spiritual and temporal blessings. He enjoyed the approbation, and received the blessings of the most high God, the possessor of heaven and earth. Where, in all the word of God, have we a richer reward, or greater encouragement to perform any duty? What higher praise can the Christian desire than the favour and blessing of the most high God, the possessor of heaven and earth?

Knowing the enmity of the carnal mind to his law, and the penuriousness and backwardness in the hearts of his own people to the performance of this duty, God condescends to plead and reason the matter with them, as he does not with reference to any other duty, and to give the largest promises of blessings contained in the Bible to those who obey this law. Disregard of the law of the tithe was the great sin of the Jews in the time of Malachi, the prophet. So long had they neglected their duty that they seem to have become insensible to their obligations, and to the charge that they had robbed God. They plead not guilty, and boldly and defiantly demand, "Wherein have we robbed thee?" God tells them, in tithes and offerings. And on account of this sin, they were cursed with a curse in all their interests and employments. This was the cause of all the calamities and evils that had befallen their church and nation. And now, what is the remedy for these blighting and desolating judgments of Heaven, under which they had been wasted? What is their duty? "Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, that he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts." Mal. iii. 9—12.

Divesting this passage of all that is peculiar to the Mosaic economy, it ought not to be questioned that there still remains a great moral principle, or law, which pervades and characterizes the dispensations of God's providence in every age. And we wait here only to direct attention to the importance of this law in the administration of Divine Providence, as manifested in the condition of those who disregard, and

those who submit to its requirements. How numerous and terrible the judgments inflicted upon the former!—and how numberless and abundant the blessings bestowed upon the latter! And how wonderful the condescension of God in dealing with his perverse and disobedient people in this matter! “Prove me now herewith.” Put me upon trial. Test my faithfulness. Pay your tithes as an experiment upon the truth of my promise, and see if you will not be abundantly rewarded. If my word be not sufficient security, let your tithes be paid as a pledge of the promised blessing. If you cannot exercise faith, employ sense. And upon this lower ground of obedience, says God, I will open you the windows of heaven, and pour you out blessings until there be not room enough to receive them. The greatness of the divine condescension is only equalled by the richness and abundance of the blessings promised.

We only wait to remark, further, that the observation and experience of those who have obeyed this law, and, like Jacob, have faithfully given to God a tenth of all that he has given to them, establishes the truth maintained in this paper, and affords strong encouragement to all other Christians to engage at once in the performance of this important duty. We appeal now to facts, known and attested by the most enlightened and pious Christians of the present and former ages. We might present the testimony of a host of witnesses, who, with wonderful harmony, declare that in keeping this law there is a great reward. The united testimony of those who have faithfully acted upon this principle, is, that since they began to perform this duty, they have observed a marked change in the providence of God to them. They have been less afflicted, and they have been more successful and prosperous in all their interests and employments. And there are not a few who date the beginning of their temporal prosperity to the time when they began to render unto God his due. And in addition to this, they experience also a larger measure of spiritual enjoyment. Ministering to others, according to the will of God, in carnal things, they are made partakers of their spiritual things. Watering others, they are themselves more abundantly watered. Honouring the Lord with their substance, and with the first-fruits of their increase, their barns are filled with plenty. Giving to others, it is given to them, good measure, pressed down, and shaken together, and running over. For with the same measure that they mete, it is measured to them again.

Here we rest this argument. A law, moral in its nature, clearly and repeatedly given by God, and necessary to instruct and guide every professed Christian in his duty to God, observed in the patriarchal age by the most eminent and honourable names and titles that have ever been given to man, or adorned the church of God with the most signal manifestations of the divine favour and blessing,—sanctioned by Jesus Christ, when on earth, in its fullest extent,—illustrated and enforced by the apostle Paul as connected with, and deriving authority from the unchangeable and everlasting priesthood of the exalted Mediator—and a law, to the observance of which the largest promises in the word of God are annexed, and which has been found in the actual experience of those who have obeyed it highly

conducive to their temporal and spiritual prosperity. Having proved God herewith, they have realized that he is faithful that hath promised. Such a law needs not to be further insisted upon, to recommend it to the intelligent and godly.

When will Christians generally awake to a proper sense of the obligations of the law of God upon them? How defective and humiliating the views of the great body of professed Christians on this important subject! What an entire change must take place when the law of God is felt and acknowledged in all its supreme authority, and paramount obligations! This change will be among the first evidences of the genuine revival of religion and times of refreshing from the presence of the Lord. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. "Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him." Ps. lxxvii. 6, 7. RENWICK.

PROCEEDINGS AND DEBATES IN THE SCOTTISH REFORMED PRESBYTERIAN SYNOD.

(Concluded from page 117.)

Mr. JOHN MARTIN, (Elder,) Penpont:—I rise for the purpose of seconding the motion of Mr. Anderson; and, in doing so, I will bring before you a few things which may assist us in future in maintaining our distinctive principles. While I do so I intend to make my remarks pretty general, and to allude to the whole question of voting, and the taking of the oath of allegiance. Moderator, it is evident that this evil of voting, and taking the oath of allegiance, *is not now an uncommon one amongst us.* It seems to have grown so common as almost to be popular. The church seems to a fearful extent leavened with it, and if it is allowed to grow as it has been doing, *the church will soon be swallowed up in it.* It is quite evident we have ourselves to blame for this, and that we have been sowing the seed which has yielded abundantly the fruit of Testimony-breakers amongst the church's members. We have done so in various ways. One is, there has been a very foolish sympathy expressed more than once in the courts of the church with Testimony-breakers—with those who cannot see just as we do in this matter of voting, and taking the oath of allegiance. Moderator, surely those who cannot approve of, and adopt our Testimony, have no right to be admitted into the membership of the church; if they have, then our Testimony has fallen from our hands to the ground, and we no longer hold it; and if any cannot see as we do in this matter of voting and taking the oath of allegiance, then they cannot approve of and adopt our Testimony; and I hold that, instead of it being a charitable act to forbear with such persons, and give them church privileges, that we are doing very wrong to them; in fact, we are just tempting them to perjure themselves. This is strong language, but it is the truth. No person is compelled to join our church. It is their own free, spontaneous act to do so, and I cannot conceive what motive those have who join and declare adherence to the Testimony, and exhibit no other sentiment for years, but that they approve of the

Testimony and position of the church as a whole; still, after so many years, they tell us that they did not speak out their minds then; but now they say, had not the position of the church towards the civil government changed, they could not have taken the solemn vows they did. I do not wish to speak too strongly, or injure the feelings of any one, but I must say such a course of action seems very strange indeed. They must not have been aware that our church holds exactly the same position of dissent from the civil government in not voting for members of Parliament and taking the oath of allegiance, as ever she did; or, they must take it for granted, that because some of her members violated her Testimony, that she has renounced her position of dissent from the civil government. But this was not fair or honest grounds to judge her upon. Those who have acted in this way, I do not hesitate to say, have done wrong to themselves, and great injury to the church. The effect of the connexion of such men with the church is, that disaffectedness to the principles of the church *is widely spread amongst her members*; and now members and office-bearers are to be found who think no sin or shame to trample her principles in the dust at the polling booth, or break their solemn vows to the church and her great Head over the flag-staff of some candidate, for a seat in Parliament. Moderator, an effort was made in the Synod last year to cut and shape, and put together a cloak out of the Testimony, to cover such members as made use of the elective franchise, in disputing the identity of the man who votes with the man he sends to Parliament to represent him. I think it is a matter of deep regret that ever such an argument was brought forward in this Court. It will do much mischief, but no good. If those in our church who vote have no other refuge but this, I am sure they must find it a very scanty one. Common sense tells us there is no such distinction between those who vote, and the man commissioned by their votes to represent them. Moderator, if you were to give me a signed commission to act as your factor, and at parochial or any other meetings—at which by your property you are entitled to be represented—to sit and vote in these meetings as your representative, it would not be on my own personal right I would be allowed to do so, but because you, who had a right and interest to be represented there, commissioned me as your representative. Who would doubt but there was the closest identity between you and me in that case? Well, all the difference between this case and that of the member of Parliament is, I am employed by you only, and only represent you, whereas the member of Parliament may be employed by five hundred, who unitedly employ him as their representative; but his being the representative of a united company by no means takes away, or in any way lessens his identity with the company, or any individual of that company he represents. If I was one of a company who employed a man to do a sinful action, and placed him in the only place and position in which he would have an opportunity of committing the sinful action, surely I would be equally guilty with the man who committed the deed. When we condescend to make use of such arguments, we are undermining ourselves, our Church and Testimony, by seeking to frame excuses for admitting into, and retaining in the membership of the church, those who break and set at naught her Testi-

mony; and by attempting to justify such a course of action, which is quite unjustifiable; it would be esteemed intolerable in any society, religious or civil. Moderator, *a sentiment was expressed by more than one minister in the Synod last year, which I regard as very unsound and injurious to the church. Several said they hold it to be inconsistent in members of our church to vote, but could not go the length of excluding from the membership of the church the man who cannot see as they did in this matter of voting, and persisted in doing it. This is in effect saying, they are ready to retain in the church's communion inconsistent members—members who respect not their own solemn vows—rather than cast them out.* If this course of action is to be pursued, it is impossible to maintain either doctrine, principle, or discipline; and we will, as a church, be giving up all we hold, and be anything or every thing that those who join the church wish us to be. Just see where such a course of action would lead to. One might come forward and say he holds it to be inconsistent for members of our church to hold the Arminian doctrine, but still he cannot go the length of excluding from the membership of the church the man who cannot see as he does in this matter of doctrine, and who persists in holding this doctrine. Another might say the very same thing in regard to anything we hold in doctrine, principle, or discipline, and the result would be, we would hold nothing—that we might hold church communion with every one. We would soon be in resemblance to the civil government, which goes under the name and profession of a Protestant government, but which, by following a similar course, is this day a mixture of almost every thing—that will ever remain in direct opposition to a purely Protestant and Christian constitution. One may say I am taking an extreme view of the matter, but it is not so. If once we open the door and admit defection, though it be only a perceptible portion of it; and though we shut the door as soon as it is taken in, with the determination to keep all other defections out, the doors will not be long shut, for we have then taken an enemy within our gates, and given him access to the keys, and he will not keep his tribe long on the outside. One by one will be admitted, until strong enough to disclose their purpose and raise the bloody sword over our heads, and command us to cast the noble standards of our church and the Holy Word of God into the fire, and follow them—which has been done before. The defection we take within will soon make way for the entrance of that we wish to keep out. Make but a little hole in our Testimony to satisfy the spirit of worldly conformity, and, very soon, leaf after leaf, chapter after chapter, will be torn from it, until only the empty boards are left in our possession. Moderator, it is only two years since the Synod adopted resolutions on the principle we hold regarding voting, to the effect, that the Testimony is not in any case to be accommodated to a contrary practice, but the practice is to be brought into agreement with the Testimony. There is nothing in these resolutions that, in fairness of judgment, can be understood to reduce the Testimony, or to indicate the desire of a relaxation of the exercise of discipline towards those who vote. Their whole sense—particularly when the three are taken in connexion, and as a whole, which they should be—is in opposition to such interpretation;

but it seems some have taken an unfair advantage of the unexplicitness of the third resolution. We have been told by a minister of the church that "*his favour for it is, that it gives more elbow-room,*" which phrase I understand to mean, that it gives more liberty and freedom to Sessions than the Testimony, or any former enactments of the Synod, to deal with this matter of voting as they choose. Several expressed themselves pleased with the terms of the third resolution, and declared readiness to carry it into practice, but still should not go the length of excluding from the membership of the church the man who persisted in voting. Now, if they gave the resolution a fair and honest interpretation, they are bound by it to go the whole length of excluding such a man. Moderator, there seems to be a great thirst in some minds for popularity, even to the sacrifice of principle—and an idea that if we strictly maintain the Testimony in our practice, that we will impair the church, and disturb the minds of her members. An expression to this effect was uttered by a minister of the church in the Synod last year. It is certain that if we hold the Testimony only in profession, and ignore it in practice, that we are deatroying the church; it may be slowly, but surely. Consistent men cannot join her, and consistent members—members who respect their solemn vows, are forced out of her. No society, when the rules upon which it is established are broken and set at naught by its members, can prosper. Its prosperity and usefulness have ceased, and it is fast hastening to be among the things that have been, but are no more. By maintaining the Testimony with a consistent practice, we will be repairing the church—purifying her within, and repairing her fortress walls round about her—as we should do. Unless we do so we are not faithful in Zion. We with our own hands, do what her avowed enemies have, but in vain, again and again sought to do—lay her walls, (those noble walls, built by prayer and faith, the shedding of blood, and loss of life,) level with immoral and anti-christian constitutions, and render defenceless, and lay open to the ravager that sacred plant which Christ first purchased by his own blood, and planted upon earth, and what he made our forefathers honoured instruments in rearing and keeping. Ah! how loved they this plant when the wild beasts, reared and nursed by Popery and Prelacy, and sent forth from their dens, had cropped away most all its branches, and little but the root was found. They watered its roots with their blood: so faithful were they to Christ and succeeding generations, that they died cruel and horrid deaths rather than the church should die; yes, when she was sorely scorched by the infernal fires kindled at St. Andrew's and elsewhere, they watered her roots with their purple blood of life, and diffused such a lasting moisture about her, which many years of the hottest persecution could not dry up. And is Popery become so harmless and so innocent, that we are now ready to fraternize with it on a seat in the Commons? Bad things grow to their own side, and so I believe Popery is growing worse, and not less to be dreaded. Is Prelacy become so generous, so just, and as much agreeable to the church of Christ, that we are now willing to swear to uphold it for ever? Moderator, it is evident our church is in a divided and disordered condition. There are, unquestionably, two parties in her communion—one is maintaining her



Testimony in profession and practice. This party may be small, but I have confidence they are a faithful company, and that now they will gather round the standards of truth, and, by the grace, in the strength, and under the guidance of the church's glorious Head, bear a faithful testimony for truth, and against error. The other party, is composed of those who violate the Testimony, of those who vow, but pay not their vows.

Dr. SYMINGTON:—Moderator, are we to sit and hear such language?

The MODERATOR:—I have allowed this to go on because I was rebuked for checking irrelevant matter before. I hold that all that was said about the voter's identity, and his exercise of the franchise, is a thousand miles from the subject before us.

Mr. KAY:—I think the commissioners threw out no aspersions.

Mr. GUY:—Is he to be allowed to go on?

Dr. SYMINGTON, (vehemently):—If Mr. Martin has a charge against this Court, let him make it regularly; but it is wrong for a man to make a cowardly attack upon the fidelity of this Court, instead of coming before us openly, and giving us an opportunity of repelling it. If he comes here and hurls accusations at us, are we entitled to stand it?

The MODERATOR, (addressing Mr. Martin:)—You are not to bring accusations here in that way. You must go and bring them up in a libel, in a regular way through the Courts.

Mr. CARMICHAEL, Penpont:—Mr. Martin does not attack any member of Court. ("Oh, oh.")

Mr. NEILSON:—He has done it.

Dr. SYMINGTON:—Moreover, he has not been speaking to the question.

Mr. KAY:—I understand he rose to second Mr. Anderson's motion; but it so happens that he has never yet once referred to the resolution which Mr. Anderson proposed.

Mr. M'VEEKEN, Lesmahagow:—He may take what course he pleases in making his remarks; but he should be emphatically prevented from throwing aspersions upon parties and upon members of this Court.

Mr. ANDERSON:—Will you allow me to say, that I did not know that any person was to second my motion when I proposed it, and that I knew nothing about the address that we were to be favoured with: at the same time, I think Mr. Martin will see the propriety of avoiding that line of statement of bringing charges against any one. It is right, at the same time, to say, that I think the indignation hurled was against the persons who go to the polling booth, and not against this Court, or any member of it. I think, however, that it would be better for him not to bring any charges forward in that way.

The MODERATOR:—I think the charges involved immorality against individuals.

Mr. MARTIN, (Elder):—For these reasons I have stated, I think, that the decision of the Great Hamilton Street Session was as unscriptural as it was unprecedented in the church, to admit a man to the communion, and yet to hold that he is under discipline.

Mr. KAY:—I do not intend to make a speech in reply; but I think that it would not be difficult to answer every word that Mr. Martin has advanced; and it would be easy to reply to what Mr. Anderson

has said. But it is not my impression that we should turn the Synod into a debating club. I do not wish to check the free expression of opinion, but I think that quite enough has been said to enable us to come to an opinion upon the motion and amendment.

The MODERATOR:—If there is to be any further discussion of this case, I hope we shall have no more about the elective franchise; for I hold that we have as little to do with it in this case as in discussing a breach of the seventh commandment.

Mr. RODDICK, (Elder):—I think that the only point in which the complainants were wrong, was in interfering when the Session was doing what it could to come to a decision in the matter.

Mr. M'DERMID:—I rise merely to say, for the purpose of removing any false impression, that this question is to be decided upon principles that are not embraced in the elective franchise at all. Even were I to adopt the motion of Mr. Anderson, I could do so with that view. I think Mr. Anderson is of that opinion?

Mr. ANDERSON:—I distinctly said so in my speech.

Mr. M'DERMID:—Whatever may be the deliverance arrived at, I am of opinion that now, or at some future time, there are a considerable number of questions all belonging to this general subject, that must be looked at; and I am of opinion, that it would be made very near to demonstration that the elective franchise does not identify the elector with the representative in any way.

The MODERATOR:—I do submit that, in speaking of the elective franchise, you are out of order.

Mr. ANDERSON:—I think that Mr. M'Dermid should avoid entering on irrelevant matter. I would like to have a kind and friendly discussion on these matters, as I think it would be for the good of the church.

The MODERATOR:—I think you ought all to keep to the question before us.

Dr. GRAHAM:—I think that Mr. M'Dermid is right. I think that Mr. Anderson argued the identity of the voter with his representative.

Mr. ANDERSON:—Oh no! but I am able to do so.

Mr. CARMICHAEL, Penpont:—Moderator, It would betray bad taste on my part, were I to offer any lengthened observations on this case. But still I must say, that the proposition of Mr. Anderson meets the requirements of the case. No man who holds the principles of our church can say that he who incorporates himself with the British constitution should enjoy our privileges. That is my solemn conviction; and it is exceedingly important that this Synod should speak out fully in this matter.

Both the motion and the amendment were read by Mr. Kay, after which the vote was taken, when 20 voted for Mr. M'Dermid's motion, 15 for Mr. Anderson's amendment, and 13 declined to vote.

The Synod then adjourned.

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“WITNESSING OF GOD’S SPIRIT.”

There is a “witnessing of God’s Spirit,” mentioned as “bearing witness with our spirit, that we are the children of God.” This operation of the Spirit is best understood, if we produce any syllogism

by which our spirit doth witness our sonship; as, for example, whosoever loveth the brethren is passed from death to life, and consequently is in Christ: but I love the brethren; therefore, I am passed from death to life. Here there is a threefold operation of the Spirit, or three operations rather: The first is a beam of divine light upon the first proposition, convincing of the divine authority of it, as the word of God. The Spirit of the Lord must witness the divinity of the Scriptures, and that it is the infallible word of God, far beyond all other arguments that can be used for it. The second operation is a glorious beam of light from the Spirit, shining upon the second proposition, and so upon his own graces in the soul, discovering them to be true graces, and such as the Scripture calls so. Thus we are said to "know by his Spirit the things that are freely given unto us of God." The third operation is connected with the third proposition of the argument, or the conclusion, and this I conceive to be nothing else but an influence upon faith, strengthening it to draw a conclusion of full assurance upon the foresaid premises.

Now, with submission to others, who have greater light in the Scripture, and more experience of these precious communications, I do conceive the witness of the Spirit, or witnessing of it, which is mentioned, "The Spirit itself beareth witness with our spirit that we are the children of God," is not that first operation upon the first proposition; for that operation is that testimony of the Spirit by which he bears witness to the divinity of the whole Scriptures, and asserts the divine authority of it unto the souls of gracious men; and such an operation may be upon a truth of Scripture, which does not relate to a man's sonship or interest in Christ at all. The Spirit may so shine upon any truth, relating to duty, or any other fundamental truth, impressing the divinity of it upon and unto the soul, and speak nothing relating to a man's interest in Christ. Neither is the third operation of the Spirit, by which he makes faith boldly draw the conclusion, this witnessing of the Spirit; for that operation is nothing else but an influence upon faith, bringing it out to full assurance: but that upon which this full assurance is drawn or put out is somewhat confirmed and witnessed already; therefore I conceive the second operation of the Spirit upon the second proposition, and so upon the graces in the man, is that witness of God's Spirit, that beam of divine light shining upon those graces by which they are made very conspicuous to the understanding. That is the witness, the shining so on them is his witnessing: for only here, in this proposition, and in this operation, doth the Spirit of God prove a co-witness with our spirit: for the main thing wherein the witness of our spirit lies, is in the second proposition; and so the Spirit of God witnessing with our spirits, is also in that same proposition.—*Guthrie.*

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#### FULNESS OF CHRIST.

This is the beloved of our souls! holy, harmless, undefiled; full of grace and truth; full to a sufficiency for every end of grace; full for practice, to be an example to men and angels as to obedience; full to a certainty of uninterrupted communion with God; full to a readiness of giving supply to others; full to suit him to all the occasions and

necessities of the souls of men; full to a glory not unbecoming a subsistence in the person of the Son of God; full to a perfect victory in trials, over all temptations; full to an exact correspondency to the whole law, every righteous and holy law of God; full to the utmost capacity of a limited, created, finite nature; full to the greatest beauty and glory of a living temple of God; full to the full pleasure and delight of the soul of his Father; full to an everlasting monument of the glory of God, in giving such inconceivable excellencies to the Son of man.—*Owen*.

#### WILL CHEAP WINE DIMINISH DRUNKENNESS?

We find a letter in the *Tribune*, of November 1st, from E. C. Delavan—a veteran in the Temperance cause—that seems quite conclusive on this question. It is worthy of attention, also, in reference to the use of wine as a beverage, which is still practised by some church members, and may tend to enforce the apostolic utterance, which is practically despised by so many:—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 21. After a brief preface, Mr. D. says:

"You will perceive by the English press that the Chancellor of the Exchequer is making an effort to introduce weak, cheap wine into England, at a low duty, and then fill the land with additional licensed places to sell it, and this as a temperance measure. The total abstainers, as well as many others, are up in arms to prevent this, and they are bringing up their arguments and statistics to prove that, in their opinion, in place of being a 'temperance measure,' it will increase intemperance to a frightful extent.

"The same idea prevails in England, as in many minds in the United States, that by the introduction of cheap and weak wines intemperance would by degrees die out. Nothing, in my opinion, can be more delusive. Let the love of weak wine be established, then it will not satisfy; stronger will soon take the place of the weak, and then ardent spirits will follow, as a matter of course.

"On thorough examination, facts and arguments have established the truth that, all use of alcohol as a beverage, whether in large or small quantities, is opposed to health and life:—the question is only one of degree.

"Cardinal Wiseman, in writing on the subject, remarks:—'Though, compared with other nations, the Italians cannot be considered as unsober, and the lightness of their ordinary wines does not so easily produce lightness of head as heavier potations, they are fond of the *osteria* and the *bettola*, in which they sit and sip for hours, encouraged by the very sobriety of their drinks. There, time is lost, and evil conversation exchanged; there, stupid discussions are raised, whence spring noisy brawls, the jar of which kindles fierce passions, and sometimes deadly hate. Occasionally even worse ensues. From the tongue sharpened as a sword, the inward fury flies to the sharper steel lurking in the vest or the legging; and the body pierced by a fatal wound, stretched on the threshold of the hostelry, proves the deadly violence to which a quarrel over cups may lead.'

"This statement of the Cardinal coincides with my examinations, and the experience of thirty years. Science and the Bible fully sustain the same great doctrine.

"The Rev. Sydney Smith declared:—'If you wish to keep your mind or body healthy, abstain from all fermented liquors.'

"Sir Henry Holland (his son-in-law) says:—'All men should, for health's sake, make at least one fair trial of abandoning the use of wine and all intoxicating drinks.'

"Lord Acton, while Supreme Judge of Rome, (afterward Cardinal,) stated in a letter addressed to me on the subject:—'I beg leave to state my opinion upon the proportion of crimes which in this country may be traced, for their origin, either to the immoderate use of wine, or to the too great frequenting of public houses. I think I may fairly record one-third under this head.'

"Lord Bacon wrote:—'Of all things known to mortals, wine is the most power-

ful and effectual for exciting and inflaming the passions of mankind, being common fuel to them all.'

"Milton asks:—'What more foul and common sin among us than drunkenness? and who can be ignorant that, if the importation of wine, and the use of all strong drink, were *forbidden*, it would rid the possibility of committing that odious vice, and men might afterward live happily and healthfully, without the use of these intoxicating drinks?'"

Mr. D., referring to Fenelon, Archbishop of Cambray, author of *Telemachus*, proceeds thus:

"And, as to wine, what was his sentiment, founded on all he saw around him? There are two passages which answer to this inquiry. Adoam had described the happy state of the people of Bœatica; and, in answer to the question of *Telemachus*, whether they drank wine, Adoam answered:—'They care so little for drinking it, that they never wish to make it. Not because they are without grapes, for no soil produces more delicious ones, but they are satisfied with eating the grape, as they do other fruits, and they dread wine as the corrupter of mankind. It is a species of poison, they say, which causes madness. It does not make man die, but it degrades him into a brute. Men may preserve their health and vigour without wine: with wine they run the risk of ruining their health and losing their morals.'

"Quite as remarkable is the advice given by Mentor to Idomeneus:—'I believe, too, that you ought to take care never to allow wine to become too common in your kingdom; if too many vines are planted, they must be rooted up. Wine is the source of the greatest evils among communities. It causes diseases, quarrels, seditions, idleness, aversion to labour, and family disorder. Let wine, then, be preserved as a kind of restorative, or as a very rare liquor, not to be used except for sacrifices, or for extraordinary festivities; but do not hope to cause the observance of so important a rule, if you do not yourself set the example.'"

Mr. D. refers to an interview he had many years since with Louis Philippe and the Duke of Orleans; and quoting in part from a letter of Dr. Burns, of London, to the Chancellor of the Exchequer, says:

"How matters stand in France, more facts will show; and the authorities cited shall be the late king of the French, Louis Philippe, and his much-loved son, the Duke of Orleans. I was anxious on the 19th inst., to place before you the printed statement relating to this circumstance, but it will be enough now to explain that, in the November of 1838, Mr. E. C. Delavan, a gentleman of New York State, visited France, and obtained an interview with the King, who, says Mr. Delevan, 'stated expressly that the drunkenness of France was occasioned by wine; that in one district of his Empire there was much intemperance on gin, but he considered wine the great evil.' I took the liberty of asking him to say that his opinion was that wine occasioned most of the evils of intoxication in France, and was answered in the same words:—'The drunkenness of France is on wine.'

"I stated to the King that I had been outside of the barriers, where the common people resort to drink wine, because there it is free of duty. 'Oh,' said he, 'there you will see drunkenness,' and truly I had seen it there, in all its horrors and debasing effect, and chiefly on wine. I told him my guide said that he thought one-eighth of the adult male population of Paris were drunkards. His Majesty thought this too great a proportion. The Duke of Orleans, in a conversation with the same gentleman, remarked, as the King had done, that he had no doubt that all intoxicating drinks were injurious as a beverage to men in health, and that the intemperance of France was on wine.

"He also stated that in those districts where most wine was made, there, also, was the greatest wretchedness and the most frequent appeals to Government for aid; and, also, that so large a proportion of the soil was now cultivated for wine, that the raising of stock and grain was diminished to an alarming extent, and that he looked to the diminution in the use of wine in other countries as a source of hope to France, that failing of a market for her wines, the fields of France might be cultivated to greater advantage, to produce more abundant food and clothing for the people. I will add to the above statement that the Duke of Orleans told me that the drinking of a single bottle of wine a day, by the soldier, it being weak, would do but little injury; but the use of this bottle stimulated the appetite, and the pay went to purchase more, the use of which caused the breach of rules and disorders of all kinds—then followed court-martials and punishments."

We wish our readers to give their serious attention to what follows. Especially do we desire those members of the church who use the "mockery" themselves, and, heedless of God's denunciations of such, (Hab. ii. 16,) can present the bottle to their friends. The extract is long, but could not be abridged, and will well repay a careful perusal:

"Some articles in 'Household Words,' in 1854, on the workmen of France, described the lamentable influence of the wine shops; and in 1855 *The Times'* Paris correspondent stated that, on the 30th of October the Prefect of the Department of the Sarthe had issued a circular to all the mayors of his department, in which he declared 'the resorting to wine-houses is deplorable in every respect, for there the Government is vilified, the health impaired, and the resources of the family foolishly squandered, to the detriment of morality and religion.'

"In the words of De Quincy, 'Preparations of intoxicating liquor, even when harmless in their earlier stages, are fitted to be stepping-stones for making the transition to higher stages that are not harmless.'

"Smollett, the historian and novelist, found, about a hundred years since, in the course of his travels, 'that all wine districts are poor, and the French peasantry were always more healthy when there was a scarcity of wine.'

"The Count de Montalembert (and he, a Frenchman, ought to know) said in his place in the French National Assembly, in 1850, 'Where there is a wine-shop there are the elements of disease, and the frightful source of all that is at enmity with the interests of the workmen.'

"Horatio Greenough, the eminent American sculptor, in a letter to me from Florence in 1838, said:—'Many of the more thinking and prudent Italians abstain from the use of wine; several of the most eminent of the medical men are notoriously opposed to its use, and declare it a poison. When I assure you that one-fifth, and sometimes one-fourth, of the earnings of the labourers are expended in wine, you may form some idea as to its probable influence on their health and thrift.'

"He also said that the dealers in the weak wines did not hesitate to adulterate them, in order to add a trifle to their gains.

"J. Fenimore Cooper, the American novelist, said:—'I came to Europe under the impression that there was more drunkenness among us than in any other country, England, perhaps, excepted. *A residence of six months in Paris changed my views entirely.*'

"'Light wines,' says Sir Edward Bulwer Lytton, 'nothing so treacherous! They inflame the brain like fire, while melting on the palate like ice. All inhabitants of light-wine countries are quarrelsome.'

"In a former communication, I described Piquette, or the ordinary wine (so called) of the country, as being a mere 'decoction' leeches from grape stalks, skins, &c., after being drenched with water, and after all the wine had been trodden out by the feet!

"In answer to an inquiry with regard to the average value of Piquette, &c., Messrs. Barton, Guertier & Co., wrote me from Bourdeaux, 27th April, 1860:

"'The wine-vats of Medoc produce on an average 40 hhds. of wine; each 63 American gallons, or 48 English Imperial gallons.

"'The average value of Piquette in Medoc, and about Bourdeaux, has varied, like the wine, 150 per cent. within the last five or six years.

"'The Imperial gallon, without the cask, in 1853, was 31 centimes, (about 6 sous;) in 1860, 37 centimes, (about 8 sous.) Piquette pure, however, is hardly to be met with, and is replaced by mixtures of cider, rum, and water, and all sorts of artificial beverages.'

"It appears from this that even the mild wines are used up by fabrications, and mixed with all sorts of artificial substances, and then palmed off upon the public and the nations of the world as pure, healthful wines. The statement agrees with that of the sculptor Greenough.

"The French drink wine as we in America drink tea and coffee. No wonder that the great physician, Broussais, found the stomachs of most of the adults he dissected in a state of disease, and that he came to the conclusion at last, that that disease was occasioned by the use of heating liquors. No wonder, too, that Dr. Sewall, of Washington, in his dissections, found the stomachs of even regular moderate drinkers of intoxicating liquor in a state of inflammation, and so recorded them in his admirable drawings of their stomachs. How could it be otherwise? Alcohol is as sure to make an impression on the stomach as on the face.

"In walking the streets of Paris for weeks past, I have been much struck with the difference in appearance of the middle-aged and more advanced among the higher classes here and in Italy. There, the use of strong drink of any kind is limited, and it is rare to meet a face, among the class specified, indicating intemperance; here, such faces meet you at every turn—faces not bearing the hue of health, but that hue which indicates the ravages of the poison, alcohol.

"I have no doubt the surface of the stomach of the regular moderate drinker of alcohol is always in a state of disease, and diseased in proportion to the alcohol used.

"The diminished production of pure wine on the Continent, and consequent increase of price, and the fear of being poisoned by fabrications, may have had some influence, not only in checking consumption, but in lessening crime and poverty to the like extent.

"Then, again, the recent great extension of the barriers here has brought all the drinking of the inhabitants within them; before this extension, the labouring classes of Paris were in the habit of resorting to wine-shops outside the barriers, where they could drink free of duty. Now, these same drinking-places are brought within, and, when resorted to for intemperance, the city tax on the liquor is added to the price.

"Having a letter of introduction to one of the most extensive vendors of pure wine here, I presented myself; and, although I was obliged to converse through an interpreter, he gave me much valuable information.

"He stated very frankly that wine was not a necessary article; but that, like Adam and Eve, we were all prone to do that which was forbidden. He told me that the wine introduced into Paris was not Piquette, but heady wine; that the fabrications took place in the city, and that he believed full one-half the liquor drank as wine in Paris was fabricated.

"I have learned from another source that pretty much all the common wine sold in the shops is manufactured in the city, and is of the most injurious quality, from the materials used in the manufacture, aside from its contained alcohol.

"Families purchasing directly from makers of known integrity are alone partially safe from drugged wine; and even they should be watchful as to the channel through which they receive it. The honest dealers find it difficult to carry on their trade in competition with the fabricators.

"The wine merchant above referred to, stated that, being ill, his physician recommended him to take his own Burgundy as medicine. In place of taking his advice, he drank nothing but water for six weeks, and recovered. The physician was well pleased with the recovery of his patient, and that his remedy had been so effectual; but when told that water had been substituted for wine, he looked blank enough. Still, no temperance movement opposes the cautious use of pure intoxicating drink as a medicine; but, when used as a medicine, it should be abandoned like other medicines the moment it has effected the object for which it was used. *As a medicine, the abuse is great.*

"A gentleman told me he drank strong beer at dinner, by advice of his physician. I asked him, 'How long have you been taking this medicine at dinner?' 'Two years,' was his reply. I remarked that I thought it rather a singular habit to take medicine for so long a time at the dinner-table. After a moment's reflection, he laughed outright, and said, 'I will own up—I love it.' Another gentleman of the same city called on me while here in 1838, and remarked, 'I am 74 years old; I was in the habit of taking two glasses of wine a day as a medicine; I gave it up because I wished to give my entire example to the cause of temperance, and, much to my surprise, I found the disease left me I had been taking wine to cure.' While in Rome, I saw it announced that he had died at the age of 94. I know men sometimes live to a great age using alcohol; but they live on in spite of alcohol, and probably would have lived much longer without it. Let one case in a thousand exist like this, and it is constantly quoted in opposition to the only safe principle—total abstinence from all that can intoxicate as a beverage in health.

"This wine merchant directed me to where I could see the results of wine-drinking in all its debasement. I visited one wine-shop with my guide last evening, (Monday;) I saw the proprietor, and told him that I was curious to see his establishment; he was very polite, and sent a person round with us.

"At the lowest, five hundred persons were already assembled, and the people were flocking there in droves; men, women, and children, whole families, young girls alone, boys alone, taking their seats at tables; a mother with an infant on her arm came reeling up one of the passages.

"It was an immense establishment, occupying three sides of a square, three or four stories high, and filling rapidly with wine votaries. I saw hundreds in a state of intoxication to a greater or less degree. All, or nearly all, had wine before them.

"The attendant stated to me that the day before (Sunday) at least 2,000 people visited the establishment, and that the average consumption of wine was 2,000 bottles per day.

"This place was considered a rather respectable wine-shop. My guide then took me to another establishment, not ten minutes' ride from the Emperor's Palace.

"The scene here beggars description. I found myself in a narrow lane, filled with men and women of the lowest grade. The first object which met my sight, was a man dragging another out of the den by the hair, into the lane. Then commenced a most inhuman fight; at least fifty people were at hand, but not a soul attempted to part the combatants; at last one fell against the curb-stone; I thought him dead, but they soon got up again, and at it they went.

"I then entered into the outer room of the establishment, which was packed full of the most degraded human beings I ever beheld, drinking wine, and talking in loud voices. I did not dare to proceed further. It was much worse than the wine-shops I had visited in Rome, in 1839, when I was sent by Cardinal Acton to see the result of wine-drinking there. It is rather a remarkable fact, that, in starting on my expedition last night, as I was entering my cab for the purpose, the very man who took me to that Roman wine-shop in 1839, was standing at the door of my hotel.

"I asked him if he remembered the circumstance. 'Oh, well,' said he. 'It was bad enough,' and well do I recollect his having said to me at the time, 'Let us go, our lives are in danger here.'

"I was informed by the cabman that, in the establishment last visited, he had seen from 80 to 150 lying drunk at a time; that they frequently drank to beastly drunkenness, and remained until the fumes passed off; for, if found drunk in the streets, the police take them in charge.

"Cardinal Acton stated to me in 1839, that the Government of Rome had more to fear from the wine-shops than from any other source.

"I am convinced that the Emperor of the French has more to fear from the wine-shops than all other sources united. They furnish the material for riot and revolution, and the wine drunk in them is the stimulant to every vice. Americans and others visiting the fashionable walks of Paris and other Continental cities, seeing but few staggering men in the streets, suppose, and honestly suppose, that wine countries are, in a great measure, free from the vice of intemperance, but it is a great mistake. I was told there were hundreds of such places in Paris as I visited last night.

"I do hope that hereafter my countrymen interested in the question, when in Paris, will devote an hour or two on some Monday evening to the examination I went through last night. By so doing, they would, like Mr. Greeley, of *THE TRIBUNE*, help to correct a great mistake. I could not but wish last evening that Mr. Gladstone had been with me. Had he seen what I saw, I think we should hear no more of his wine bill, unless immediate income has more weight with him than public morals, which I do not believe.

"Solomon seems to have understood this matter better than some good men of the present day, when he says:—'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.' 'Who hath wo? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine.' And it would seem that Isaiah had witnessed scenes somewhat similar to those described, when he said:—'But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in-vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.'

"If such facts and opinions as the above, from men who could have no motive to mislead, will not satisfy the intelligent mind of the fallacy of introducing cheap and weak wines into any country as a *temperance measure*, I do not know what will."



## MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Beirut, October 25th, 1860.

DEAR BRETHREN:—Since coming to Beirut I received yours of Sept. 12th, written by Mr. Willson. It is very refreshing to hear from you so often, and most gratifying to know that we and our work occupy so large a place in the sympathies, good wishes, and prayers of the church. We can make bold to boast of the liberality of our church in the support of her foreign mission; and we confidently hope that it will increase more and more, without interfering with her exertions on behalf of other schemes of general or ecclesiastical interest, and be accepted of God as a sacrifice of sweet savour.

The state of the country is still unsettled. The punishment inflicted on the authors of the late outrages, is only a mockery of justice. Fuad Pasha executed some one hundred and seventy persons only, and not more than half of them citizens of Damascus. It is true he condemned some hundreds to hard labour for life; but in Turkey that means nothing—or very little; and he drafted some thousands of the young men of Damascus into the army; but one would have thought that the Sultan's army was already sufficiently debased without being recruited from such materials. The spirit of the Muslims is not yet broken. French and Turkish troops went up into the mountains to chastise the Druses; but, through the treachery of the Turkish commander, nothing has been done yet. The latter being bribed by one or two of those sheikhs of the Druses, whose capture was most important, suffered them to pass his lines and escape to Haurân. Sickness and death are in many places making sad work among the Christian refugees. Great numbers of them lodge under the open sky, and human wisdom can hardly see but it must be so all winter. The liberal alms coming to them from England and America, and still more liberally from France, will suffice, perhaps, so far as alms can do it, to keep them alive; but it will not suffice to make them in the least degree comfortable. If they can in any way be enabled to seed the ground this autumn, they may be better off next year; but if not, they cannot, humanly speaking, escape the horrors of famine. No one here has any confidence that, if Syria is continued, as before, under the independent rule of Turkey, all the horrors of the past summer will not soon be repeated on a larger scale. Every one is awaiting anxiously the action of the European Powers, and very few looking to Him who is Prince of the kings of the earth, who sitteth in the congregation of the mighty, and judgeth among the gods. For our part, it is only in looking to Him that we find any encouragement. We have no hope that any of the governments of Europe will adopt other than the most selfish policy with reference to Turkey, and I fear that the policy of England will be the worst of all. If she attempts again to uphold Turkey, may the Lord of hosts rebuke and disappoint her! It is true, indeed, that a French occupation, so far as I can conjecture, would be worse for us than the continued integrity of the Turkish empire; but what for that? I verily believe that even in a missionary point of view, it would be better that missions in

Turkey should be arrested for ten years, than that Turkey should stand a single month. But I have too much confidence in Him who has in his hand the hearts of kings, to fear that missions will be arrested in their career of beneficence. Some may; but, surely, not all. In the mean time let us wait upon the Lord.

Yours, &c.,

R. J. DODDS.

P. S.—Mr. Hurter is so kind as to send a circular by every mail to us, and the missionaries beyond, containing an abstract of the news current in Beirut. The enclosed is a copy of that received by last mail.\*

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LETTER FROM REV. J. BEATTIE. †

Latakiyeh, October 17th, 1860.

DEAR BRETHREN:—Shortly after my last communication to you, a panic had seized the Christian portion of the population on two or three different occasions, by the finding of certain anonymous letters which had been secretly deposited in different places in the Christian quarter, containing threats against the most prominent and influential Christians of the town, who were abused with all manner of opprobrious epithets, according to their respective characters, and singled out as doomed to death. The letters purported to have originated with Muslims; but, on investigation, were found to have had their origin with an offensive Armenian Christian in that place. Apart from this, nothing unusual has transpired. What a token of covenant goodness! What reason have we for gratitude to that God who hath wrought such great things for us, and for his cause in this place! "According to this time it shall be said, What hath God wrought!"

Yours from Mr. Wylie, under date of August 24th, and from Mr. Willson, under date of August 29th, were duly received by us; and for the many comforting assurances afforded us in them that our schemes not only meet with your cordial approval, but also with the approbation of the church, we thank our God and take courage; for we feel persuaded the work in which we are engaged is not ours, but "His, who quickeneth the dead, and calleth those things which be not, as though they were."

We have recommenced to make arrangements for the accommodation of the boys, by renting a house, hiring a man to take charge of them, (do their cooking, &c.;) and hope to be able to open the establishment at the beginning of next week. The person whom we have employed served in the same capacity under Mr. Lyde, and has the peculiar advantage, therefore, of being both acquainted with the business, and with the persons to be committed to his care. He is married, but has no family besides his wife. They will reside in the same house with the pupils—take the oversight of them, and attend to their necessities, under our supervision and control. It is a little uncertain at present as to how many we may have this winter; we *hope* to have eight. The enterprise will be a novelty in the place, and no one but He who is able to see the end from the beginning, *now* knows, or can determine what may be its future results. One thing, however, is

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\* This will be found after Mr. Beattie's letter.

certain, that its success will largely depend on the prayers of the church. While the hands of our brethren are uplifted on our behalf, we may hope to prosper and prevail; but when they weary and sink down, we may only expect defeat.

I have consulted with Mr. Dodds in regard to the request of the Female Missionary Society of the First Congregation, Philadelphia, and we agreed that two of the older boys, known as *Hammûd* and *Hassan*, and whom we consider the most promising, (though the latter is not so advanced as some others,) should henceforth be regarded as the objects of their special efforts, and they may rest assured that, as far as can be certainly judged, the boys are worthy of some such attention; for Hassan, while he is not so forward as some that are younger, possesses a thoughtful and substantial turn of mind, and Hammud is a good scholar, and studious, and, we are inclined to think, a pious youth.

The school, after a month's vacation, has opened with renewed vigour, and indicates a lively winter for the teachers; including the boys from the mountains, there will probably be upwards of fifty pupils in attendance. This is a fine school, considered not only as to the time it has been in operation, but also in comparison with mission schools in other places. In Smyrna—one of the oldest stations of the American Board in Asia Minor—our American brethren have no schools at all in operation, and have not had for some time past. Their missionary work consists chiefly in their public preaching to the few who attend their sermons from Sabbath to Sabbath. Messrs. Dodd and Ladd are both earnest, energetic men; but they have much, indeed, to discourage and dishearten them, for all the day long they seem only to be stretching forth their hands unto a disobedient and gainsaying people.

Our attendance on the Sabbath continues small; but the boys from the mountains—teachers, and all in our employ—together with such of the scholars, and other persons from town, who may be disposed to come occasionally, will always furnish us with a reliable number, which will gradually increase, we hope.

The matter of which we wrote some time ago, in reference to the procuring of money from the Bible Society for reducing the rates of the new Arabic Testament, has all been arranged through their agent, Mr. Bliss, at Constantinople, which precludes the necessity of our addressing the Society.

Of the true state of things in Syria, it is difficult for the most sagacious to speak with accuracy. In the region and district surrounding us, there is peace and comparative freedom from apprehension; but generally throughout Syria, the public mind remains unsettled; and in Damascus, as you will see, there is still occasion for alarm. The Mohammedans *there*, as yet, seem evidently unsubdued; but how far this spirit extends—whether or not it reaches beyond the walls and limits of the venerable city, are questions that can only be answered by the course of events in the future. The present aspect of affairs in Europe is attracting the attention of the great Powers towards Syria, of which the Turks may be disposed to take advantage after awhile, when many of the towns on the coast will be rendered inacces-

sible by storms, and the roads across the Lebanon be so barricaded by deep snows, as to cut off for a time all communication with the interior.

Mr. B., and Mr. and Mrs. Dodds, unite in love to your respective families.

On behalf of the mission, yours in the gospel, J. BEATTIE.

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MR. HURTER'S STATEMENT.

Beirut, October 4th, 1860.

On the 1st inst., the French General was at Gib. Genîn; and learning Halîm Pasha, who was further down on the Bukaâ, had suffered Khallen Bey, Kauf-el-Amrod, and others, to escape by bribing him, went to see him, but found him absent, and returned to Jâb Jenîn. Much displeased, he was intending to go to Zahleh.

October 5th. A hundred Christian families came on yesterday, from Damascus, not feeling safe to remain there. Mr. Ford writes from Sidon, 4th inst.:—"We have received news of extreme destitution and suffering among the 2,500. refugees at Tyre; the government having left them for sixteen days without any allowance."

October 6th. We hear to-day that the Governor of Damascus has liberated Sheikh Abdalla-el-Haseby, one of the *prime* movers in the massacre; and also that he is taking large bribes from the Moslems.

October 12th. Mohammed Pasha, of Damascus, has resigned, and liberated two of the worst and most influential Moslems of Damascus; his resignation, no doubt, is occasioned by alarm for himself, as it is evident he has given encouragement to the fanatical Moslems, and they have painted crosses on the houses occupied by the Christians, who are greatly alarmed, and fear another massacre, and are every day leaving Damascus in numbers for Beirut. Fuad Pasha has gone to Damascus in a hurry, and the French General has come to Beirut, but leaves again to-day for the Bukaâ. Admiral Martin, in the Marlborough, left yesterday for Corfu, with two other liners: the fourth leaves to-day. There will remain seven or eight smaller vessels.

October 13th. Several families arrived from Damascus on the 11th inst., and also most of the Christians connected with the government. The news from Damascus to the 11th inst., is as follows:—"The recent panic is abating somewhat, but people are almost daily leaving for Beirut. It looks now as if none but the poor and helpless, &c., chiefly widows and orphans, would remain. The government complains of the panic, but it does nothing effective to promote confidence. Fuad Pasha came yesterday morning rather unexpectedly. Perhaps he will infuse a little vigour into the government, but I suspect he does not intend to do much more. It does not appear he did much against the Druses. I think he is just resolved to do as little as possible, either in punishing the guilty, or compensating the sufferers; and to get quit of his French allies, and his kind friends, the commissioners, as soon and as easily as possible. His Christian interpreter, Itrohim Kerâuny Bey, is said to receive bribes cautiously; and it is reported that Fuad Pasha will send him off immediately, in consequence of complaints made against him." I suspect he was encouraged to do so by Fuad Pasha himself. Mr. Lyons, also, has been through the Baalbec district, examining the state of the Christians;

he finds about twelve thousand poor, houseless persons. The Metuawals have been ordered to furnish them with timber to build the houses, but brought only such as was perfectly worthless. He also found that Zahleh had been completely destroyed in the war, but that the people were bringing their families back, and building some of their houses.

October 15th. Four hundred persons arrived from Damascus yesterday. Some twelve thousand Christians still remain.

#### PHILADELPHIA PRESBYTERY.

The regular meeting of this Presbytery was held October 30th, in the Second Reformed Presbyterian Church, 17th street. The whole business of the meeting was attended to in about an hour and a half. S. O. Wylie, J. Middleton, and W. Crawford, were appointed an Interim Committee on Supplies. Presbytery appointed the last Thursday in November as a day of thanksgiving; and the first Thursday in February, 1861, as a day of fasting, to be observed by the congregations under its care. Presbytery holds its next meeting in same place on the third Tuesday in May, 1861, at 10 A. M.

#### AFFAIRS ABROAD.

*Sandwich Islands.*—To our frequent notices of the religious condition of these islands, we add the following from Mr. Coan, of Hilo. We quote from the American and Foreign Christian Union:

“More than thirty years ago a good work was begun at Hilo. Fallow ground was broken up; good seed was sown in faith and hope. A few were organized into a visible church. But these were only the first-fruits of a coming harvest. Since then the church has increased three hundred fold in numbers, and has advanced in spiritual gifts, 11,256 members have been gathered into it, the great majority of whom have run well. The whole number of church members received into the churches, is 43,758. The number now living and in regular standing, is 19,418.”

Popery is, however, at its usual work:

“Never have the zeal, the boldness, the impudence and audacity of the priests been more conspicuous than during the past year. They have commenced building a church at Hilo. Mr. Bond reports that Romanism is thoroughly awake, active, vigilant, subtle, and ubiquitous. I cannot avoid the conviction, that we have immediately before us a battle with Antichrist, long and hotly to be contested. One of the crises, in fact, in our missionary work, seems to be upon us; and our gracious Lord alone knows how much wisdom and zeal we need to meet it successfully. . . . Popery has advantages in the work of proselyting, humanly speaking, which the cause of truth can never acquire. It presents to the eye and heart of fallen man a *seen God*; and how desperately the corrupt heart lusts for a visible object of worship, let the religious history of our race declare. I said that Popery was active. It was never so much so as at the present time. We have lost one church member by marriage to a Papist, and I have heard of several converts gained by them recently from the world; how many, I have no means of determining. These changes are usually brought about by incessant teasing of relatives and friends, who being Papists, make it a point to draw their personal friends with them to that worship. When fairly hold of a subject in that way, they rarely drop him till, literally wearied out with unreasoning importunity, he gives in his adherence to the Pope.”

*The Fiji Islands.*—The inhabitants of these islands have long been notorious as the most fierce and savage among the cannibals of the eastern islands. The gospel has wrought wonders among them:

“A recently returned Fijian missionary says that in the islands composing the

group, there are upwards of 60,000 people turned from heathenism to Christianity, and they hate heathenism. The work is nearly overwhelming in Fiji at this day. The Christians in these islands were very reluctantly compelled to go to war with the heathen; they had endured long, very long. The heathen had reproached the Christian religion as one which made men women-hearted and cowards. The Christians endured that, until at length they were forced to take up arms; and when they took them up, they taught the heathen that Christianity makes a man strong to fight, when righteousness is on his side. They subdued them in a very short time, and the loss of the heathen was about four hundred men. The result was, that the heathen who remained said, 'Well, our gods are good for nothing, neither for fighting nor anything else; let us throw them away;' and as a result of that, six thousand at the very least, embraced Christianity, probably ten thousand."

*Belgium.*—We take from the report of the Evangelical Society in this kingdom, which we find in the American and Foreign Christian Union, some statements regarding their operations the past year:

"Two years ago we established the stations of Namur, Houdeng, and Grivegnée. These three new enterprises are no longer in a state of trial. They seem, indeed, destined to assume an important development. We have just determined on the foundation of a new station at Courtrai. New places of worship have been opened, important chapels have been built, and several of our churches and stations have enlarged their field of action. We have founded but one school this year, it is true; but if our resources had permitted us, we could have established others. Within two years, the work of colportage has more than doubled in its extent, and in the importance of its results, and it imperatively needs further enlargement. The gratuitous distribution of tracts, which reached during the last year the number of 75,000 copies, was only 17,021 in 1856-7, in the course of eighteen months, and the total issue in this period of eighteen months, was only 54,438 copies. Twenty thousand one hundred and seventy-five copies constituted the whole issue—sale and gratuitous distribution—during the year 1855-6. The rapid rise of these figures is due alike to an increase of zeal in our churches, and to the religious wants which did not then exist to the same extent among our people."

*The Waldenses.*—The "World" thus sums up the missionary statistics, &c., of the Waldenses outside of their valleys:

"With the exception of the Papal States, all Italy now presents a field more or less open for the work of the evangelist. It may be useful to point out what provision has been already made for preaching the gospel to the natives. The Vald' Aosta, leading up to the southern base of Mont Blanc, is occupied by the Waldensian Church. She has a devoted and able missionary—M. Curie—stationed at Courmayeur, who has also kept up service for a year past in the city of Aosta. In this latter station the work has attained a magnitude which renders it necessary for M. Curie to transfer his residence thither, and another Waldensian minister will supply his place at Courmayeur. There is a spirit of inquiry awakened in many other villages of that valley, the population of which amounts in all to 100,000 souls. The priests are excited to a high degree of fury. They made an auto da fe lately of a copy of a controversial work written by M. Curie, and by their bravos they all but murdered a young colporteur in the suburbs of Aosta. In the city of Milan there is no Italian minister resident. There is a Plymouthian evangelist named Bassele, and a converted priest named Raviole, who is employed by the society of Elberfeld as a colporteur evangelist, and as school-master by a society in Berne. At Bergamo there is a Swiss Protestant Church, of which Signor Kitt is the pastor; and as the majority of his congregation are from the canton of the Grisons, (in Switzerland,) he preaches alternately in German and Italian. Some from among the upper ranks of the Lombards come to hear him, but the lower orders are too ignorant and indifferent. In Turin there are M. Meille, of the Waldensian Church, and Dr. De Sanctis. At Voghera the Waldenses have a school-master evangelist; but pressing calls from other quarters have led them to withdraw their ministers from Alessandria and Cassale. At Alessandria there is a Plymouthian evangelist, with a tolerable congregation. At Genoa there is M. Gay, Waldensian minister, and Signor Mazzarella. The latter is said to have received an appointment from Government, which will withdraw him from Genoa. At present he is absent, having gone to visit his parents and relatives in Naples, after

a long banishment. At Bologna there is settled an Italian minister, Signor Crese, ordained lately at the Oratoire of Geneva, and supported by that admirable Christian man and merchant prince, Mr. John Henderson, of Park. He has only been a few months in his present station, (hitherto unworked,) and has found it up-hill work at first, but he is beginning to gain an audience. There are three meetings of native converts in Florence, two presided over by English ladies virtually, though Messrs. Fabbroni and Gaultiere are the evangelists; the third has as its evangelist Signor Borioni, master in a mission school supported from Scotland. There is also a Waldensian congregation, of which M. Concourde is pastor; and there are congregations both at Pisa and Leghorn, under the superintendence of M. Ribet, another Waldensian. From thence we must make a leap to Messina, where Gavazzi was a month ago, (on his way to Naples and Rome,) dressed in the uniform of a volunteer, and where he has delivered occasionally an open-air philippic against the Pope. Letters from Messina have been sent to Italy, urging the appointment of a missionary to Messina, who would visit and preach to the wounded and sick in hospitals, who amount to more than 1,500 persons. The staff of labourers in Tuscany will be still further increased at the end of this month, by the arrival of two Waldensian professors of theology and eight students. The latter are so poor that they have small scholarships allotted for their support at La Tour. These are quite insufficient to support them in Florence. They would each require an addition of 200 francs, or \$40. Perhaps some of our readers would like to help these young men, poor and worthy, in their efforts to receive an education, in order that they may preach the gospel in Italy."

*Scotland.*—Some of our readers may not be aware that early in the past year an association was formed in Glasgow, by lay members of the Reformed Presbyterian Church for the maintenance of her principles of Testimony. We consider the formation of such an association within the church as unusual, and not creditable to the Synod; especially as there was evident necessity for efforts upon the part of the faithful maintainers of the Testimony of our church. We find the following notice of the first annual meeting of this association—styled the Reformed Association—in the *British Mail* of November 2d:

"The first annual meeting of this Association in connexion with the Reformed Church of Scotland, took place on the evening of Tuesday last, in the Bell Temperance Hotel, Trongate, Glasgow, when there met an encouraging assemblage of members and friends of the Association. After the chair had been taken by the president, Mr. Alexander Leckie, and a blessing asked, the meeting partook of tea. Thanks having been given, the chairman, in an address, introduced the business of the evening, in which he explained the circumstances that had led to the formation of the Association, and the objects for which the society was constituted, viz., for the defence and extension of the principles of the Reformed Presbyterian Church of Scotland. The chairman next called upon the secretary, and subsequently upon the treasurer, to submit their respective reports to the meeting; these having been read, it was moved, seconded, and unanimously agreed by the meeting that these reports be adopted. The meeting was afterwards addressed by a number of the gentlemen present, representatives of the Reformed Presbyterian Church in Glasgow, and various other districts in Scotland. Apart from the ability displayed in these, it is difficult in a few words to convey an adequate idea of how much faithfulness to principle and decision of character, coupled with a bearing of Christian charity, was evident in the addresses, not to speak of the breadth of theoretical and practical instruction which they communicated. The effects of these for good, will not be lost to the Reformed Presbyterian Church or its members. An election then took place among the members to supply the places of those who, according to the constitution of the Association, &c., had retired from the Executive Committee. Prayer having been offered up, and the usual compliment awarded to the chairman, the meeting separated.—We would suggest to the present executive that the door should be open to ladies, as well as to gentlemen, at their next annual meeting."

*Tuscany.*—We find the following encouraging statements in the *American and Foreign Christian Union*, in reference to the facilities for the spread of the Bible and gospel truth. They are from the pen of the Rev. J. R. M'Dou-

gal, pastor of the Free Scotch Church in Florence. Having mentioned the former state of things, he says :

"In contrast to all this, observe what are the circumstances of Central Italy now with its 12,000,000 of inhabitants. *Why it is wholly open to the influence of the gospel.* The priest who acted as censor at the Tuscan Custom House, and prevented the entrance, not only of the smallest package of Bibles, but also of many other books which we don't reckon very evangelical, but which were far too enlightening for the subjects of despotic rule, has been removed. The word of God is no longer a contraband article. Boxes of Bibles and evangelical books cross the frontier at every entrance. The Grand Duke and his persecuting rule have gone, never, we trust, to return again. Should any mishap occur, it is resolved that as many 'seeds,' as Bibles were called in the days of persecution and letter-opening at the post-office, shall be scattered over the virgin soil as possible, which God may bless at some future time.

"These books are being vended from café to café, and house to house, in Florence, Bologna, Leghorn, and all the other towns of the new constitutional kingdom, as well as from hamlet to hamlet, in the smiling valleys and outlying agricultural districts of Tuscany and the Romagna. Some of these colporteurs, peregrinating from the Mediterranean to the Adriatic, and from the Alps to the confines of the States of the Church, are fortified, under a Sardinian law passed in the year 1853, with a permission as venders of religious books, while others have but a simple passport from the prefect of their native town."

*Portugal.*—It is not often that the name of this country appears in our pages. We find in the *Covenanter*, (Belfast,) an extract from a correspondent of the *Evangelical Christendom*, from which we take a few sentences. The writer regards the present time as most favourable to the diffusion of Christian truth in Portugal. He says :

"The abominable dogma of the Immaculate Conception, which was converted by the present Pope from 'à pious belief!' into a doctrine of the church, on which, according to the words of the Papal bull, eternal salvation and damnation depend, gave occasion in Portugal to a most interesting controversy. Numerous signed protests (by the Liberal clergy and laity) against this new doctrine, were published in the Lisbon newspapers! The doctrine was declared to be opposed both to the traditions of the church, and to the word of God; extracts from the early fathers and the Bible were published, and an agitation spread over the whole country, arousing everywhere a decided and bold opposition against the usurped authority of the church, and especially against the infallibility of the Pope. Never was the Papal system so much exposed, and all the atrocities committed by Rome, '*in majorem Dei gloriam,*' were enumerated and described in glowing colours. It is owing to this controversy that the small degree of authority which the Pope and the Romish Church still possessed in Portugal, has entirely disappeared among the educated portion of the nation.

"The struggle which about three years ago arose in Portugal against the introduction of the French Sisters of Charity and their father confessors, the Lazzarists, has aroused the bitter feeling of the nation. The public press warned the people and the Government of the dangers which would result from trusting the sisterhood (in close connexion with the Jesuits) with the education and religious teaching of young girls; and public opinion was, happily, powerful enough to check the Government, and to put a stop to any further importation of sisters and Lazzarists from France. British Christians would really be astonished, if they read the articles which at that time appeared in some of the leading journals of Lisbon. In most impressive language, it was said, again and again, that unless the nation is armed with the religion of the gospel of Christ, it must fall a prey to the astute sophistry and unceasing efforts of Rome; who, by her immoral and dangerous doctrines, aims at corrupting the little good which is left in Portugal, and will strike the death-blow to all political Liberal institutions which the country has enjoyed since 1834. An association was formed at the time, for the purpose of watching the designs of Rome, and of promoting the education of the young. An earnest appeal was made (in the programme of this association) for the wider circulation, and the study of the Scriptures, as the only remedy against the dangers to which the designs of the Jesuits exposed the country. I quote the following passage from one of the journals:—'True morality is found only in the gospel of Jesus



Christ; let our children be taught by this book, and not by catechisms, which have been very cleverly compiled, to serve the aims of the priesthood. One of the greatest services which the society (referring to the above-mentioned association) could render, is to propagate the gospel in a very cheap edition, so, as to come within reach of even the poorest."

*Syria.*—We find the following account of the extent and population of this country in the London Times of November 17th:

"Syria, including under this denomination the district of Palestine, comprehends an area of about 20,000 square miles, inhabited by a population of upwards of 2,000,000 souls. The fertility of the soil has been celebrated through all time; but of the mineral wealth which lies beneath nothing, or next to nothing, is known. The population is divided into Moslems, numbering about a million and a quarter; Christians of various denominations, half a million; Druses, 78,000; Nusairiyeh, 55,000; Metawileh, 25,000; and Jews, 24,000. Between these main divisions there is the hostility—not, however, so great as is generally imagined—which proceeds from difference of faith and race. But of these chief divisions the most numerous are split into sections, between whom the same spirit of hostility exists. The Moslems are divided into Sunnites and Shiites, the one looking upon the other as heretics, and the Metawileh are seceders from the Shiites. What is the religion of the Nusairiyeh, and of the Ismailiyeh, the remnant of the tribe of Assassins, is not known. The faith of the Druses is likewise a mystery; but they, as well as the minor sects, are treated as heretics by the Moslems, and they look upon one another in precisely the same light. The Christians are subdivided into orthodox Greeks, or members of the Eastern Church, from which the Jacobites, or Syrians, are seceders; into Maronites, numbering about a quarter of a million souls, who have been affiliated to the Roman Church for the last eight centuries by the concession of the right to marry to the priesthood, and considerable latitude in the ritual; into Greek Catholics, numbering perhaps 40,000, Syrian Catholics, and Armenians."

*China.*—In our November number we gave some account of a visit of some American missionaries to the camp of the revolutionists or rebels at Soo-chow. A second expedition has been made to the same place by other missionaries. We subjoin the following statements from the *Foreign Missionary*. We extract from a letter of an English missionary, dated July 31st, 1860. After some account of the reception of those who visited them, he says:

"Inquiry was made in regard to a native Christian, a cousin of the celebrated Tai-ping-wang, who went to Nankin two years ago. The missionaries were told at different places that he was second in command at the capital, and next to Tai-ping-wang himself. It was said that he was held in universal esteem for his religious qualities, and that he confined himself especially to the religious department."

This person, called Kan-wang, has written a book, which he has sent in MS. to some friends in Shanghai. Of this it is said:

"In the latter part of the volume the whole course of Western civilization is proposed to be adopted. This is done in no slipshod manner, but described and laid down as much as any state programme at home. There are railroads, post-offices, steamers, banks, insurances of fire and life, mitigation of criminal punishments, absolute and entire suppression of opium, medical and educational establishments, &c., all pointed out as in prospect in the new empire.

"The heathen temples are to be converted into places of religious worship, the Bible is to be the text-book, Sabbath observance to be maintained, and the most friendly relations with all foreigners to be kept up. There are several pages of geography in the volume, in which he speaks most and well of England and America. The Protestant aspect of Christianity is what he deliberately and strongly commends, while he speaks as decidedly against the Roman Catholic views."

Of this Kan-wang, and of the connexion between the success of the rebels and missionary prospects we give the following:

"It may be asked who this Kan-wang, the second in command, is? Many years ago he drew up, in concert with Mr. Hamberg, a German missionary, a most important account of the rise of the rebellion, and shed a flood of light on the early aberrations of Tai-ping-wang. At that time he was a Christian. On the death of

Mr. Hamberg, if not before, he came into connexion with Dr. Legge at Hongkong, with whom he remained until he went to Nankin two years ago. He came to Shanghai in 1854, with a view to proceed to Nankin, being anxious to correct the departures from the truth, of his cousin. At that time I became acquainted with him; and, as was the case with all who knew him, was highly pleased with his consistent, humble, unassuming Christian bearing. By the last mail Dr. Legge wrote me in regard to him, that he knows the truth, is well versant with the errors of his associates, and that he (Dr. L.) felt for him a sincere Christian friendship, and that he was in every respect qualified to do those around him good.

"The whole is wonderful at the present juncture of affairs. It appears that there is no Imperial army at all able to withstand the rebels in this quarter, while the Northern forces are sufficiently occupied by the Allies now in the field against them. So far as Christianity and progress are concerned, there seems to be every hope at the hands of the Insurgents, but none, none in the case of the reigning government. As missionaries are cordially invited to settle among them and preach as they like the words of life, so the programme of empire and the expressed desire of the rebel chiefs, point to foreigners, especially English and Americans, as the object of hope to enable them to carry out their designs. The Imperialists, were it in their power, would banish every one of us from their soil."

#### NOTICES OF BOOKS.

KATIE SEYMOUR; or How to make Others Happy. 18mo., pp. 231.

GRANDMAMMA WISE; or Visits to Rose Cottage. 18mo., pp. 192.

HANNAH LEE; or Rest for the Needy. 18mo., pp. 211.

PAUL WINSLOW; or Blessings Disguised. 18mo., pp. 107.

ELSIE LEE; or Impatience Cured. 18mo., pp. 83.

THE HOLY CHILD; or The Early Years of our Lord Jesus Christ. 18mo., pp. 260.

WALTER STOCKTON; or My Father's at the Helm. 18mo., pp. 230.

These are all late issues of the Presbyterian Board of Publication, intended and adapted to exert an influence upon juvenile readers, and present in various degrees the usual attractive features of similar works by this Board. We would suggest to the writers of "the Series for Youth," the propriety of using more plain and simple language than we sometimes find in these books.

THE CHURCH; its Constitution and Government. 18mo., pp. 132. Presbyterian Board.

This is a useful little book, consisting of seven chapters. It gives, in a popular form, the distinction between the visible and invisible church—the nature and characteristics of the church. It also delineates the form of the Church as Presbyterian.

ELLCOTT ON GALATIANS; a Commentary, Critical and Grammatical, on St. Paul's Epistle to the Galatians, with a revised Translation. By Charles J. Ellicott, D. D., Professor of Divinity, King's College, London; and an Introductory Notice, by Calvin E. Stowe, D. D. Andover: Warren F. Draper. Philadelphia: Smith, English & Co. 8vo., pp. 183.

A learned, and—so far as we have had leisure to examine—an excellent, and, we think, useful commentary. Common readers may derive more advantage from it than they could from some other commentaries of the same general character, but it is designed for those acquainted with the original language of the New Testament.

THE ROCK OF AGES; or Scripture Testimony to the One Eternal Godhead of the Father, and of the Son, and of the Holy Ghost. By Edward H. Bickersteth, M. A., Christ Church, Hampstead. Presbyterian Board. 8vo., pp. 182.

This book is eminently Scriptural. It contains a brief, but full demonstration of the divinity of the Son and Holy Spirit. It is pervaded by a spirit of gentle, glowing piety, conducted with an uncompromising adherence to truth.

POLITICS AND THE PULPIT: a Tract for the Times. By an Episcopal Clergyman.

This is a pamphlet of 46 pages, containing a lecture, delivered, we are informed, for an association in connexion with the 2d Reformed Presbyterian Congregation, Newburgh, N. Y. Although there are some statements with which we do not

agree, still we regard it as ably illustrating the right of the gospel ministry to preach. "Christianity in its relations to the political life of the nation," in the words of the author, or, as we would rather express it, the right to teach men their duties to God and man in civil, as well as in all other relations of life.

#### OBITUARIES.

Died, Nov. 2d, at her residence in New York, in the 65th year of her age, **MRS. HANNAH M'KEE**, widow of Rev. Robert M'Kee, and daughter of the late John Thomson, Esq., of Conococheague. Having practically adorned the doctrine of God her Saviour by an exemplary life, she has entered into peace. [Com.]

Mrs M'Kee, whose decease is briefly noticed above, was a woman of singular intelligence and attainments. She was distinguished for her knowledge of the doctrines of grace, and of the movements of Providence. She always manifested, in an unusual degree, a concern for the welfare of the church, and an interest in all that would promote her purity and increase. She resembled her father, who was a man of remarkable talent and intelligence, and was eminently respected and useful, both in the church and throughout the region where he resided. Mrs. M'Kee delighted in social intercourse with Christian brethren; not only receiving, but also communicating instruction. This much, at least, is due to the memory of a woman of no ordinary stamp of character.

The subject of this notice, **JOSEPH KEYS**, was born in the county Derry, Ireland, March 14th, 1797. He was under the ministry of Alexander Britten in his earlier years. At the age of sixteen years he conducted the worship of the family in his father's absence, and at the age of eighteen personally renewed his baptismal vow at the Lord's table. He emigrated to the United States in the year 1818, and settled in Philadelphia, where he married a Margaret Frazier in 1823, who died on the 4th of April, 1855. Previous to this bereavement, he had migrated to Randolph county, Illinois, in the year 1841. In the spring of 1857, he married Ellis Harper, and in October of the following year was ordained to the office of ruling elder in the congregation of Hill Prairie, under the inspection of the Reformed Presbytery. He died August 5th, 1860, in the full "assurance of faith," having obtained the "earnest of the Spirit" some ten years before, as he intimated shortly before his decease, perhaps only to a "chosen companion."

For many years Mr. Keys had attained to the distinction (whether enviable or not in his case—"God knoweth,") of being a "troubler of Israel." "They shall enter into peace, each one walking in his uprightness."—*Reformed Presbyterian.*

Died, at his residence in Cumberland county, Pa., on the 11th October, 1860, **THOMAS BELL**, in the 88th year of his age.

The subject of this notice was a native of Cumberland county—born in the Reformed Presbyterian Church, and educated in the belief of the truth of her distinctive principles, which in early life he professed.

His father, James Bell, was a ruling elder, and one of those who refused to join in the union of the Reformed and Associate Churches in 1808. He retained in his possession the tokens used by the societies of "Big Spring" and "Octorara," in number about two hundred, having on them the letters "L. S." He was the personal friend of Rev. J. M'Kinney, and on his premises the tent of that eminent servant of God stood nailed to a sturdy oak, a part of the tent remaining until the present.

The influence of early training was clearly seen in the life of the son, Thomas Bell. Though the church of his covenant fathers left his neighbourhood, yet he remained attached through life to all the peculiar principles of the Reformation. In his younger days he attended communion and public worship, thirty miles distant from his place of residence. In his advanced life, Providence brought the ordinances nearer to him, which he enjoyed with great satisfaction, until about eight years before his death, when, from an attack of paralysis and severe bodily indisposition, his mind and body became so enfeebled, that under the increasing infirmities of old age, he was confined to his house and chamber, until at length this present life yielded to the claims of a higher life, even eternal, to be realized in the presence of his Lord in glory. He leaves a widow, a son, and two daughters, to feel the pain of bereavement—while many relatives and friends are by this providence reminded to be also ready to meet the solemn scenes of death and eternity.—*Idem.*

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

FEBRUARY, 1861.

AGUR AND HIS PUPILS.

LECTURE DELIVERED AT THE OPENING OF THE SESSION OF THE THEOLOGICAL SEMINARY OF THE REFORMED PRESBYTERIAN CHURCH, IN ALLEGHENY, NOV. 8, 1860. BY PROFESSOR SPROULL.

MY YOUNG FRIENDS:—Assembled to resume our labours, in our mutual relation, as teachers and students, it is our first duty, as it should be our first impulse, to express our gratitude to God for his kindness to us since the time of our separation. Our lives are spared, and the blessing of health is continued with us. That member of the class who, by a severe visitation, was under the necessity of leaving during the last session, has been restored to a comfortable state of bodily and mental vigour, and may be expected at a future day in the Seminary. Let us not be unmindful of the loving-kindness of God manifested to us by these visible tokens, and let it be the language of each one of us, uttered from the heart: "What shall I render to the Lord for all his benefits toward me?"

Four of those with whom, on past occasions, we have met in the prosecution of our work, have been licensed, by their respective presbyteries, and sent forth to preach "the glorious gospel of the blessed God." The church is thus reaping the fruit of her efforts in founding the seminary—available means are increased for cultivating waste places, and furnishing additional supplies to societies and missionary stations—the knowledge of the truth and testimony of Christ is more widely spread, and these young labourers have realized the desire to be useful, that should be an active principle influencing to engage in the service of Christ. Let it be our earnest prayer, that our divine Master would accept these services, and make them effectual by his blessing, that we may be encouraged in our labours, and have the confidence that he has called us to our work; and then we can look forward with well-founded hope to the enjoyment of his gracious approval and abundant recompense when our work is done, and we honourably released from service.

The utility of literary and theological schools to prepare candidates for the work of the ministry, is now generally conceded. There are but few, and they justly termed enthusiasts, who ignore intellectual training, as necessary to qualify for expounding the words of eternal life, and conducting, with success, Christ's embassy to sinners. More there are, who look on such institutions rather as a human device than as of divine appointment. It becomes, therefore, an inquiry of some importance, whether for this, as well as for the other appliances which the church needs to carry out the design of her Head, she has a warrant bearing his imprimatur? And this inquiry will be answered in the affirmative to the satisfaction of the intelligent and pious, if it be made to appear that schools for training a ministry existed in the church with divine approval, at a time when communications of the will of God to men were direct and immediate.

The term, "sons of the prophets," is one with which all attentive readers of the Bible are familiar. The connexion in which it occurs makes it clear that it does not indicate the literal sons of those who exercised the prophetic office. Those so called were evidently the pupils of the prophets, who availed themselves of their teaching in preparing for ministering in God's name to his people. The designation occurs frequently in the record of the official acts of Elijah and Elisha, and it is scarcely to be doubted, that these men of God were at the head of the several schools where pious and devoted youth attended to receive instruction. Schools of this kind, as appears from 2 Kings, chap. 2, were located at Gilgal, Bethel and Jericho. And it seems from 2 Kings, chapter six, that afterward want of room at Gilgal caused the founding of another school at Jordan, at the suggestion of the students. The mention, too, of "companies of prophets," in an earlier period, 1 Sam. x. 5, and xix. 20, shows that in the days of Samuel there were classes of youth whose hearts God had inclined to his service, and who availed themselves of the occasional, if not the stated, instructions of that eminent seer. In this way, we may well conclude, such men as Gad and Nathan, of whom honourable mention is made in the history of David's reign, were trained for the invaluable service which they rendered to that monarch, in the eventful period when he occupied the throne.

From these scriptural facts, and in the application of the principle already adverted to, that approved examples are preceptive, it is a plain and fair induction, that it is the duty of the church to found and sustain institutions of learning for the education of her youth, who have devoted themselves to the service of Christ. And it needs but a reference to her history, to be convinced that her success in promoting the cause of her Lord has been in proportion to her diligence in preparing suitable labourers to do His work. In the discharge of this solemn trust committed to her, it is not the least important part of her duty, to see that those to whom she assigns this task, have a proper sense of the responsibility of their position, and of the source whence alone fitness for its performance can be obtained. And they behoove, moreover, to make it the ground-work of these instructions, to show to their pupils how little they know—how inefficient their own efforts to acquire knowledge, and to lead them to the Great Teacher, who alone can make wise unto salvation. This line of thought is marked out in the introductory address of Agur, the son of Jakeh, to his pupils, to which I propose now to direct your attention.

The address to which I refer, is contained in Prov. xxx. 1—6. I give the following rendering of the passage:—

"Words of Agur, son of Jakeh, the weighty saying, uttered by that eminent man, to Ithiel, to Ithiel and Ucal. That a brute am I, rather than a man, and have not the understanding of Adam. I have not learned wisdom, neither have I the knowledge of the holies. Who has gone up to heaven and come down? Who has gathered the winds in his closed hands? Who has bound up the waters in a garment? Who has established all the extremities of the earth? What is his name, and what the name of his son? if thou knowest. Every word of God is true; a shield is he to them trusting in him. Thou shalt not add to his word, lest he reprove thee, and thou art convicted of lying."

Who Agur was and when he lived, we have no information, except what is furnished in this chapter. His words here recorded appear to have been added by the scribes of Hezekiah to their compilation of Solomon's Proverbs, which they collected from some fragmentary papers, left by him in an unfinished state. The style of Agur, so much resembling that of Solo-

mon, and the matter of the address being so excellent, it forms a fit sequel to the wise sayings of the great proverbialist. There is good reason to believe that Agur was a teacher in a religious institution for training youth for discharging prophetic functions in the church. Such schools, there is no reason to doubt, continued down to the time of Hezekiah, and afterward, where Isaiah, Hosea, Micah, Jeremiah and other later prophets were prepared for the work to which they were called. And how reasonable the supposition, that Agur having been eminently successful in his responsible calling, the Spirit of God directed the men of Hezekiah to give to the church an epitome of his instructions as a guide to others, called in after-times to a similar service. As a part of the "all Scripture given by inspiration of God," we are sure it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

What this teacher taught his scholars, is styled, first, "word," and then a "burden," or "grave saying." His instructions were delivered to them orally. He spoke and they hearkened. The living instructor possesses advantages over books, in imparting knowledge. What is uttered and addressed to the hearing, makes a deeper impression than what is written and addressed to the sight. "Faith comes by hearing," and knowledge also, its inseparable accompaniment. The matter spoken was of great moment. It was weighty. The word is in the Bible in this place rendered "prophecy." Elsewhere it is rendered "burden." Those truths which constitute the prophet's message, are of the deepest interest, respecting, as they do, the glory of God, and man's present and eternal welfare.

It is further characterized as the "saying of the man," or rather the oracular speech of a great or eminent man. Agur was in a place of authority, and what he said was entitled to the most earnest consideration. That he was qualified for the position that he occupied, appears from the summary of his instructions given in this chapter. He was pious, his morality was of a high tone, and his knowledge, though respecting, chiefly, religious and moral subjects, extended also to natural things, as well. Before God he was an humble suppliant; in the presence of his fellow-men he was a faithful reprove of their folly and sin, and among the works of God he was a wise observer, and had the skill to turn his acquirements in knowledge of natural things to a good account in his endeavours to promote human welfare.

The names of his students are given: "Ithiel and Ucal." They were few in number—only two. Such instructions as Agur gave had no attractions for the multitude. It is so now, and will be so until men see the intrinsic excellence of truth, and its value as the means of promoting man's temporal and eternal well-being, in bringing him back from his revolt, and restoring him to friendly relations with his Maker.

The names of these pupils are significant. "Ithiel" means, "with me God," or inverting the order, "God with me." This is a very proper and expressive designation of one who, like Enoch, "walked with God." The idea is that of one who lives near the throne, and has daily fellowship with the Father and his Son Jesus Christ. Well would it be if all students were Ithiels. The repetition is not to be understood as indicating another pupil of the same name, but to show the excellence of that which the name expresses. It is emphatic—"to Ithiel, even to Ithiel." "Ucal" signifies a "strong one;" also an "eater," or "devourer." Both meanings, taken in a figurative sense, convey the idea of ability to learn—facility for acquiring knowledge. A mind strong and greedy for knowledge is a desideratum in a student, and makes the labour of the teacher easy and pleasant. The practical lesson taught by these designations is, that piety and talents are indispensable requisites in the ministers

of Christ, and if we distinguish, piety is of special importance. "To Ithiel, and Ucal."

Henry, in his preface to this chapter, quaintly styles this passage, "Agur's Confession of Faith." The title is, in the main, correct. It was very proper that he who proposed to teach, should show that he had learned the first principles of the oracles of God, that he might commit these to faithful men, who should be able to teach others also.

This epitome of truth includes three subjects:

- I. Man fallen and degraded.
- II. God inconceivably excellent and glorious.
- III. The will of God revealed to man.

I. Man fallen and degraded.

1. The language employed to utter the feeling of conscious degradation, is strongly expressive. "I am a brute rather than a man, and I have not the understanding of Adam." The comparison is not between any one and any other of the sons of men. It is between man as he is, and man as he was and as he should be. The contrast between man now in his fallen state, and man as he was before he fell, is as great as between the irrational and the rational. The moral image of God was lost, and the soul is as destitute of the knowledge of the true God and of those sentiments that should influence it to serve him, as the beasts that perish. To this the testimony of Scripture is direct. Jer. x. 14—"Every man is brutish in his knowledge," or, as in the margin, "more brutish than to know." This was Asaph's confession—Ps. lxxiii. 22—"I was brutish, and did not know; as a beast with thee." To creatures void of reason man is sent that he may learn. Job xii. 7, 8—"Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee." And a comparison with animals proverbially stupid is to his reproach and dishonour. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Is. i. 3.

And the amplification of this idea in a negative form, adds to its force and expressiveness. "I have not the understanding of Adam." Adam had, in his state of innocence, knowledge of God. He was endowed with a capability of distinguishing and choosing the good. This was lost by the fall. The fatal act—the eating of the fruit of the tree of the knowledge of good and evil—blinded man's intellectual vision, and left him the sad consciousness of degradation and wretchedness, without a ray of divine light to reveal to him a way of deliverance, or to encourage him to make any effort to recover what he had lost. That this is no overwrought description, is evinced by the testimony of Scripture. "My people are foolish, they have not known me; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge." Is. iv. 22. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Eph. iv. 18.

2. The inability of man to extricate himself from this state of ignorance and wretchedness is confessed. It would seem reasonable that the knowledge of what he had lost might stir him up to earnest efforts to repair the damage sustained by the fall. But this is not the case. "I did not learn wisdom." Heavenly wisdom can never be obtained by the mere cultivation of the intellect. It is bestowed, not acquired. "The Lord giveth wisdom." Prov. ii. 6. And this truth of our natural unteachableness needs to be known and pondered by all who would be truly wise. "The world by wisdom knew not God." 1 Cor. i. 21. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. The testimony of one who was endowed

with this knowledge is conclusive, as it regards its source and the mode of its communication. Gal. i. 11, 12—"The gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

This knowledge, unattainable by human efforts, is described by its object. "The knowledge of the holies." Holiness, whether in infinite perfection in God, or as found in the angels who kept their first estate, or in men to whom it is restored by a supernatural work, is an object of which all men are by nature ignorant. The "beauty of holiness" none can see, but those whose eyes God has opened. The confession is true and humbling—"I have not the knowledge of holiness."

It might be thought that however true all this is, it was an unseasonable confession for one to make when about to enter on the task of instructing others. A little judicious reflection will correct this mistake. Learners in the school of Christ need first of all to be taught that the mere cultivation of their minds is not all, nor the chief part of what is needed, in order to be fitted to go forth to do his work. A process of self-emptying is a good preparation for receiving of the fulness that is in Christ. The more any one is convinced of his ignorance, and of his inability to acquire knowledge, the more diligently will he apply himself to Him who is the Great Teacher, that he may be instructed in the mysteries of the kingdom of God. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." "If any man among you seemeth to be wise, let him become a fool, that he may be wise." "If any man think he knoweth any thing, he knoweth nothing yet as he ought to know."

II. The second subject of consideration is, God inconceivably excellent and glorious.

1. And here, at the outset, we have to grapple with the difficulty arising from the magnitude of the subject demanding our attention. This is strongly presented in the interrogative form. "Who hath gone up into heaven and come down?" The mind, from the depths and darkness of its degradation, when called on to contemplate an object so vast, so high, so glorious, falls back nonplussed and perplexed with the greatness of the task, and of its own inability to perform it. Its confession is, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The first thought is, that if there be knowledge of the Highest among beings who have sunk themselves to the lowest depths of intellectual and moral debasement, some one must have passed over the intervening distance, and in the light of Heaven learned these mysteries in order to reveal them to others. This is a dictate of the natural understanding, and it requires to be wisely guided in order to produce beneficial results. In the direction we are by nature disposed to give it, it is wrong, perniciously wrong and dangerous. On this point the caution given by Moses is repeated and enforced by Paul: "This commandment which I command thee this day is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. xxx. 11-15. "Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down: or, Who shall descend into the deep? that is to bring up Christ again from the dead. But the word is nigh thee, even in thy mouth and in thy heart." Rom. x. 6-8.

It is the misdirection of this inquiry that has led many into the mazes



of an infidel philosophy, and it is to be feared will lead many more. Supposing it possible for human reason to ascend the stupendous height, they have made the attempt and returned baffled, but not convinced. For them the portals of heaven were not thrown open, and to them the glory of the true God was not revealed. Mistaking the glimmering taper of their own reason for the light of the seven lamps that burn before the throne, they claim to have achieved the task of going up into heaven and coming down. How great their folly, and how bitter its fruit! "Behold, all ye that kindle a fire and compass yourselves about with sparks. Walk in the light of the fire and of the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."

But the inquiry is susceptible of an affirmative and satisfactory solution. There is one who has gone up into heaven and come down. Him the Scriptures reveal, and through him a way of intercourse has been opened between the "High and Lofty One who inhabiteth eternity," and our fallen and degraded race. By the union of our nature to himself, the Son of God raised it up to heaven in the high honour conferred on it; by his humiliation in our nature, he came down from heaven. In this most mysterious oneness the problem is solved. The Theanthropos has ascended and descended. And this he claims as his peculiar honour. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven." John iii. 13. "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. iv. 10. "No one knows the Father save the Son, and he to whomsoever the Son will reveal him." Matt. xi. 27.

2. In the light of the revelation communicated from heaven through this divine medium, we may contemplate Him who is infinite in being and perfection. Here modesty and reverence become us. The caution to Moses it is wise to regard: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." But as "the works of God are sought out of all them that have pleasure therein," we may humbly learn from the doings of his hand something of his greatness and glory. To the inquiries, "Who hath gathered the winds in his closed hands? who hath bound the waters in a garment? who hath established the ends of the earth?" even Reason, from a survey of these agencies and their operations, gives an answer. These are the doings of a Being eternal, almighty, most wise, and most good. "The heavens declare the glory of God, and the firmament showeth his handiwork." And Scripture sets its seal to the truth, and gives a clearer revelation of it. "Thou hast created all things, and for thy pleasure they are and were created." Rev. iv. 11.

The controlling of the winds, the bounding of the waters, and the fixing of the limits of the earth, present the principal phenomena that occupy the attention of the inquirer into natural things. And leaving out of view an intelligent First Cause, adequate to produce all visible effects, these phenomena must remain an inscrutable mystery. It is not, however, in our day, the mode by which truth is opposed, to deny a First Cause—but to admit it; such a cause, at the same time, as can be conceived of and comprehended by reason. In this quarter, truth has sorely suffered from her pretended friends, during the last fifty years. "Because they know not God, they glorify him not as God, but become vain in their imaginations, and their foolish heart is darkened. Professing themselves to be wise, they become fools."

In these inquiries there seem to be historical allusions. By the passing of wind over the earth, the waters of the flood were assuaged. By the

same agency the Red Sea was divided, and after Israel had passed through, its waters were restored to their place. The "breaking up the fountains of the great deep," and the "opening of the windows of heaven," caused the flood that punished the inhabitants of the old world for their sins. Water was the instrument of the final overthrow of Pharaoh and the Egyptians.

There is, moreover, reference here to the creation of all things. "In the beginning, the Spirit of God moved on the face of the waters." The firmament divided the waters above it from those beneath. The aqueous parts of the earth were separated from the solid, and seas and dry land were formed. How natural the inquiry, and how interesting, too, Who has done all this? Reason answers, that it was done by a being of wisdom, power, and goodness. But the question demands a more satisfactory answer. That answer revelation gives. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathered the waters of the sea together as a heap: he layeth up the depth in store-houses." Ps. xxxiii. 6, 7. "Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. Thou hast set all the borders of the earth: thou hast made summer and winter." Ps. lxxiv. 15, 17. "He looketh to the ends of the earth, and seeth under the whole heaven: to make the weight for the winds; and he weigheth the waters by measure." Job xxviii. 24, 25. "He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He hath compassed the waters with bounds, until the day and night come to an end. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" Job xxvi. 8, 10, 14.

And the interest of the subject is increased to the pious, when an answer to these inquiries is sought in the administration of the kingdom of grace. The wind is a scriptural emblem of the Holy Spirit. "Awake, O north wind; and come, thou south; blow upon my garden." Song iv. 16. "Prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live." Ez. xxxvii. 9. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." John iii. 8. In the administration of the covenant of grace, the Holy Ghost is sent by the Father and the Son to apply the purchased blessings. The Father gave the Spirit not by measure to the Son, and he now, in his exalted state, sends him as the Comforter of his people. "He has the residue of the Spirit," and gives or withholds according to his wise counsel and sovereign good pleasure.

Water swollen into floods is, in Scripture, a frequent symbol of the judgments of God. "With an overflowing flood he shall make an utter end of the place thereof, and darkness shall pursue his enemies." Nahum i. 8. "I am come into deep waters, where the floods overflow me." Ps. lxxix. 2. The binding or restraining of the waters metaphorically represents the turning away of the wrath of God. "Who has done this? Who has bound these floods of divine indignation in a garment? The same who ascended up into heaven and descended; the same who has the residue of the Spirit. He whom the sorrows of death compassed about, and whom the floods of the ungodly made afraid." He rolled back the billows of divine wrath, and saved his people from being swallowed up in them. To him, in this gracious exercise of his power, may be applied the suggestive inquiries of God to Job: "Who shut up the sea with doors, when it brake forth, as if it had issued from the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and broke up

for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed?" Job xxxviii. 9-11.

And the same almighty agency arrested the ruin that sin brought on the world. The language in the 75th Psalm is specially significant as applied to the God-man. "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it." He who is "the brightness of the Father's glory and the express image of his person," upholds all things by the word of his power. He has set up and established the ends of the earth.

When, therefore, we, guided by the light of revelation, look at the evidence of the existence and perfections of God as exhibited in the work of creation, in the dispensation of Providence, and in the achievement of human redemption, we see written in letters of light the answers to these inquiries. These are the works of Him who is from everlasting, almighty, most wise and good, revealed in Jesus Christ, "who is the image of the invisible God, the first-born of every creature: for by him are all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Col. i. 15-18.

[To be continued.]

#### THE DOCTRINE OF THE SACRAMENTS AS TAUGHT IN THE WESTMINSTER STANDARDS.

WE take from the *Belfast Covenanter*, the following able vindication of the Westminster Standards against the charge that is sometimes brought against them of teaching the dogma of Baptismal regeneration. The article originally appeared in the "*British and Foreign Evangelical Review*"—in an essay on Zwingle and the Doctrine of the Sacraments. It not only completely defends our Catechisms against the charge referred to, but also exhibits in a clear light, the true nature of the Sacraments, of which many seem to have very undefined conceptions. We ask a close and careful reading of the following.—ED.

On a recent public occasion in Edinburgh, the Rev. Dr. William Anderson, Glasgow, amid a great deal more of most reckless and offensive folly, declared of the deliverance of the Westminster divines, in the Shorter Catechism on the subject of baptism, that he had "never seen nor heard a satisfactory attempt to vindicate it from the charge of teaching regeneration." It is very certain that the Westminster divines did not intend in this deliverance, or in any other which they put forth, to teach baptismal regeneration; a contradiction is not to be imputed to them, if by any fair process of construction it can be avoided; and it is in the highest degree improbable that they should have contradicted themselves upon a point at once so plain and important. The truth is, that Dr. Anderson's statement exhibits an amount of ignorance and confusion that is truly deplorable. The doctrine of baptismal regeneration, whatever else it may include, is always understood to imply, that all baptized infants are regenerated. Now there is nothing in the Shorter Catechism which gives any countenance to this notion, or, indeed, conveys any explicit deliverance as to the bearing of baptism upon infants. Dr. Anderson's notion that the Shorter Catechism teaches baptismal regeneration, must, we presume, be based upon the assumption, that the general description given of the im-

port and object of baptism, is intended to apply to every case in which the outward ordinance of baptism is administered. But there is no ground for this assumption. The general description given of baptism must be considered in connexion with the general description given of a sacrament, and it is the disregard of this which is one main cause of the ignorance and confusion so often exhibited upon this whole subject. In accordance with views which we have already explained, the description of a sacrament is intended to embody the substance of what is taught or indicated in Scripture, as being true equally and alike of both sacraments. Of course, all that is said about a sacrament not only may, but must, be applied both to baptism and the Lord's Supper, as being in all its extent true of each of them.

The definition or description given of a sacrament in the Shorter Catechism, is that it "is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers." In order to bring out fully the teaching of the catechism on the subject of baptism, we must in the first place take in the general description given of a sacrament, and then the special description given of baptism, and we must interpret them in connexion with each other as parts of one scheme of doctrine. Upon this obvious principle, we say, that the first and fundamental position taught in the Shorter Catechism concerning baptism is this, that it, (as well as the Lord's Supper,) "is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers." It is of fundamental importance to remember, that the catechism does apply this whole description of a sacrament to baptism, and to realize what this involves. In addition to this general description of baptism as a sacrament, common to it with the Lord's Supper, the catechism proceeds to give a more specific description of baptism as distinguished from the other sacrament. It is this: "Baptism is a sacrament, wherein the washing with water, in the name of the Father, the Son, and the Holy Ghost, doth signify and seal our ingrafting into Christ, our partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." Now the only ground for alleging that this teaches baptismal regeneration, must be the notion, that it applies in point of fact to all who have been baptized, and that all who have received the outward ordinance of baptism are warranted to adopt this language, and to apply it to themselves. But the true principle of interpretation is, that this description of baptism applies fully and in all its extent only to those who ought to be baptized, those who are possessed of the necessary qualifications or preparations for baptism, and who are able to ascertain this. And the question as to who these are, must be determined by a careful consideration of all that is taught upon this subject. Much evidently depends upon the use and application of the pronoun *our* here, that is, upon the question, who are the persons that are supposed to be speaking or to be entitled to speak here, that is, to employ the language in which the general nature and object of baptism are here set forth? The *our*, of course, suggests a *we*, who are supposed to be the parties speaking, and the question is, Who are *we*? Are they all who have been baptized? or only those who ought to have been baptized, who, moreover, are capable of ascertaining that they have been legitimately baptized, and *who, being satisfied on this point, are in consequence able to adopt the language of the Catechism intelligently and truly?* Now this question is similar to that which is often suggested in the interpretation of the apostolical epistles, where the use of the words *we*, *us*, and *our*, raises the question, who are the *we* that are supposed to be speaking? that is, who are the *we*, in whose name, or as one of whom, the apostle is there speaking? And this question, wherever it arises, must be decided by a careful examination of the whole context and scope of the passage. In the catechism, we have first a general de-

scription given of a sacrament, intended to imbody the substance of what Scripture is held to teach or indicate, as equally and alike applicable to both sacraments. One leading element in this description is, that the sacraments are for the use and benefit of believers, and this principle must be kept in view in all the more specific statements afterwards made about either sacrament. This consideration, as well as the whole scope of the statement, clearly implies, that the description given of baptism proceeds upon the assumption, that the persons who partake in it are possessed of the necessary qualifications, that is, that they are believers, and do or may know that they are so.

This principle of construction is a perfectly fair and natural one. It has always been a fundamental principle in the theology of Protestants, that the sacraments were instituted and intended for believers, and produce their appropriate beneficial effects, only through the faith which must have previously existed, and which is expressed and exercised in the act of partaking in them. This being a fundamental and recognised principle in the Protestant theology of the sacraments, it is quite natural that it should be assumed and taken into account in giving a general description of their objects and effects. And the application of this principle of interpretation to the whole deliverances of the Westminster divines upon the subject of the sacraments, in the Confession of Faith and the Larger Catechism as well as in the Shorter, introduce clearness and consistency into them all, whereas the disregard of it involves them in confusion, absurdity, and inconsistency.

On the grounds which have now been hinted at, and which, when once suggested, must commend themselves to every one who will deliberately and impartially examine the subject, we think it very clear and certain, that the *we*, suggested by the *our* in the general description of baptism, are only the believers who had been previously set forth as the proper and worthy recipients of the sacraments, and that consequently the statement that "baptism signifies and seals our ingrafting into Christ," &c., must mean, that it signifies and seals the ingrafting into Christ of those of us who have been ingrafted into Christ by faith. This construction, of course, removes all appearance of the catechism teaching baptismal regeneration.

The general view which Protestants have commonly taken of the sacraments is, that they are signs and seals of the covenant of grace, that is, of the truths which unfold the provisions and arrangements of the covenant, and of the spiritual blessings which the covenant provides and secures, not only signifying or representing Christ and the benefits of the new covenant, but sealing or confirming them, and in some sense applying them, to believers. As the sacraments are the signs and seals of the covenant, so they belong properly to, and can benefit only, those who have an interest in the covenant, *fœderati*; and there is no adequate ground for counting upon their exerting their appropriate influence in individual cases, apart from the faith which the participation in them ordinarily expresses, and which must exist before participation in them can be either warrantable or beneficial. These are the leading views which Protestant divines have usually put forth in regard to the sacraments in general, that is, their general nature, design and efficacy. In looking more closely at the doctrines of Protestant churches upon this subject, it is necessary to remember, not only that, as we have already explained, they usually assume in their general statements, that the persons partaking in the sacraments are duly prepared, or possessed of the necessary preliminary qualifications, but also that, when statements are made which are intended to apply equally to baptism and the Lord's Supper, or when the general object and design of baptism are set forth in the abstract, they have in their view, and take into their account, only adult baptism, the baptism of those who, after they have come to years of understanding, ask and obtain admission into the visible church by being baptized.

This mode of contemplating the ordinance of baptism is so different from what we are accustomed to, that we are apt to be startled when it is presented to us, and find it somewhat difficult to enter into it. It tends greatly to introduce obscurity and confusion into our whole conceptions on the subject of baptism, that we see it ordinarily administered to infants, and very seldom to adults. This leads us insensibly to form very defective and erroneous conceptions of its design and effects, or rather to live with our minds very much in the condition of blanks, so far as concerns any distinct and definite views upon this subject. There is a great difficulty felt, a difficulty which Scripture does not afford us adequate materials for removing, in laying down any distinct and definite doctrine as to the bearing and efficacy of baptism in the case of infants, to whom alone, ordinarily, we see it administered. A sense of this difficulty is very apt to tempt us to remain contentedly in great ignorance of the whole subject, without any serious attempt to understand distinctly what baptism is and means, and how it is connected with the general doctrine of sacraments. And yet it is quite plain to any one who is capable of reflecting upon the subject, that it is adult baptism alone which embodies and brings out the full idea of the ordinance, and should be regarded as the primary type of it, that from which mainly and principally we should form our conceptions of what baptism is and means, and was intended to accomplish. It is in this aspect that baptism is ordinarily spoken about, and presented to our contemplation, in the New Testament, and we see something similar in tracing the operations of our missionaries who are engaged in preaching the gospel in heathen lands.

Adult baptism, then, exhibits the original and fundamental idea of the ordinance as it is usually brought before us, and as it is directly and formally spoken about in the New Testament. And when baptism is contemplated in this light, there is no more difficulty in forming a distinct and definite conception regarding it than regarding the Lord's Supper. Of adult baptism, we can say, just as we do of the Lord's Supper, that it is in every instance, according to the general doctrine of Protestants, either the sign and seal of a faith and a regeneration previously existing, already effected by God's grace, or else a hypocritical profession of a state of mind and feeling which has no existence. We have no doubt that the lawfulness and the obligation of infant baptism can be conclusively established from Scripture, but it is manifest that the general doctrine or theory just stated, with respect to the import and effect of the sacraments, and of baptism as a sacrament, cannot be applied fully in all its extent to the baptism of infants. The reason of this is, because Scripture does not afford us materials, either for laying down any definite position as to a certain and invariable connexion between baptism and spiritual blessings, that is, for maintaining the doctrine of baptismal regeneration, or, for stating such a distinct and definite alternative with respect to the efficacy of the ordinance in individuals, as has been stated above in the case of adult baptism and the Lord's Supper. But notwithstanding these obvious considerations, we fear it is a very common thing for men, just because they ordinarily see infant, and very seldom see adult, baptism, to take the baptism of infants with all difficulties attaching to it, giving a precise and definite statement as to its design and effect in their case, and to allow this to regulate their whole conceptions with respect to this ordinance in general, and even with respect to the sacraments in general. This is a very common process, and we could easily produce abundant evidence, both of its actual prevalence, and of its injurious bearing upon men's whole opinions on this subject. The right and reasonable course plainly is just the reverse of this, viz., to regard adult baptism as affording the proper fundamental type of the ordinance, to derive our great leading conceptions about baptism from the case, not of infant, but of adult baptism, viewed in connexion

with the general theory or doctrine applicable to both sacraments, and then, since infant baptism is also fully warranted by Scripture, to examine what modifications the leading general views of the ordinance may or must undergo, when applied to the special and peculiar case of the baptism of infants.

These views were acted upon, though not formally and explicitly stated, by the reformers in preparing their Confessions of Faith, and in their discussions of this subject. It is impossible to bring out from their statements about the sacraments a clear and consistent sense, except upon the hypothesis, that, in laying down their general positions as to the nature, objects, and effects of the sacraments, they proceeded upon the assumption, that those partaking in these ordinances were duly qualified and rightly prepared, and more particularly, that the persons baptized, in whom the true and full operation of baptism was exhibited, were adults, adult believers. The Council of Trent, in their decrees and canons on the subject of justification, which in the Romish system comprehends regeneration, and of which they asserted baptism, or the sacrament of faith, as they call it, to be the instrumental cause (Sess. vi. c. 8,) dealt with the subject on the assumption, that they were describing the progress which takes place in the case of persons who, after they have attained to adult age, are led to embrace Christianity and to apply for baptism. And we find that the Reformers, in discussing these matters with their Romish opponents, accommodated themselves to this mode of putting the case; and having thus adult baptism chiefly in their view, were led sometimes to speak as if they regarded baptism and regeneration as substantially identical. They certainly did not mean to assert or concede the Popish principle, of an individual connexion between the outward ordinance and the spiritual blessing, for it is quite certain, and can be conclusively established, that they rejected this. They adopted this mode of speaking, which at first sight is somewhat startling, 1st, because the Council of Trent discussed the subjects of justification chiefly in its bearing upon the case of those who had not been baptized in infancy, and with whom, consequently, baptism, if it was not a mere hypocritical pretence destitute of all worth or value, was, in the judgment of Protestants, a sign and seal of a faith and regeneration previously wrought, and that their great general doctrines, as to the design and efficacy of the sacraments in their bearing upon the justification of sinners, stood out for examination in the clearest and most definite form. This was the true cause of a mode of speaking sometimes adopted by the Reformers, which to those imperfectly acquainted with their writings and with the state of theological discussion at the time, might seem to countenance the doctrine of baptismal regeneration.

It was very important to bring out fully and distinctly the nature and character of the sacraments as signs and seals of the covenant of grace and its benefits, the import of the profession implied in partaking in them, and the qualifications required for receiving them rightly; and then to connect the statement of their actual effects with right views upon all these points. This process was at once the most obvious and the most effectual way, of shutting out the erroneous and dangerous notions upon the subject of the sacraments that prevailed in the Church of Rome. It was very important, with this view, to give a compendious and summary representation of what was set forth in Scripture as the sacramental principle or theory, as being equally applicable to both sacraments, and to keep steadily before men's minds the consideration, that this could be held to be fully realized and exhibited only in those for whom the sacraments were mainly intended, and who were duly prepared for receiving and improving them aright. Their minds were filled with these principles, and they were anxious to set them forth, in opposition to the great sacramental system which had been excoagitated by the schoolmen, and sanctioned by the Church of Rome. And it was because their minds were filled with these principles that, though strenuously opposing the tenets of the Ana-

baptists, they yet saw clearly and admitted the somewhat peculiar supplemental position held by infant baptism. They held it to be of primary importance to bring out fully the sacramental principle as exhibited in its entirety in adult baptism and the Lord's Supper, and in aiming at accomplishing this, they were not much concerned about putting forth definitions or descriptions of the sacraments, or even of baptism, which could scarcely be regarded as comprehending infant baptism, or as obviously and directly applying to it. They never intended to teach baptismal regeneration, and they have said nothing that appears to teach it, or that could be supposed to teach it, by any except those who were utterly ignorant of the whole course of the discussion of these subjects as it was then conducted. They never intended to discountenance infant baptism: on the contrary, they strenuously defended its lawfulness and obligation. But they certainly give descriptions of the general nature, design, and effects of the sacraments, which, if literally interpreted and pressed, might be regarded as omitting it, or putting it aside.

The Westminster divines, then, have given a description of a sacrament, which does apply fully to adult baptism and the Lord's Supper, but which does not directly and *in terminis* comprehend infant baptism. This, which is the plain fact of the case, could only have arisen from their finding it difficult, if not impossible, to give a definition of the sacraments in their great leading fundamental aspects, which would at the same time apply to, and include, the special case of the baptism of infants. This, again, implies an admission that the definition given of a sacrament does not apply fully and in all its extent to the special case of infant baptism; while it implies, also, that the compilers of the catechism thought it much more important, to bring out fully, as the definition of a sacrament, all that could be truly predicated equally of adult baptism and the Lord's Supper, than to try to form a definition, that might be wide enough and vague enough to include infant baptism, a topic of a peculiar and subordinate description. This is the only explanation and defence that can be given of the course of statement adopted in the catechism, if it be indeed true, that it teaches by plain implication the general position, that the sacraments are intended for, and really benefit, believers only. And it seems to us impossible, upon any plausible grounds, to deny that this general position is clearly and certainly implied in the statements we have quoted.

There can, then, be no reasonable doubt that the Shorter Catechism teaches, by plain implication, that the sacraments were intended for and actually benefit believers only; and the only way of reconciling this with its teaching on the subject of infant baptism, is by assuming, that though this is a great principle of fundamental importance in treating of the sacraments, it is not to be applied absolutely and without all exception, and that infant baptism, though fully warranted by Scripture, does not correspond in all respects with the full sacramental principle in all its extent and clearness, as exhibited in adult baptism and the Lord's Supper, and must therefore be regarded as occupying a peculiar, subordinate, and supplemental position. We know no other way of showing the consistency with each other of the different statements contained in the catechism. The principle we have explained refutes the allegation of inconsistency or contradiction, and resolves the whole difficulty in a certain concession on the subject of infant baptism, a concession not affecting the Scriptural evidence for the maintenance of the practice of baptizing infants, but merely the fulness and completeness of the doctrinal explanation that should be given of its objects and effects.



## PROTESTANTISM IN FRANCE.

The state of the Protestant Church in France, under the present despotic regime, is such as to excite the deepest and most anxious interest, with those who desire the spread of the Bible, and the prevalence of evangelical religion. Up till the period of the First French Revolution, the Protestant Church in France was cruelly oppressed. Popery was the national profession; its spirit was dominant, not only in the church, but also in the councils of the nation. Dissent from the national creed, in any form, as among Jews and Protestants, had no proper recognition by the state, and had extended it to the most meager toleration, while those who avowed it could scarcely be said to possess any civil or ecclesiastical rights, and were subjected continually to numerous hardships and oppressions.

The Revolution, which, in its first period, inaugurated the reign of Infidelity, brought to Protestants some relief from long and severe oppression, as it served effectually to break the power of the Romish priesthood, and proclaimed equality in civil rights to all French citizens, without any regard to difference in religious profession. A liberty, however, which was granted by those who were the embittered enemies of Divine revelation, and which brought with it strong temptations to embrace infidel sentiments, could not promote the purity and efficiency of the Protestant Church, or serve to advance the cause of genuine Protestantism. When Napoleon Bonaparte became Emperor of the French, and had experience of the intrigues and restless plots of the Pope and the Jesuits against his power, and was sensible too of the pure morality and regard to law and order of his Protestant subjects, he accorded to them rights and privileges, such as they had not hitherto enjoyed since the revocation of the Edict of Nantes.

The "law of the Tenth Germinal," as it is technically called, placed Protestants on the ground of equality, in the matter of civil rights, with other classes of French subjects; their inferiority in political power and influence, afterwards, arising only from the circumstance of their being numerically but a very small minority, and possessing but little property in the nation. On various public occasions, the First Napoleon expressed publicly, and in emphatic terms, his friendly regard to the Protestants of France, and extended to them readily protection when they were threatened with the oppression of Popish adversaries. Still the State-favour conferred by Napoleon on the Reformed Church of France was, in various respects, injurious to its purity and influence. The freedom granted flowed from the sovereign will of the Emperor, and was thoroughly Erastian in its character. The Protestant Church became the stipendiary of a Popish and Infidel state; its right of meeting in National Synods, and of independent spiritual jurisdiction, was not recognised; but, on the other hand, prohibited by the Edict which guaranteed some external liberty; and certain regulations imposed, in relation to the members of congregations and Consistories, and intercourse with the State, completely set aside a doctrinal creed as a test of membership, and the exercise of any proper discipline.

The restoration of the Bourbon dynasty, after the peace of 1815, did not bring to the Protestant Church of France freedom from this unhappy state-control, nor extend to it anything like self-government. On the contrary, though the law of Napoleon guarantying to the French Protestant equality of civil rights, remains unchanged in the letter, yet it has been frequently infringed by the public authorities: and when, in recent times, owing to the revived evangelical spirit of some portions of the Protestant principles and institutions, these have been in various ways impeded and interdicted by men in power, and seldom has redress been obtained by carrying appeals to the supreme power in the state. In some few instances, when civil authorization was refused to Protestant places of worship, and meetings of Protestant wor-

ship were interdicted by the local magistrates, at the instigation of the priests, on being personally applied to, the present Emperor reversed the decision, and expressed himself favourable to Protestant liberties. But the orders of the Prefects to shut up Protestant schools in some districts have remained for years unaltered; the free circulation of Protestant books among Romanists, even those which are required to meet the shameless attacks of Jesuits is disallowed, and all attempts at proselyting by Protestants are frowned upon by the French despot. The ordinance respecting worship, propounded a year or two ago, by the Council of State, and which, doubtless, emanated from the Emperor, in many ways restricts the free development of Protestant principles and liberty; it renders the church completely dependent on the will of the State for its existence, and the participation of such a modicum of liberty, as the ruling power may be pleased to accord to it. Up till the present time, all applications from the Minister of Worship or the Emperor's Council, by the National Protestant Church, to allow the meeting of a National Synod have been persistently refused.

The consequences of this state-subjection of the Protestant Church of France are sufficiently deplorable. Notwithstanding some considerable revival in late years, of evangelical doctrine throughout its pale, a large number of the ministers are heterodox or rational in their sentiments: the doctrines of their ancient confession are either not avowed or are openly denied, and no profession of any Christian creed, or observance of any religious duties, not even of the Sabbath, is required as the test of admission to all the privileges of membership in the church. It is gratifying, however, to have evidence that, notwithstanding this external restraint, and this low state of matters internally in the National Reformed Church of France, Protestantism has been for some time making progress in France, as Protestant efforts have been increasing, and a strong disposition to do justice to Protestant principles and spirit has been manifested by leading influential persons in France. The following statements respecting the "change of public sentiment on Protestantism in France," which appear in the "Free Church Home and Foreign Record," are gratifying:

"In the present aspect of French Protestantism, there are very many encouraging facts. It is believed that there are now about one million six hundred thousand Protestants in France—an increase of perhaps half a million since 1800. This increase is largely made up of converts from Romanism. Pastor Boucher states, that some time since, at the opening of a new chapel, he detained the people after service, and asked them, individually, whether they were born Romanists or Protestants. Out of two hundred and forty-seven communicants present, only forty-three were born Protestants; all the rest were converts. There has been a great change in the attitude of the literary men of France towards Protestantism within the last few years. One of the addresses of the three hundredth anniversary of the French Reformation, held last year, was delivered by Professor St. Hilaire, an eminent historian, and a convert from Popery. The *Revue des deux Mondes*, perhaps the greatest literary journal in the world, has repeatedly advocated the Protestant cause, so far as religious liberty is concerned, with great vigour, boldness and ability. The same thing is true of the *Journal des Debats*, the foremost of the daily papers of Paris, in point of the literary eminence of its writers. On the recent retirement of M. Paradol from the *Debats*, his place was filled by the selection of M. Weiss, a Protestant, who now writes the leading articles in that great newspaper. Another important convert is M. Foucher, a member of the Polytechnic, who, notwithstanding his high official position, is an earnest and devoted Christian. He frequently writes in *L'Esperance*, and in the *Archives du Christianisme*, Protestant journals which are well-known to

our readers. Another daily journal of Paris, *L'Opinion Nationale*, which is rapidly gaining influence as the organ of the democracy, and which, though little more than a year old, already has nearly twenty-five thousand subscribers, gives frequent articles on the general question of religious freedom, and on its special relations to Protestantism. 'Let us not forget,' says this journal in a recent issue, 'that it is to the French Reformation that we owe the triumph of the great principles which form the firm foundation of modern civilization, and that this triumph was purchased by the brave endurance of persecution, tortures and butcheries on the part of the Reformers, the real founders of liberty in France.'"

An instance of the abridgment of Protestant liberty in France, which has lately occurred, exhibits clearly the despotic power of the French Emperor, and cannot but be regarded with heartfelt grief by all who value Gospel freedom, and desire the spread of evangelical truth.

The Synod of the Free Evangelical Church of France, which meets once in two years, assembled this year on the 6th of September last, in the town of St. Etienne, about thirty-five miles south-west of Lyons. At the appointed time, deputies, as ministers and elders, with delegates from evangelical societies in Paris and Geneva, and from various ecclesiastical bodies in Germany, Switzerland, Sardinia, Britain and America, convened; but when the Synod was on the point of being formally opened, a peremptory order arrived from the Minister of Public Instruction, directed to the Prefect of St. Etienne, prohibiting the meeting. All that could be obtained by the remonstrances and earnest petitions of the deputies to the local civil authority, was to be allowed, on the occasion, to meet in private, with closed doors, for the arrangement of necessary business; the evening meetings were open, but these were, by order, only to be observed as ordinary diets of worship. This interdict from the Imperial authority, which was regarded as amounting to the destruction of the liberty and existence of the Church, as far as the civil power is concerned, was received with heartfelt consternation and sorrow by the deputies of the churches, as well as by those who had come from other countries to encourage them by their presence. During the few days that they remained together in deliberation, much time was spent in social prayer, and in reporting the progress of evangelical efforts, and in taking fraternal counsel concerning future proceedings. The evening meetings were occupied with the preaching of the word and with prayer, and the whole Sabbath at the close was occupied with such services, at two of which, Father Chiniquy, the Canadian reformer, was present, and took part in the proceedings. It is said that since the Synod dispersed, it has been notified to them by the public authorities that the Interdict has been made permanent, which amounts to an absolute prohibition of their future Synodical meetings. This instance of the exercise of despotic power by the Ruler of France, while he is surrounded by the machinations of Jesuits and Legitimists, against his crown and life, shows how little he is to be depended on for aught of just rights or Scriptural freedom, even when he is weakening the power of the Papacy. Such oppression of the Lord's servants will not, however, pass without Divine retribution; and, ere long, the despot of France may find, with all his ambitious projects and vast military resources, that He who hears the cries of the oppressed, regards what is done against the least of His servants as done against Himself, and that He is mighty to take vengeance.

This portion of the Redeemer's Church, presently called to suffering and trial, should have a deep interest in the prayers and effective sympathies of God's faithful people everywhere. We subjoin the following statements from the *Scottish Guardian*, as exhibiting the devoted and exemplary spi-

rit, alike of the ministers, elders and people of this oppressed Presbyterian Church:—

“Few churches have had greater difficulties to struggle with than this Free Church of France, or have met them in a more Christian and devoted spirit. The pastors, as a body, are men of deep and earnest piety, and animated with a true missionary spirit. They are called to a great work in France, and the Lord is manifestly blessing their labours. Nor are the elders and congregations behind the ministers in the duties which lie upon them. The statements of the colporteurs—men of strong faith, marked visage, and vigorous frames—the prayers and pointed remarks of the elders, the intelligent and deep interest of the people, prove this, and show what a hold the truth has taken on the minds of those who constitute this church. They are, indeed, almost universally poor in this world’s goods, but there are not wanting, ‘the riches of liberality’ in ‘their deep poverty,’ for of them, in many cases, it may be said, ‘to their power and beyond their power they are willing of themselves.’ The annual contribution of each communicant is at the rate of forty-four francs for each (upwards of thirty-five shillings,) for the support of religious ordinances among themselves, and independent of contributions to the central fund; and yet the incomes of their pastors are affectingly small. But for external aid, they could not possibly in many most interesting fields, carry on their work for another month; and with it they have often the utmost difficulty in maintaining their position, and subsisting themselves and their families in the simplest and most frugal way. Surely such a church deserves and demands the sympathy and support of every Christian Church, and especially to the Free Church of Scotland, to which it has ever looked with peculiar confidence and affection.”—*Belfast Cov.*

#### AID FOR THE PERISHING.

We ask special attention to the following appeal—the second—addressed by “the Beirut Anglo-American Relief Committee to the English and American public:

##### THE SYRIAN SUFFERERS.

In sending forth a second appeal for additional funds, the Anglo-American Relief Committee is well aware that such an appeal must be accompanied with a clear statement of the facts, which render it necessary. At the same time we almost despair of being able to condense into a few brief paragraphs any adequate exposition of the gigantic calamity with which we are compelled to struggle. The revelations of each succeeding week, demonstrate the alarming truth that our large estimates and worst fears fell far below the dreadful reality. Until quite recently neither we nor any one else were fully acquainted with even the geographical extent of the destruction. It spread over the southern half of Lebanon, the whole of the Buk’ah, the districts between Lebanon and Hermon, and the valley of the Jordan down to Lake Huleh, the great city of Damascus, and the provinces around it quite out to the Desert. Throughout this fertile and populous area of not less than seventy square miles, the Christian communities in city, and town, and village, and hamlet, have, with inconsiderable exceptions, been plundered of all their property, and driven from their burning habitations, to wander about the country in utter destitution. Thousands were slaughtered in cold blood, and thousands

more have already died from exposure, want, and despair. In working out this wide-spread ruin of the Christians, the Moslems of Damascus, Sidon, and elsewhere, united with the Druses of Lebanon, Hermon, and the Hauran, with the Arabs of the Desert, and the Metawalies of Baalbec, and Belad Beshara. It is, therefore, quite inaccurate to speak of this war as one of the ordinary quarrels between the Maronites and Druses of Lebanon.

Again, owing to the above facts, and, we may add, to the disastrous delays of government in applying the necessary remedies, all our calculations as to the time required to re-organize society and restore the country to its normal condition, have proved utterly fallacious. Summer and autumn have passed away, and winter is at our door, while the refugees, prevented from gathering their crops at the proper time, must now enter upon the dreary winter without houses to a lamentable extent, without stores, without money, clothes, bedding, or any other means of subsistence, except the charities of the benevolent. It is in behalf of multitudes thus circumstanced that the committee renew their earnest appeal. It is now too late to forestall the coming distress by any schemes of politicians. The evil is upon us, and must be met. The Christian population of Damascus, driven by fear to forsake their native city, and the graves of their ancestors, are fast gathering around us at Beirut. Deir el Kamar is not rebuilt. Hasbeiya and Rasheiya are neither habitable nor safe; and in addition to the helpless thousands of these large towns, the first winter storms will drive down from the mountains the inhabitants of a hundred burned villages. The prospect is simply appalling. Already our lists of daily recipients have risen to 27,000; and yet they grow, despite our utmost efforts to reduce them. Merely to supply food to these 27,000, on the lowest scale that will sustain life, for the six months to come, (until harvest begins,) will cost 20,000 pounds. But food is not all that must be provided. Many thousand pounds will be required to furnish shelter, clothes, bedding, medicines, physicians, hospitals, and all the machinery necessary for these operations, even when conducted on the most economical scale possible.

The committee see, with serious solicitude, that the existing operations of all kinds require an outlay of not less than 1,500 pounds a week. Should they be continued at this rate for the ensuing six months, the large sum of 39,000 pounds will be needed. But we dare not conceal our apprehension that, during the severities of winter, the rate of expenditure ought to be, and must be considerably higher. Will the public ask why? Take two cases as illustrations of the nature and extent of our apprehensions. A member of our committee visited, last week, two villages on Lebanon, with the purpose of reducing the number of poor on our daily lists. In one he found that the number of souls before the war, was 512; killed in the war, 5; died since, from want and exposure, 42. One-sixth of the remainder were sick. In the other village, the original number was 330. Killed in the war, 1; died since, 43; one-fourth of the remainder sick. The houses were all burned, the people sleeping on the ground. He found only seven beds amongst them all. Such was their condition in this pleasant season of the year. What can they, and thousands like

them, do when our pitiless storms come, but perish, or flee down to Beirut for help? Will the friends of humanity throughout the world sustain the committee in this great and prolonged effort to save from destruction these poor people? Help must come promptly, steadily, and largely, or our distributions must cease in midwinter; and then, the destruction of the Christian communities of this land, commenced by modern fanaticism, Druse ferocity, and the treachery of Turkish Pashas, will be completed by cold and nakedness, disease and famine.

Published by order of the Committee, Nov. 5, 1860.

N. MOORE, *President.*

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MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Latakiyeh, November 16th, 1860.

DEAR BRETHREN:—You will have observed that my last letter closed somewhat abruptly. The truth is, that when I was folding it up the wind carried away a leaf of it off the desk, and I did not miss it at the time, but found it afterwards, when the main part of the letter had taken its initial steps towards America. I send enclosed the truant leaf.

I am thankful to be able to say that we are all well, and that our present missionary prospects are, upon the whole, encouraging. We have now under instruction nine Nusariyeh boys, and expect soon to have another. I understand that there are several more desirous to come, but every thing that we yet know of the amount of funds available for their special benefit will not justify us in increasing their number at present.

We go to their boarding-house every morning, to read the Scriptures and pray with them, and they come to us, for the same purpose, in the evening; and they form the larger part of our congregation on the Sabbath. They mingle in the school with the children of the towns-people, as we do not see any necessity of erecting a separate school for them.

About two weeks ago we received from Mr. Thomas Lyde, of London, an order for £60; being the amount of his late brother's benefaction for our mission for the current year, accompanied by a promise to exert his influence to raise additional contributions in England, for the benefit of the Nusariyeh, whenever we let him know that the number of applicants for instruction is disproportioned to the amount of funds available for their support. By the way, he is getting his brother's work on the Nusariyeh published; and I have written to him asking the name of his publisher, so that I may be able to put our people in the United States in the way of getting a few copies of it among them, as it will, no doubt, possess a peculiar interest to them, on account of the peculiar relation of their foreign mission to that singular people.

The clergy of Latakiyeh have lately fallen into another paroxysm of hostility to our mission; but without any other success than a temporary repression of the freedom of the people's intercourse with us, and a moderate diminution of our school. External violence is out of the question in Latakiyeh, and they cannot even venture on extreme measures of ecclesiastical opposition.

After all, the great enemy of our work is the depraved, unregenerate heart, common to those who hate us, and those who welcome our coming; an enemy that only the Holy Ghost can subdue. May he soon glorify his power in forming in the hearts of thousands of these poor sinners Christ, the hope of glory!

Mrs. D., and Mr. and Mrs. Beattie desire to be remembered to you all, and to your respective families.

Yours with much love,

R. J. DODDS.

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LETTER FROM REV. JOHN GRAHAM.

Liverpool, Dec. 21, 1860.

MY DEAR SIR:—Permit me to intimate, through the medium of your periodical, my own grateful thanks, and those of my congregation, for the generous aid furnished by friends and brethren in North America towards the erection of our church in Liverpool. The position occupied by our Synod in Scotland, in relation to the two branches of the Reformed Presbyterian Church in the United States, gave me the privilege of intercourse with them both during a recent visit to your country; and the mission with which I was intrusted reaped considerable advantage from this twofold tie. I may set down the amount collected at *three thousand dollars*; though, from what I expect to be yet forwarded, there will still be a considerable addition to that. Friends in Philadelphia have given nearly *one-third*, and those in New York *more than one-third* of the whole. The remainder has been realized in Pittsburgh and Allegheny—in Cincinnati, Xenia, Cedarville, Utica, and New Concord, in Eden and neighbourhood, St. Louis, Chicago, and Thorngrove—and in the cities of Hamilton and Toronto, C. W.

I feel deeply thankful, Mr. Editor, for your personal kindness, and for the spirited generosity of your people; and, indeed, the many attentions which I received every where from the beloved ministers and members of the Reformed Presbyterian Church, and their substantial sympathy in the special object of my mission, have secured my sincerest gratitude and esteem. May that church be abundantly blessed by Him whose cause she advocates, and may she yet, united, enlarged, and quickened by His Holy Spirit, prove an invaluable blessing to America, and to the whole world!

I am, my dear sir, yours very sincerely,

JOHN GRAHAM.

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ADDITIONS TO TESTIMONY.

The undersigned, appointed by Synod at its last meeting to prepare some additions to the Declaratory part of the Testimony, on Secret Associations and Slaveholding, present the following for the consideration of the brethren. We are aware that the resolution assigning us this duty, contemplated that these additions should first be reported to Synod for examination; and then, if approved, overtured to the inferior courts. It is, however, well known that the last edition of the Testimony is exhausted, and that there is a great demand for it. By examining the proposed additions at this time, Synod may

be prepared to act upon them finally at the coming meeting, and so issue a new edition at an early date; otherwise it will be necessarily postponed for at least two years longer. These considerations, and the suggestions of brethren, are the reasons, and, in our view, the justification of the publication at this time of what we have prepared.

T. SPROULL,  
JAS. M. WILLSON.

To chap. xxii., to be numbered § 5.

Christians should walk in the light. Their doctrines, their purposes, and manner of life, their rules of action and conduct, should not be concealed. The formation of Secret Associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principle.

1 Thess. v. 5:—"Ye are all the children of light, and the children of the day." Matt. v. 14:—"Ye are the light of the world. A city that is set on a hill cannot be hid." Acts xxvi. 4:—"My manner of life, which was at first among my brethren the Jews, know all the Jews." John iii. 20, 21:—"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reformed. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

ERROR.—That members of associations, either sworn, or otherwise pledged to secrecy in regard to the nature and doings of such associations, may be admitted to ecclesiastical fellowship.

To chap. xxix., to be numbered § 4.

The holding of human beings, of whatever race or colour, as slaves, being in every aspect opposed to the word of God, and inconsistent with the principles of the gospel of Christ—a gross infringement of the rights of man, and so a sin against God, should be held and treated by national authorities as a crime. Nor can any constitution of government be just or moral, which does not provide against the commission of such a crime within its jurisdiction.

Exodus 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." 1 Tim. i. 9, 10:—"Knowing this, that the law is made for . . . men-stealers." 1 Cor. vii. 21:—"If thou mayest be free, use it rather." Rev. xiii. 4:—"For he is the minister of God to thee for good." Isa. lviii. 6:—"Is not this the fast that I have chosen? to loose the bands of wickedness, . . . to let the oppressed go free, and that ye break every yoke?"

ERROR.—That man can hold property in man.

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#### BIBLE THOUGHTS.

Mark xi. 22: "*Have faith in God.*" Faith honours God, and God honours faith. It honours Him because it proceeds upon the knowledge of His true character, and because it trusts him. Not earnestness, nor seriousness, nor religiousness; but faith! My earnestness may, perhaps, be only the expression of my unbelief, and an attempt to compensate or atone for that unbelief by fervour of spirit; as if the earnestness of our unbelief could be pleasing to God; as if great warmth of feeling could persuade Him to dispense with faith and truth. It is *faith* that God wants; and the "earnest-mindedness," as it is called, of many in our day, is but the earnestness of error, the earnestness of sentiment, the earnestness of superstition; an earnestness whose very intensity is but the expression of a more vigorous unbelief, a more self-willed departure from God, a prouder rejection of the virtue of the cross and the simplicity that is in Christ.



THE TER-CENTENARY OF THE FIRST MEETING OF THE  
GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.\*

This interesting event was commemorated by the different branches of the Presbyterian family, in this city, on Thursday evening, the 20th of December, in the First Presbyterian Church, Washington Square. That church being the oldest Presbyterian church in the city, was selected for the occasion. The house was crowded to its utmost capacity, several hundreds of persons not being able to obtain access. The call for this meeting was made by the Presbyterian Historical Society, of this city.

Col. James Ross Snowden, of the United States' Mint, took the chair, according to previous appointment, at half-past seven o'clock.

The 100th Psalm, in the long metre, was then sung by the congregation. After which prayer was offered by the Rev. Joseph T. Cooper.

Rev. Albert Barnes was then introduced to the audience, who said:

"Mr. Chairman, I understand that this church was selected for this meeting, because it is the oldest in this city, if not in this country. It becomes me, as the pastor of this congregation, to thank you for holding this meeting here. It affords me great gratification that you have selected this place, and I take great pleasure in extending to you a cordial welcome.

"We come here to-night as Presbyterians. As such we meet, and as such we are more nearly united in doctrine and in affection than we are with any other denomination. It must not be deemed discourteous to others, that we have come together to thank God for his mercies to us as Presbyterians. Nor will it, I trust, be regarded as discourteous towards others, that we speak of ourselves, and of those principles which distinguish us. I propose, in this spirit, to make a few remarks on the *principles of Presbyterianism*.

"In the first place, I think they are distinguished from all others by the place which the Bible holds in their regards as the foundation of their faith. I do not mean to say that others do not love the Bible—that they do not cherish an affectionate regard for it. 'The Bible,' says Chillingworth, 'is the religion of Protestants;' but it seems to me that Presbyterians are disposed to recognise and act upon that principle in matters of faith more than others. It is, with them, a prominent and fixed principle that what is declared in the Bible is to be believed. The circumstances of the times which we now commemorate, were such as to bring out this principle. At the time that the first General Assembly met, there sat on the English throne a sovereign eminent for her virtues, and yet she had a very strong proclivity to the rites and customs of the Church of Rome. She insisted that the surplice should be worn. This Hooker refused to do. It seemed like a very small matter, yet it involved a great principle—the principle of enforcing upon the conscience what the word of God

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\* This report is taken from the Christian Instructor, for which it was prepared by Dr. Cooper, who had made no special preparation for taking down the addresses. It is much abridged in the Instructor, and we have taken a farther liberty in this respect—omitting entirely the remarks of the Chairman, and leaving out portions of some of the addresses.

does not enjoin. In opposition to this principle the Puritan party sprang into existence in England. The principles advocated by them have developed themselves in our land. This principle of the Bible, and the Bible only, does not enter so directly and so fully into any other system as that of Presbyterianism. You do not find it in the churches of Germany. Luther, it is true, drew from the Bible his great doctrine of justification; but there were many things retained by him, to which the Bible gives no countenance. He did not go so far as Knox in the application of Bible principles. The Bible was laid at the very foundation of that system of faith and government that was established in Scotland.

“In the second place, we may see a very close affinity between Presbyterianism and Calvinism. There seems to be no *natural* affinity between these two, yet they have gone on together. As a matter of fact Presbyterianism has not been, to any great extent, connected with Arminianism, Socinianism, and other forms of faith. Presbyterianism is a *government*, Calvinism is a *doctrine*; yet, though thus distinct, they have gone on together in this close affinity. Presbyterianism is a *representative* government. The elementary idea is, that the people are to be represented. Presbyterianism is a *constitutional* government—a government of law—a government founded on the principle that the law of God is to be administered. According to it the rights of all are respected. Calvinism is a form of doctrine in which every thing is fixed, settled, determined. There is in it, as a system, nothing that is vacillating. It is founded on everlasting truth.

“In the third place, there is a peculiarity of Presbyterianism in the character which it forms. Presbyterians have a distinct, marked character. Most persons have the idea that they are stern, harsh, severe, repulsive, uncharitable. Pope spoke of them as *sour*. He thus exhibited them in one of his verses. (The speaker here made some striking remarks in vindication of Presbyterians from this charge of the poet, which we did not take down.) These things go to show that they have a definite, a distinct character, and this character is formed from their form of government. Distinctness is its characteristic. A regard for law enters into it. One of its great principles is, that law is to be respected. Whilst he is a firm friend of liberty, he is also a firm friend of law; for he knows that there can be no liberty without law. But the Presbyterian *is* a friend of liberty. Witherspoon, one of the signers of the *Declaration*, was a Presbyterian, and every Presbyterian was an advocate of that Declaration.

“The doctrines to which they hold, make them what they are. The Presbyterian begins with God; not with animalcules, reptiles, and men. The very system which he holds, places him directly before the throne of his Creator. He looks upon all things as taking place under the operation of laws, and not the result of contingency. These laws he regards as emanating directly from God. They are not with God *after-thoughts*, but parts of one great plan, from the falling sparrow to the sun in the heavens. The Presbyterian, therefore, is taught by his very faith to look calmly on the universe, and the events that are passing around him.

“The Presbyterian is a *thorough Protestant*. Such was John Calvin. In this respect there is a marked peculiarity in Presbyterians. Rome has never yet relinquished the hope of bringing England back. She has, however, I doubt not, long since despaired of Scotland. She has sent into England an eminent and learned Cardinal, and divided the whole realm into diocesses. Her first instalment she has received at Oxford. God grant that her purposes may never be accomplished in our father-land! She will not be likely to meet with much success among Presbyterians.”

The meeting was next addressed by the Rev. Prof. James M. Wilson. He took for his theme, “The First Scottish Reformers—their Position and Purposes.” He said:

“I have listened with no little interest and instruction to the able description we have just had of a *Presbyterian*. It is my intention to say something relative to the position of those men who met in the year 1560—their position in reference to the great interests which were in their hands. The age in which these men assembled was an age fertile in great events in the kingdom of Christ. Five years before the meeting of that Assembly the liberty of the Protestant church owning the Confession of Augsburg had been established—thereby bringing to a close controversy that had lasted from the days of Luther. In 1557 John Calvin had finally prevailed in establishing Presbyterian discipline, as well as order, in Geneva, after a trying conflict of twenty years. In the year 1559 the representatives of the Protestant Church of France met in the city of Paris. There was going on in Holland that conflict which issued in the setting up of the seven Protestant provinces. In England the Protestant cause was once more in the ascendant, by the accession of Elizabeth to the throne. Such were the circumstances of the times under which our fathers constituted this Assembly in the year 1560. From the days of the patriot Hamilton’s martyrdom, in the year 1528, there had been preaching, and praying, and suffering, and the mustering of hostile armies.

“Of the forty or forty-two\* members of that Assembly, six to one were the representatives of burghs, as distinct from ministers. These men met together, because they believed in the principle of *ecclesiastical unity*. They did not believe that the church of Christ consisted of fragments. Their idea of the church was the same as ours. They saw her as we see her—one community—one family—one body. They asserted and held to the doctrine of the church’s independence of outward control. They maintained that there were *two* kingdoms in Scotland.

“These men acted under a solemn conviction that Providence had put it into their hands to furnish Scotland with a supply of gospel truth. They were, in an emphatic manner, a missionary Assembly. They felt themselves called to the great work of spreading the gospel.

“They also felt themselves called upon to provide the church with a regular organization, and accordingly they established the Presbyterian system. It was in connexion with their meeting that the First

\* This is according to Rowe’s MSS.—Ed. Cov.

Book of Discipline was formed. It was subsequently modified under the influence of Andrew Melville; the greatest, in some respects, of all Scotchmen. That first book contains every principle of Presbyterianism. We cannot but wonder, even knowing the fact that Calvin had already established Presbyterianism, that there should be formed, at such a time, so complete a system of church government and order.

“In relation to education, these men occupied an advanced position. They exemplified the fact that Presbyterians are favourable to the cause of education. The subject of public and scientific education received their special attention. Provision was made by them, that for every kirk there should be a schoolmaster—a schoolmaster, too, qualified to teach, not only grammar, but the Latin language! Nor was this all. The Catechism was to be taught. In this respect their system was far wiser than ours. But not only did they make provision for popular education, but they established that, in every ‘notable town or city’ there should be a college, which they called ‘a High Seminary of Learning.’ We pride ourselves in reference to the efforts that we are putting forth in favour of popular education. Knox was in advance of us in his views on this subject. The men of those days were men that laboured for posterity. We are not *ashamed* to meet together, and commemorate the doings of those men. They were men of the true metal—men of the right stamp—men that had *wills*. These men were not ‘reeds shaken with the wind.’ They knew what they believed, and they were determined to carry out their convictions. They believed that the law of Christ is good for men every where—that it was not good for one or for two individuals only, but for nations. Look at the fruits of the system established by these men. See what Scotland has brought forth. Think of what she has done under the influence of those principles established by our fathers. Though embracing but a small territory, and containing only about three millions of people, she has been the light of the world. Yes, the Lord had a great work to be done, and these were the men to do it. Let us copy after their example. It is good to build the sepulchres of the prophets; but it is far better to receive their teachings, it is far better to do as they did. We, like them, have much work to do. There are bonds yet to be sundered. Shall we do it?”

After singing, the Rev. George W. Musgrave, D. D., of the Old School Presbyterian Church, was introduced to the audience. His subject was “The Reformation—the Restoration of the Pure Gospel—the Importance of Union and Co-operation among its friends.” He remarked as follows:

“*The chief value of the Reformation was the restoration of a pure gospel.* I do not disparage the blessings and privileges of an ecclesiastical, civil, and social kind, secured to us under God by the Reformers; but all these, great and precious as they are, are as nothing when compared with the deliverance of the souls of men from the thralldom of Satan, the power, the pollution, and the guilt of sin, and their future and everlasting salvation. On this occasion I desire especially to impress this great truth upon your hearts and memories—that though

we are indebted to the Reformers for inestimable privileges of a social, political, and ecclesiastical description, we are indebted to them chiefly for the restoration of a pure gospel. Before the Reformation the people were not taught to confess their sins to their heavenly Father, to rely exclusively upon the merits of the Lord Jesus Christ, and to trust to the intercession of the only one Mediator, to recognise the necessity of regeneration and sanctification by the Spirit of God. They were instructed to make confession to their priests, to rely for pardon on their good works, to invoke the intercession of saints, and to look to the merits of saints and purgatorial fires to qualify and fit them for heaven. They were not taught the true way of salvation.

“Now, in proportion as we esteem the necessity of these, must we appreciate the inestimable value of the Reformation, which restored to men a knowledge of the true way of life, and which, under God, has furnished the means of everlasting salvation. To bring this matter home to your own hearts—contrast what your present condition and prospects now are, with what they would have been but for the Reformation. When you think of the knowledge which you enjoy, your present hopes and prospects; and, remember, that but for the Reformation you might have been, and probably would have been destitute of all these things, how fervently grateful to God should you be for the blessing of the Reformation!”

(Concluded in next number.)

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#### AN APPEAL ON BEHALF OF THE THEOLOGICAL LIBRARY.

The funds contributed by many of our congregations, in compliance with a recommendation of last Synod, have enabled the Board of Superintendents to make a valuable addition to the library of the Seminary. It is still, however, far from being what the necessities of such a school require. A number of works, in a measure indispensable, need to be supplied. Are there not congregations and societies that have done nothing for this fund as yet, that will contribute their proportion? Are there not many individual members of the church, blessed with means, who will do something in addition to what they have already done to furnish her with an intelligent and well-trained ministry? Any contributions for this purpose may be forwarded to David Gregg, Pittsburgh; or William Brown, 1635 Locust street, Philadelphia.

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#### CIRCULAR FROM THE BOARD OF FOREIGN MISSIONS.

As another year has commenced, the Board of Foreign Missions take an early opportunity to remind the church of the claims of its Syrian mission. From the frequent communications of our missionaries in the magazines, the church has learned the progress of its mission, and certainly thus far the tokens of Divine approval have not been wanting. The mission is now fairly organized, and in operation, and, in consequence, there will be increased expenditures. Will not all our congregations and societies respond, in the same liberal spirit, that they have hitherto done? SAMUEL O. WYLIE, *Ch. of B. F. M.*

JAS. M. WILLSON, *Secretary.*

## RELIANCE ON NEW DEVICES IN RELIGION.

The natural heart has always been inclined to delight in its own inventions in religious matters, more than in the ordinances instituted by the Head of the church. These are always of a plausible character, and hence calculated to enlist the support of the unwary, and sometimes even the wise. Sometimes devices really good, and in their original design having a Scriptural basis, and which are properly auxiliary to the spread of the gospel, become changed in their character and operation. Such is the case with Sabbath-schools, which were originally designed solely for the religious instruction of those children who had, otherwise, no access to religious training; now, in a great measure, they are occupied with the teaching of the children of church members, and, in many cases, to the entire neglect of family instruction. There is some reason to fear that *Union Prayer Meetings*, and such like institutions, will come to be more highly regarded than even the ordinances of Christ in his church, as some even now express their belief that Sabbath-schools are the great instruments for the conversion of souls. In this aspect the following from the German *Reformed Messenger*, is worthy of attention:

“All movements originated outside of the Christian church itself, and which are designed in the spirit of charity to aid the cause of Christ, must, each in its own time, come to an end. In the present state of the Protestant church, all outside unions, whether in the cause of Sabbath-schools, Missions, or the Tract interest, must be more or less eliminating and negative in their character. The same is true even of the Union Meetings for Exhortation and Prayer. Even where these have prevailed with the most vigorous force, it was felt by the earnest mind that they involved a giving up of positive Christianity, to an extent that could not but be disastrous to the church of Christ.”

## NEW YORK PRESBYTERY.

The commission of the New York Presbytery to act in the matter of the difficulties in the Coldenham congregation, met at Coldenham, on the 20th of November, pursuant to appointment. Members of the commission were all present.

Examining into the state of the session and congregation, the former was found to be virtually disorganized, while some cases of discipline were pending. Two members elected to the eldership by the congregation, were duly inducted into office; and to the session, as thus re-organized, the unsettled affairs of the congregation were left. The request for the dissolution of the pastoral relation was not urged by the pastor, nor was any desire manifested for it by the congregation; but the opposite. That Coldenham, one of our oldest congregations, and a cherished land-mark in the church, might be revived and prospered, should be the earnest desire and prayer of every true lover of our Covenanted Reformation.

J. M. DICKSON, *Clerk of Commission.*

## AFFAIRS ABROAD.

*Italy.* 1. *Waldenses.*—This people avail themselves of the opening for the gospel in Piedmont, and other Italian States. Mr. Revel, in a communication to “The Christian World,” (formerly “The American and Foreign Christian

Union,") thus writes. The facts relating to Calvin and Aosta will be read with interest:

"It is indeed very remarkable, *that wherever the constitutional government of Sardinia begins to get a foothold, the Bible obtains a free circulation, and the preaching of the gospel has free course.* You know that we have added to our old stations for Italian evangelization, to wit: those of Pignerol, Turin, Casale, Alexandria, Genoa, Favale, Courmayeur, and Aosta, the stations of Milan, Pisa, Leghorn, and Florence. We are now hoping to send a minister to Bologna, and one to Naples, where they have written us that a Waldensian minister is a great desideratum. The reports which we receive from our evangelists are exceedingly interesting, and full of encouraging facts. To mention only one station, that of Courmayeur, and Aosta, the evangelist tells us that he has in the former place an audience which reaches 50, and in the latter, a congregation which sometimes amounts to 150. He reminds us that Calvin made his appearance at Aosta in 1536, and wrought such a religious movement that the Reformation came within a hair's breadth of being established in the whole province. An order of death, arriving from Turin, compelled Calvin to flee, and ruined, for a long time, the evangelical cause. Calvin had only five minutes to save himself. There are inscriptions and a monument in the city of Aosta, which are destined to perpetuate the memory of this flight. It is this which explains the custom of the clergy of striking the noon bell at 11 o'clock, this being the hour at which Calvin fled. They inflicted the severest cruelties on the adherents of the Reformation. Some they burnt alive on the public square, as for instance Nicholas Sartorius. The greater part, terrified, returned to Romanism. Only three families remained steadfast, and they continued to exist to within forty years ago. Two of them bore the name of Bruno, and the name of the other was Savoie. They are now extinct, except one of the Brunos, whose son attends our meetings. Our evangelist says that he has often heard the piety and steadfastness of the aged Savoie spoken of in the highest terms of praise. He was blind; but he did not fear forty years ago to assemble his friends at his house, to explain to them the word of God, and to pray and encourage the faith of his brethren. Five priests laboured to convert him in his last moments. But this was in vain. He continued steadfast to the end, confounding the priests, and received here below from men, as a reward for his steadfastness, a burial in the place appropriated to suicides and the vilest felons."

And again, in a letter addressed to a friend:

"As we have already, in Central and Northern Italy, more than forty colporteurs, and as the kingdom of the Two Sicilies is now open to free intercourse, and by consequence, to the free circulation and preaching of the word of God, I have thought that I would look after one or two colporteurs, and send them to Sicily, where some friends who are under the banner of Garibaldi, write us that much could be done, as well in the military hospitals, as in the midst of the population. But, as I have said, it would be necessary for me to find some one already accustomed to the business. I have at length found two colporteurs, who have laboured in Lombardy and the Duchies, and whose engagements with a German Committee of Elberfeld terminate with the month of October. These colporteurs are the two brethren, Joseph Cereghini, two cousins belonging to those remarkable families of the Cereghini, of Favale, a small commune in the mountains at the foot of the Appenines, about fifteen or twenty miles from Genoa. They were led to the knowledge of the pure gospel ten years since, and have given the best proofs of fidelity in the service of Jesus Christ in the midst of many trials. I have great confidence that they will discharge their duty well, and that God will bless their labours. They set out for Palermo, where a friend recommends them to persons of his acquaintance. They are furnished with necessary books, and there is already a Bible Depository in Sicily."

2. *The Bible, &c.*—The Christian World urges help for Italy:

"A new and large edition of the New Testament in Italian, has been published at Turin. Such books as Pilgrim's Progress, M'Crie's History of the Reformation in Italy, the works of John Angell James, the Morning and Night Watches of Dr. Macduff, are now in the hands of the people in their own tongue. A lady in England has prepared, in Italian, the Life and Times of the Martyr Aonio Paleario. The writings of d'Azeglio, Mazzarella, and others, are kindling in the hearts of the more advanced, yearnings for light and freedom. But what are these among so many? What is all that is now done in comparison with the wants of these millions, now accessible to the gospel? *We need more means to aid in this most import-*

*ant work of the age.* If we could find men of the right stamp, able to preach in Italian, we would gladly send them, and we believe that the friends of Christ here would sustain them. We need also an American minister at Florence, to preach to Americans in that city, and superintend a press there, and to aid in supplying Italy with a Protestant literature. . . . *We can conceive of no missionary work which would so effectually and completely consume the Man of Sin, as that which is bestowed on the Italian provinces and the region round about Rome."*

*France.*—The chaplain of the American chapel in Paris, writes the above periodical in an encouraging strain:

"I am glad to be able to speak hopefully of the prospects of Protestantism in France, and especially in Paris, which city, in fact, is France in many senses. The different denominations; Reformed, Lutheran, Evangelical, and Methodist, are developing new zeal and activity in behalf of the kingdom of Christ. The city is divided into parishes, both by the Reformed Church and the Lutheran. Each parish is under the charge of specified pastors, who are bringing the lay element into the service of the church, in aid of the pastorate, to an extent before unknown in Paris. . . . The walls, as you are aware, have been pushed out largely on several sides of the city, and eight new wards have lately been added. Within these districts, there are very few Roman Catholic churches, and the field is entirely open to Protestant labourers. Numerous schools and places of worship have already been opened, with every prospect of great success. But yet, it is only candid to say that little is doing, in comparison with what needs to be done, and that there must still be a great advance in the zeal of French Protestants, before they reach the level of their English and American brethren."

There is some suspicion that the Emperor intends to act the part of Henry VIII., by proclaiming himself the Head of the French Church—thus taking France from the hands of the Pope. He has been extending somewhat the heretofore restricted liberty of the press, and has introduced some changes in the direction of freedom in the management of public affairs, and has thus greatly strengthened himself—perhaps in view of such a "*coup d'etat.*"

*Switzerland.*—We learn from a letter written by Dr. Scudder, that a missionary college is in operation at Bale. He says:

"It is purely of a missionary character. It has eight professors. Ninety-six young men are training there for foreign fields. No one is received who does not intend to be a missionary. It sustains forty-eight male missionaries in India. With their character I am well acquainted. We have no abler, nor more devoted men in the East. It has also thirty men in Western Africa, and three in China. Day after to-morrow it sends out fifteen persons by the overland route to India, eight ordained men and seven ladies. The course of study in this institution occupies six years. The students are thoroughly drilled in Greek, and Latin, and Hebrew, and receive also a partial training in English.

"This missionary institution has been very successful. It numbers nineteen hundred communicants in India. Its origin, too, is worthy of note. In the time of the old Napoleonic wars, Basel was invested, and threatened with bombardment. One of the pastors of the town assembled a few Christians in his house to pray that the impending destruction might be averted. The prayer was heard. Only one shell was thrown into the town, and nothing more was done. That shell is still preserved, a memorial of the deliverance. The minister then proposed that a thank-offering should be made to God for this gracious interposition. This met with cordial assent, and some Mamelukes among the Russian troops, which shortly after passed through Basel, directed attention to the heathen world, and it was determined the offering should consist in the founding of a missionary institution. This was done, and for many years the college thus originated, educated missionaries for other societies; but as it enlarged, it grew itself into a great missionary society, which has already erected many Christian churches in heathendom. The building which I visited is a new one, just raised at a cost of 500,000 francs. It is built of stone, is neat and spacious, having ample accommodations for the professors and their families, and for all the students. Most of the money for it was given by a single individual, a citizen of Basel, who was converted a few years ago, and who exhibited his joy in Christ, by sending immediately 100,000 francs to the Basel mission, that he might help in sending the gospel to the heathen. This was but his first step. He supplemented this early gift by others, and the grand



edifice, the finest in Basel, stands there a memorial of his love, for he himself has gone home to heaven."

*State of Europe.*—At last accounts, Victor Emmanuel had not succeeded in driving the late King of Naples from Gaeta. The siege was progressing, but under the disadvantage of being carried on by land only; Napoleon's fleet still preventing any attack by sea. The King appears to think that so long as Gaeta, and Messina (in Sicily) hold out, there is some hope of his restoration. A movement has taken place in Rome favourable to annexation to Sardinia. The whole of Italy, except Rome and Venetia, is now open to the gospel; and the Waldensians, particularly, are as active as their means allow in the work of evangelization. *Austria* is endeavouring, by concession, to allay the excitement in Hungary and the neighbouring provinces. So far, however, with little success. Hungary demands the constitution of 1848, and is sustained by some of the provinces in the South and West, which in 1848 took part with Austria. *Bohemia* is in a threatening condition. This is the old ground of the Hussite Reformation. France and Piedmont are making immense preparations, naval and military, for war; and it is the general opinion that the opening of the spring will usher in a war between these powers and Austria—perhaps involving all Germany. The Italians will not rest until Venice is added to Victor Emmanuel's dominions.

#### AFFAIRS AT HOME.

*Secession.*—Our readers are aware that the far Southern States have already taken steps to withdraw from the Union. South Carolina, Florida, Alabama, and Mississippi, have declared themselves independent nations; and there are indications that other States may follow them. In the mean time the Government seems to be inexplicably inactive; and it has become too manifest that some even of the Republicans are disposed to make farther concession, although the majority are as yet firm in their opposition to any cowardly yielding to Southern clamours. Judgment has begun to be executed upon the nation for its rejection of God, and protection of slavery.

#### NOTICES OF BOOKS.

WORK AND CONFLICT; or the Divine Life in its Progress. A Book of Facts and Histories. By the Rev. John Kennedy, M. A., F. R. G. S. Revised by the Editor of the Board. 12mo., pp. 396. Presbyterian Board of Publication, Phila.

The plan of this work is highly ingenious. The design is to illustrate the work of the Christian and his conflicts, not by discussion, but by exemplifications taken from Christian history and biography. The "work" is presented—I. As the soul's work. II. The world's work. III. The social work. The conflict is, (1,) with Sin; (2,) with Despondency and Death; (3,) with Suffering and Death. The range of illustrative examples is very wide—embracing most of the names which have become distinguished in this peculiar work and conflict. It is an excellent work.

PALISSY, THE HUGUENOT POTTER. A True Tale. By C. L. Brightwell. 12mo., pp. 169. Presbyterian Board of Publication, Philadelphia.

The subject of this memoir was a Frenchman, who lived in the earlier days of the Reformation, celebrated for his skill in the art of enamelling, and also as a landscape gardener. His enamels are unique; and as his peculiar processes died with him, his works are now of immense value. He was a Christian, and was saved for many years from the

sad fate of so many of his Huguenot brethren by the protection of some of the higher personages in France, who protected him from their love of art. At length he was cast into prison—where, after four years' confinement, he died in 1589. This memoir—it is more than a "tale"—is valuable as a sketch of the condition of things in France during long years of trial to the faithful. Such books should be more read than they are.

"THE JOYFUL SUFFERER" is a very touching account of the suffering and death of Mrs. James E——, whose faith sustained and cheered her with its joy throughout all her trials.

"THE TRINITY IN UNITY"—"A CAKE NOT TURNED; or the Inconsistent Professor," by Rev. C. C. Cross; "GROWTH IN GRACE—its Means and Evidences," by Rev. A. J. M'Eaton; and "OUR ABSENT LORD," are excellent tracts published by the Presbyterian Board.

We have received the first number of the third volume of "*The Associate Presbyterian*," a monthly; Editor, Samuel G. M'Neal; and published at Pittsburgh, Carroll county, Ind. It is well got up—contains 48 pages—price, \$1.50 per annum—and is the organ of the minority who refused to enter into the union by which the "United Presbyterian Church" was formed. The leading articles in the number before us are entitled "The Position of the United Presbyterian Church," and "Morality vs. the nominal Associate Synod." P. O. address as above.

The "American and Foreign Christian Union" comes out at the commencement of the new year, under the name of "*The Christian World*." Monthly. \$1 per annum. 156 Chambers' street, New York. It is just now particularly interesting, owing to the intimate connexion between its conductors and some of the most active of the friends of evangelical truth in many of the kingdoms of Europe.

The "BRITISH REVIEWS," as republished by Leonard Scott & Co., 79 Fulton street, New York, still furnish, at an exceedingly low rate, the best resumé of the literature and movements of the age. They are also of special value at this time.

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#### OBITUARIES.

Died, at Whitelake, on the 8th of September, 1860, MRS. NANCY STEWART, wife of Wm. Stewart, Ruling Elder. She was aged about seventy years.

The Sleith family, to which she originally belonged, had resided near Newton Hamilton, in the county of Armagh, Ireland. From this place they immigrated to the county of Sullivan, N. Y., in the year 1822. Here they connected themselves with the Reformed Presbyterian Congregation of Whitelake, where she continued a consistent and exemplary member till the time of her death.

In the year 1831 she was united in marriage with Wm. Stewart. In this relation she lived a happy and useful life. Her constant habit was to do good, "as she had opportunity." Many ministers of the Reformed Presbyterian Church, who preached to the long vacant congregation of the place, as they often found a home at the house of William Stewart, will remember her genuine and unaffected kindness.

She was endowed with singular prudence. Her judgment was good. Her words were few. "The law of kindness" dwelt in her tongue.

Over her departure, her husband mourns the bereavement of a quiet and confiding partner, and the church on earth perceives the want of a valuable member. It is not often we have been called to attend a funeral where we have witnessed so much deep, heartfelt sorrow. Still, there is one consideration calculated to as-

suage the grief of sorrowing friends. Our loss was her unspeakable gain. The close of her pilgrimage was hopeful, serene. Her mind was unclouded. She died in the triumph of saving faith, on the Saturday evening of a communion season in the congregation. This added to the solemnity of the occasion, that one in whom the people had so near an interest, had lately joined, as we trusted, in the unalloyed pleasures of communion with the "general assembly and church of the first-born, whose names are written in heaven."

Let us, then, strive to live as becomes those who entertain the hope of a happy re-union. "For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." [Com.]

Died, in Topsham, Vt., October 10, 1860, Miss EMILY M'NIECE, aged about eighteen.

Naturally amiable in disposition, and exemplary in deportment from childhood, the subject of this notice was known only to be loved. Giving evidence of early piety, and making an intelligent public profession of religion, she was received into the fellowship of the Reformed Presbyterian Church in Topsham, at the age of fifteen. Being left an orphan soon after, and subsequently being threatened with the disease (consumption) of which she died, she was a child of sorrow. Her afflictions, however, were evidently blessed to her for her sanctification; and though naturally taciturn, she gave indubitable evidence of being a child of God, and ripening for heaven. For one so young, and so short a time in the service of Christ, she seemed to have gained a peculiar triumph over the fear of death; and though not without fears, which sometimes she expressed in strong language, she had made great attainments in the assurance of grace and salvation. In an interview which the writer had with her a few hours before her last, she conversed freely about death, and frequently expressed her desire in such language as, "I desire to depart," and "I long to go." Speaking of a dear friend in the ministry, whom the writer expected to see shortly, she said:—"Tell him I died trusting in Jesus." Her dying words were:—"I go to meet my Redeemer. Happy thought!" Yes, reader; happy thought! And on this event she had long been meditating. While riding out one day in the spring, when the forest was beginning to put out its leaves, she said to the friend accompanying her that she did not expect to live to see the leaves fall. Ere the forest was bare she was taken to that paradise, where trees and flowers are perennial; and loving friends, crowning her once beautiful, but now cold brow, with myrtle and flowers, laid her mortal part in the grave beside father and mother, brother and sister.

In the life and death of this amiable girl, and lovely young Christian, we can see evidences of the great value of early religious instruction. Let parents learn the lesson.

For two things we would hold up the subject of this notice as an example worthy of imitation. She was Christ-like in her disposition and deportment, and possessed of "a meek and quiet spirit, which is in the sight of God of great price." Then her love for the church was peculiar for one in her age and station. As an illustration, it may be mentioned that she bequeathed several hundred dollars to the congregation of which she was a member, to aid in the erection of a house of worship. This bequest was a large share of what fell to her inheritance on the death of her father, and was made without any one suggesting to her its propriety. Long will the name of Emily M'Niece be affectionately remembered. "Blessed are the dead which die in the Lord: . . . and their works do follow them."

[Communicated.]

Died, at his mother's residence, in the city of Baltimore, on Sabbath morning, Nov. 18th, 1860, JOHN R. MORROW, in the twenty-fourth year of his age.

His disease—consumption—removed him, after a confinement of nine weeks. He bore his sickness with patience, acknowledging the righteousness of God in all his dispensations of providence. He was quiet, retiring, kind, gentle, beloved of all friends, and a lover of home. He chose for his companions, not the unsubstantial, the trifling, and the wicked.

In his illness he gave satisfactory evidence that his faith was in God, so that in bidding farewell with earth and friends, he could in confidence exclaim at last, "Into thine hands I commend my spirit." He in some measure took the place of his father, P. K. Morrow—an elder in the Baltimore congregation, who ten months before was taken away by the same flattering complaint. Now the eldest son, the widow's principal help, is called off, leaving her, with her children, to trust in God, the widow's Husband, and the orphan's Father. "Thou, Lord, hast not forsaken them that seek thee."

[Com.]

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

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MARCH, 1861.

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AGUR AND HIS PUPILS.

LECTURE DELIVERED AT THE OPENING OF THE SESSION OF THE THEOLOGICAL SEMINARY OF THE REFORMED PRESBYTERIAN CHURCH, IN ALLEGHENY, NOV. 8, 1860. BY PROFESSOR SPROULL.

(Concluded from page 168.)

3. There are personal relations in the Divinity that demand the attention of the diligent inquirer after religious truth. To these the interrogations refer, "What is his name? and what is the name of his Son?" The idea of plurality in the Godhead is not less certainly taught in the Scriptures, than is the necessary and essential unity of the divine nature. The name by which God is first made known in his word, is in the plural in the original. The same idea of plurality is contained in the expressions, "Let us make man in our image;" "The man is become as one of us;" "Let us go down, and there confound their language." (Gen. i. 26; iii. 22; xi. 7.) This great mystery of personal distinctions in the Godhead, was known to the Old Testament church. It must be so, for such are the relations of the divine persons to one another in the plan of redemption, and such their parts respectively in its procurement and application, that a knowledge of these persons in their essential and voluntary relations precedes and leads to the enjoyment of its blessings. Whatever the church behoved to know at any time, in order to salvation, was revealed to her. This is not a discovery of reason, but a truth supernaturally made known. And such is its importance, that it must have a prominent place in the instructions given to those who are preparing to bear the message of peace from God to men. "What is his name?" and "What is the name of his Son?" are inquiries, the answers to which must be sought only in the oracles of God.

That there is here a distinction of persons, is evident. Father and son are, among men, personal designations, and the analogy as suggested in the inquiries, leads to the conclusion, that in the Godhead there are personal relations. And if not here, yet elsewhere, the proof is abundant, that there is a third subsistence, called the Spirit, in the unity of God, and yet distinct from the Father and the Son. The conditional clause, "If thou knowest," subjoined to the inquiries, is not a hypothetical supposition implying the possibility of acquiring this knowledge by unassisted reason, but it is a challenge strongly denying such a possibility. There is one of whom all the preceding acts

are predicated, and he has a Son. These are truths revealed in the Bible, and beyond this it is not safe to venture. What is comprehended in the name by which the Triune God has made himself known to us, none can tell. That there are three divine persons distinguished by personal names and properties, and in their operations *ad extra* acting in economical relation, are truths that demand our belief on the firmest ground. In these deep things of God, faith takes the precedence of reason, and leads it forward in its legitimate exercise. There is nothing more unreasonable than to reject any truth authenticated by the testimony of "Him who cannot lie." And to believe a proposition thus authenticated, though lying beyond the domain of human research and investigation, is not only consistent with, but required by right reason. Hence the human understanding never acts with more light than when it gives its assent to the proposition taught in the divine word, that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." (1 John v. 7.)

We are thus brought to the consideration of the third topic—

III. The will of God revealed to man. If it be so, that implicit belief is to be yielded to all the asseverations of the Bible, it is of no little importance to be satisfied that it is worthy of such confidence. We are led in the discussion to consider—

1. Its purity. "Every word of God is pure." The purity of the Scriptures furnishes an argument for their inspiration. As the Bible professes to be a revelation of the will of God, it must be as free from all moral taint as its Divine Author. "He is of purer eyes than to behold evil." Whatever proceeds from him, must partake of his immaculateness. In his word, no less than in his works, must this perfection of his nature be manifested.

The correctness of this conclusion *a priori*, will appear from an examination of the sacred Scriptures. A morbid delicacy, or a fastidious taste, may be offended at some of the plain utterances of the Bible in relation to certain forms of the violation of the divine law. But to the judicious it will readily appear, that if these sins are to be condemned at all, it must be in language just such as is employed. It will not do to describe and denounce sin by using ambiguous euphemisms. And while the most scandalous sins are expressed in plain language, there is always in the same connexion, warning against them as evils most to be shunned. Offence taken at such portions of the Scripture, indicates a mind not entirely stainless. It should ever be remembered, that "unto the pure all things are pure; but unto them that are defiled and unbelieving, there is nothing pure, but even their mind and conscience are defiled." (Titus i. 15.)

It is a consideration of no little weight in favour of the purity of the Scriptures, that just in proportion as they are read and applied, they promote the moral welfare of society. The friends of the Bible have often challenged its enemies to a trial of its excellence by this test. Whether in the case of individuals or communities, it is an incontrovertible fact, that a people who read and love the Bible, are distinguished from those who slight and neglect it, alike by their morality and their intelligence. This can readily be accounted for on the prin-

ciple that it is a communication from God, designed and adapted to raise man from the degradation of his sinful state, and restore him to the moral position from which he fell. The Scripture claims no more for itself, than facts accord to it. "Wherewith shall a young man cleanse his way? By taking heed thereto, according to thy word." (Ps. cxix. 9.) "Now ye are clean through the word which I have spoken unto you." (John xv. 3.)

In another aspect of the subject it is equally true that the word of God is pure. It is uncorrupted by human interpolations. All the ingenuity of its enemies has never succeeded in so changing its meaning by surreptitious alterations, as to pervert it from its original design, to be an instrument of evil. This can be accounted for only by a reference to the providence of God, that, notwithstanding the favourable opportunities to promote, in this way, the interests of the kingdom of darkness, has preserved it in its pureness and integrity.

And the declaration, "Every word of God is pure," asserts in the plainest language, the inspiration of Scripture. If every word is God's word, then every word is inspired. "Every word," here, and "all scripture," (2 Tim. iii. 16,) are terms of the same import and application, and to both the statement applies, "given by inspiration from God." The truth of the affirmation in question follows from the premises of the *plenary* inspiration of the Scriptures, and from no other theory respecting their origin. And the important truth is elsewhere stated in similar terms. "Thy word is most pure." "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times."

2. Its power. It produces confidence in God, and thus evinces its divine origin. The Author of the word "is a shield to them trusting in him." It is reasonable to suppose that the word is adapted to the end designed by its Author, to bring man back from his revolt and rebellion. To this all the feelings and inclinations of the natural man are averse. The tendency of the evil heart of unbelief, is to depart from the living God; and against this, all human persuasion and arguments are unavailing. Here is manifested the secret, but irresistible energy of the word of God. It is "quick and powerful." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." (Ps. xix. 7, 8.) "The ingrafted word is able to save the soul." (James i. 21.) It strips the proud of his self-righteousness and self-confidence. It overcomes his enmity, and leads him to seek reconciliation with God at the mercy seat.

It is no exception to these views, that the word has no efficiency in itself to produce these results; but does so only by the divine blessing accompanying it; for the fact of power from above attending it, is an endorsement of its claims to be of God. Means that he has not appointed, he will never own. He "desireth truth in the inward parts," and will never sanction a forgery or a falsehood. It is because the Bible is his word, that his Spirit makes it effectual in bringing sinners into his kingdom of grace. "Our gospel," says Paul to the Thessalonians, "came to you, not in word only, but in power, and in the Holy Ghost, and in much assurance."

And those who are thus led to trust in God, find him to be all that he proposed to them in his word. Experience gives no reluctant, nor uncertain testimony, to the saving power of divine truth. Its language is, "He is a shield to them that trust in him." The sinner, enlightened by the word, finds no safety in himself, and is enabled to flee for refuge—to lay hold on the hope set before him. He finds that the name of the Lord is a strong tower. Waiting on God in the belief of his truth revealed in the Scriptures, he renews his strength—he runs and is not weary, he walks and does not faint.

3. Its perfection. "Add thou not unto his word." "The law of the Lord is perfect." In the revelation of the will of God there is no place for human emendations. In it there is neither defect nor redundancy. He whose knowledge is infinite, adapted with infinite skill the communications that he has made to men, to the end for which they were given. God is light, and in him is no darkness, and the light that emanates from him partakes of the perfection of his own nature.

That the "Scriptures of the Old and New Testaments are the only rule of faith and manners," is no less true than that they "are the word of God," and the former truth follows as a necessary conclusion from the latter. The charge under consideration is but an iteration of a precept given to the church in an earlier period of her existence. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." (Deut. iv. 2.) It is the height of presumption to sit in judgment on the wisdom of God, and determine where, in the revelation which he has given, there is need either for curtailing or supplement. Of such impiety the humble student of the word will not be guilty; his instructions lead him to a very different use of the word, to be followed by the most beneficial results. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James i. 25.)

4. Its sacredness. The Author of the word is its custodian, and he will see that it shall suffer no violence by human hands. "Add thou not unto his word, lest he reprove thee, and thou be convicted of lying," presents the prohibitory precept enforced by a solemn sanction. He will chastise and punish, as the word means, (Ps. xciv. 10,) such audacity. They who dare to cast a reflection on his honour as the only Lawgiver, shall receive the due desert of such temerity. Their falsehood and impiety shall be exposed to the world, to their shame and confusion.

History furnishes apt exemplifications of the displeasure of God against those pretenders who have invaded his rights, as the source of all revealed truth. The name of "false prophet," is fastened, as a brand of infamy, on the author of the Koran, and those who followed him in perpetuating his gross delusions. "Coming with signs and lying wonders," and "speaking lies in hypocrisy," describe the great apostacy, the main part of which consisted in making the word of God of no effect by human tradition. These systems of error and wickedness God is even now, in his wondrous providence, reprovng and rebuking; and he will yet more effectually reprove and rebuke them.

The issue of the great conflict between truth and error imbodyed in their respective representatives, though future, is recorded with the accuracy of history for the comfort of the friends of the truth and testimony of Christ. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake burning with fire." (Rev. xix. 20.) And those fearful comminations with which the pure and perfect word of God closes, proclaim its sacredness and inviolability. "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 that are written in this book." (Rev. xxii. 18, 19.)

And now, my young friends, let these truths have their proper influence and effect on your minds:

1. See that you are duly impressed with your state as fallen, degraded, and wretched. In a sense of sin, and humiliation on account of it, there is a proper beginning for attaining to knowledge, holiness, and happiness. A conviction that you need the instruction of the Great Teacher, will stir you up to go often to him to learn his will. Be not ashamed to acknowledge to him your ignorance and your unteachableness. "I have not learned wisdom, nor have I the knowledge of holiness."

2. Live near God in daily walking with him. Be Ithiels, as well as Ucahs. Unless your talents and literature be sanctified, they will prove a curse to yourselves and others. It is painful to think of any one entering the ministry who is a stranger to the religion that he professes to teach and commend to others. Make sure work of your interest in Christ, that though you should be the savour of death in them that perish, you may still "be unto God a sweet savour of Christ."

3. Ever rely on the instructions of Christ by his word and Spirit. In our day, many in the pride of their hearts say, Who will ascend into heaven to bring down a revelation of the mysteries of God, his purpose, and his works? Beware of such presumption. He who has ascended, has also descended. Christ is in his church, and he is with all who seek him to instruct them in the knowledge of the true God and eternal life.

4. Have high and reverent thoughts of God, as he has exhibited himself in his works. "These are great, and they are sought out of all who have pleasure in them." Science is in its proper place when it is subjected to revelation, and made a handmaid to religion. The displays of the perfections of God in creation, providence, and redemption, should excite in your hearts feelings of holy admiration and devout homage to him as infinitely excellent and glorious.

5. Let faith in revealed mysteries precede and direct your reason. Having ascertained what God has made known, hesitate not to believe it, even though there be in it some things hard to be understood. Accept a revelation from him as most reasonable, and leave it to him to reconcile what may seem to be discordant, and explain what may seem mysterious.



6. Have implicit confidence in the word of God. Trust your own souls to its guidance, and labour to be prepared to commend it to the faith of others. Following its leading, you will be safely conducted. Its doctrines will teach you, its precepts will direct you, its promises will comfort and cheer you. Account it an honour to serve Christ, and believe that those who honour him he will honour. "Be not weary in well-doing, for in due season you shall reap, if you faint not." "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

(For the Covenanter.)

#### BROTHERLY LOVE.

None either doubt or deny that "*to love the brethren,*" is a duty binding upon all who profess to regard the authority of Christ. Indeed, it is a plain principle of Christian common sense, that brethren should love one another; and to be ignorant of this, or to profess the opposite, plainly shows an entire want of the first elements of religion. But Christ has expressly commanded love. "A new commandment I give unto you, that ye love one another." (John xiii. 34.) With this accords the whole tenor of the Scriptures, and it is confirmed by many plain and emphatic reiterations of the precept by Moses, by the prophets, and by the apostles. As to the authoritative nature of the duty, it is impossible to add anything that will emphasize Christ's own injunction. I do not intend to regard it directly in this light; but, taking Christ's *law* in this matter as the basis, I shall endeavour to illustrate and enforce the duty by considering some *facts* and *principles* upon which it rests, and the *mode* in which it is to be *exercised* and *manifested*.

Under the first of these I mention—1. *The union of all believers to Christ.* If we find any one, who is in close intimacy with one whom we love, we feel at once, if even he is a stranger, an interest in him. However closely united before, we have an additional bond of union to him. We will love him for the sake of our friend, and our regard will be according to the measure of our love of, and confidence in, this common friend. This same principle operates strongly in the mutual love of the children of the same family. The more fully the children feel themselves bound in love to their parents, the more fervent will be the love they have for one another.

All this applies with a hundredfold force to the common relation which believers sustain to the Lord Jesus Christ. He "is the head of the body," and each believer is a "member in particular." (Col. i. 18; 1 Cor. xii. 27.) Their union to Christ causes them to be most intimately and inseparably joined to one another. So intimate is this union, that the Spirit compares it to that existing among the members of our body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." (1 Cor. xii. 12.) And what is the influence which this fact has upon believers? As certainly as they love Christ, so certainly will they love, do they love, one another. Is it not one principle, one grace, that unites them to him? Is it not one Spirit that

abides in each one of them? And is not this the Spirit of their Lord, whom they all love? Not only "have all been made to drink into one Spirit," (1 Cor. xii. 13;) "But he that is joined unto the Lord, is one Spirit." (1 Cor. vi. 17.) This love is not confined to country or kindred, neither is it restricted to denomination or locality; but it embraces in its "ample folds of drapery divine," all in whom the Christian discerns the image of his Saviour. Nothing can be more certain, nothing can better accord with the judgment and heart of every saint, than those words of God, "Every one that loveth Him that begat, loveth him also that is begotten of Him." (1 John v. 1.)

2. *The mutual participation they have in the blessings received from Christ.* Unity of interest tends to unity of thought, purpose, and affection. Mutual participation in, and appreciation of, any enjoyments or privileges, begets and establishes mutual interest and regard. This is true—in measure—in the ordinary affairs of life. It gives men more knowledge of each other, and, where real worth exists, binds them more closely in love. According to the character and importance of these mutual interests and privileges, will be their influence upon those thus connected. All this—in its widest and highest sense—applies to believers in their joint title to, possession, and enjoyment of, spiritual and heavenly blessings. They mutually enjoy the grace of regeneration, and the advantages derived from the word of God. Of these I shall speak in another connexion. Each one has the indwelling of the Holy Spirit, already noticed. But here, observe the common source—from Christ—and the influence this blessing must have upon the character and affections of those who thus are made "partakers of the divine nature." It is through his operations that they are "conformed to the image of Christ." All are recipients of the pardon of sin; all equally debtors to divine grace for an interest in the redemption purchased by Christ, and applied by the Holy Spirit; all brought now into one family, and enjoying the favour of, and communion with, the same Father, and the same Lord. All meet at the same throne of grace in humble adoration and prayer. The same hope of an entrance into that "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven," fills and animates the souls of all. For all "are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ."

Oh, how will a proper sense of all this, and that all are eventually to be joint partakers of the vision and fruition of God, knit together in love the hearts of brethren in Christ! With what interest will it lead the disciples of Christ to seek to deserve the love of each other, and inflame their hearts with mutual love! Can we conceive that those who have now such a common interest in the favour of God, and such anticipations of blessings in future, should yet hate and malign each other? By no means. Human imperfection may lead to do much—for a time—that is inconsistent; but where there is a real participation in these blessings, there will be forbearance and forgiveness.

3. *The close and endearing relation believers sustain to one another.* Nothing is more natural, nothing more proper, than that children of the same family should love each other. "It is a part of my constitution as a man to love my brother. Not to love a brother, is felt to

be something unnatural, as well as improper; monstrous, as well as wrong." \* This love arises from the fact that they are brethren, and not from any reasoning, or even from a knowledge of the loveable qualities of a brother; nay, it even endures in the absence of those qualities that are calculated to excite and cherish love. So it is with the love of brethren. Their relation is nearer, and more permanent than the natural one. "Being born again, not of corruptible seed, but of incorruptible." (1 Pet. i. 23.) In this act of regeneration the same spiritual nature is given to all its subjects, the same principles implanted, and all this to endure for eternity. If it be monstrous not to love a brother in the flesh, it would be much more monstrous, nay impious, not to love a brother in Christ; for the former is only contrary to natural principles, but the latter would be opposed to those pure and heavenly principles with which the soul is endowed in the bestowment of the new life. If even nature teaches that he who does not love his brother by natural ties, is a monster, "what name is to be given to a man calling himself a Christian, who does not regard and treat as brethren those who, if his profession be a sincere one, stand to him in a relation, of the intimacy of which the nearest earthly relation is but a feeble figure, and the duration of which can be measured only by the years of the Eternal?†

The principles of this relationship do not, it is true, act perfectly; but those in whom they are found, are always, and all, seeking their increase by a careful attention to the word, through which the incorruptible seed is implanted. Hence the apostle, in the verse immediately before the one just referred to, says to believers: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Here we see that the necessary effect of a proper study of, and obedience to, the Scriptures, is the purification of the soul—the gradual and progressive rooting out of those corruptions that render men "hateful, and hating one another." We see, farther, that this naturally produces an "unfeigned love of the brethren," and that all who thus are purified "through the Spirit," are not to "neglect the gift," but carefully to improve it by "loving one another with a pure heart fervently."

4. *The love of the brethren arises from the very nature of this gracious principle.* Love is naturally diffusive. It rests not only upon what is regarded as excellent and praiseworthy, but it is fixed upon all that is of this character. It is contrary to the very nature of the natural principle, to turn away with indifference or aversion from anything that is conceived to be good and desirable. Especially does love—the grace of the Spirit—look with delight and complacency upon every thing good. It is supremely fixed upon God as he has revealed himself in Christ to the soul." "We love him, because he first loved us." But for this very reason, it loves all that is like God, whatever honours him; and peculiarly, as these are found in the brethren. Let us carefully note and seek to realize the truth of such sentences as these: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." If we love one an-

\* Brown on Peter.

† Idem.

other, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love, dwelleth in God, and God in him." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" (1 John iv. 7, 12, 16, 20.) None can for a moment doubt that all who are united to Christ are worthy of love, for Christ is in them; hence it is an infallible truth, that every true Christian will love all the brethren.

How is this love manifested? I do not design to enter fully into this question; but will only mention, and briefly illustrate, a few topics in answer to this query. We should manifest this love—

1. *By seeking fellowship and communion with the saints.* Like seeks like. Friends seek the company of each other, they do so naturally. Even when love, in social life, shows itself by no other token, if it can so seek to conceal itself, we know its object by this sign, it takes every opportunity of being near its object. It may be speechless, but it will delight to bask in the presence of its beloved. This is nature; but it is none the less, nay, it is even more true in grace. This is one motive—not the highest—that will induce the Christian to wait upon the public services of religion. We find this enumerated among David's causes of sorrow when deprived of access to the sanctuary. "When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holiday." (Ps. xiii. 4.) When we see people often and needlessly absenting themselves from the preaching of the gospel, we have a proof that they fail in love—in love to their brethren. So, also, this principle will induce a careful attendance upon the fellowship meetings. This very name indicates this characteristic of "society." "They that feared the Lord, spake often one to another." (Mal. iii. 16.) Wisely and graciously has our Lord instituted this service, in which familiarly, and yet in his worship, his people may hold sweet communion with one another. I doubt not that it was in reference to this that the late Dr. M'Leod said that "the life's blood of religion flowed through the societies." I wish my readers to note this particularly, and to observe that—as I judge—one chief cause of the want of interest which sometimes characterizes our social services, is the deficiency of love for the brethren. If we love as we should, we will "be glad when they say unto us, Let us go into" this "house of the Lord." (Ps. cxxii. 1.)

This should also lead all the brethren to cultivate social intercourse with one another. It is a sad sign of the decay of brotherly love, when professed Christians have no more delight in the society of one another, than they have in that of the men of the world. It seems to me to be a clear indication of an evil at the heart, when the members of any congregation find their social enjoyments outside of Christian families. As we know that a man does not love his wife and children as he ought, when he spends his leisure time in the store, tavern, or street; so we may know that the love of the brethren does not fill the heart, when the associates of the church member are found, and his social comforts are sought, outside of the church. But not only is

brotherly love manifested by this course of conduct, but this also tends to its increase. Love begets love.

2. *Love is manifested by doing good to the brethren.* Love always desires to benefit its object. This is a rule that has no exception, and admits of none. It is not content simply with doing good to its objects when opportunities occur, but it seeks out these, and omits no proper method of showing thus its interest. Nor is love content with doing good merely when no self-denial or exertion is required; nay, it rather desires to evince its sincerity and heartiness by labouring, even at its own cost, in order to benefit those who are loved. So it will be, so it is, with "brotherly love." "Charity"—Christian love—"beareth all things, endureth all things," in behalf of the brethren in Christ, most assuredly, as it will not refuse so to act in behalf of any. If brethren have need, it will omit no exertion to supply their wants; nothing but inability will restrain, and even then it will "weep with them that weep." We need still to reiterate that clear statement of the Holy Spirit by John: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.) Those who ignore or despise the cause of the slave, or of the intemperate, should seriously ask themselves, whether the Holy Spirit does not here show the utter hollowness of their professions of Christianity.

But there is another form of doing good to the brethren, which is—in my judgment—too much overlooked, if not disregarded by Christians. I mean aiding them in their business. While we are to "do good to all men," we are to have a special regard to the "household of faith." I believe, that in the spirit of Christian love, Christians will favour their brethren rather than others, in their business transactions. Of course, I do not mean that they will favour them to the injury of others; but that in his purchases and dealings with men, a Christian will prefer his brother. I do not mean that a believer will patronise the business of a brother to his own injury; although, within limits, this may, and ought sometimes to be done. I have known professors of religion doing a small business, and having to strive anxiously to "provide things honest;" when, if their brethren, even of the same faith as to denomination, had dealt with them, they would have been free from anxiety, and have been able to "lay by them in store." "Brethren, this thing ought not so to be." I do not plead for charity; I plead for justice, that Christian justice for which love pleads, and never pleads in vain. If a professed brother deals hardly and unjustly, let him suffer the penalty, let no man patronise him. But no true believer so deals. Let brethren uphold one another in this, as in other modes.

3. *True love shows itself by forbearance and forgiveness.* The brethren are not perfect. Far from it. "In many things we all offend," not merely against God, but against one another. This, instead of hindering the flow of love, gives opportunity for its clearest and most unselfish manifestation. Does love withdraw itself when offence is given? Nay, then it shines forth more clearly. It presents an almost impenetrable shield against every such dart. It is unwilling to offend, it endures much, and endures long. "It is not easily pro-

voked;" "Charity suffereth long, and is kind." In reference to this there can be no dispute. Still, offences are given, and sometimes they are to be noticed. But, in this case, love cherishes no enmity; it removes all feeling of ill-will that may have, at any time, had a place in the soul. Did it work perfectly, and in its full measure, no such feeling would ever, for an instant even, be admitted into the heart. But love forbids, absolutely forbids, that it should be harboured there. Love prompts to this, as the "needle points to the pole."

No duty is more explicitly enjoined than that of forgiveness, and it is connected expressly with the exercise of love. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. iv. 32.) It is perfectly obvious from this comparison, "even as," &c., that we must forgive freely and fully, no matter how great the offence. Indeed, this operation of the principle of love in forgiveness is essentially requisite, in order to the enjoyment of God's favour, or the reception of any blessing from him; for what saith the Scripture? "But if ye do not forgive, neither will your Father, which is in heaven, forgive your trespasses." (Mark xi. 26.) Men, however, sometimes plead another command of Christ, in order to avoid the duty of forgiveness, or at least to modify it materially. "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii. 3, 4.) It is, or might be said, Christ plainly teaches here, that we are to forgive when our brother repents, not otherwise. But there is no real contradiction between this and Christ's teaching by Paul to the Ephesians, and there is no apparent contradiction to those who mean to perform their duty. There is a distinction between the state of our mind and heart toward our brother in a case of this kind, and the manifestation of this to him, and his reception into favour again. This latter is upon the condition of his sorrow for, and confession of, his offence. While we are to forgive absolutely, so far as our feelings are in question, yet we may, and often ought, to withhold the expression of this, until our brother is brought to a sense of the evil he has done. That this is the true view, is evident from the pattern set before us in Eph. iv. 32. God entertains no feelings of anger towards his people when they sin against him, but he does not make known his favour to them until they "confess" their sins. It is quite natural to suppose that repetition of offences relieves us from the duty; but Christ tells us there is no limit. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." (Matt. xvii. 21, 22.) We have only to read the parable recorded in the remaining verses of this chapter, to learn the fearful doom of those who cherish and practise an unforgiving disposition.

4. *Love is to be manifested by tender rebuke.* The Christian religion gives no countenance to sin; it does not suffer any of the disciples of Christ to give the least allowance to sin in any form. While we are to be "tender-hearted, forgiving," we must beware of encou-

raging a brother in sin. God forgives his people, he manifests his favour to them; but he does not refrain from chastising them. Nay, he thus displays his love. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. xii. 6.) In this, also, we are to follow the example of our Heavenly Father. This duty of rebuke was enjoined by Moses: "Thou shalt not hate thy brother in thine heart: thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him." (Lev. xix. 17.) Christ says in a passage already quoted: "If thy brother trespass against thee, rebuke him." As this rebuke flows from love, it will never be harsh, although it may be very severe; it will always, in its terms and tone, evidently show that we rebuke in love, not in hate. No other of the duties of love so emphatically shows the necessity of the chastening of our own spirit. Love will direct as to the circumstances and mode in which the rebuke is to be tendered; wisdom is required to point out the times and seasons of this duty.

But in regard to this whole matter, we are told, "I have lost confidence in him." Perhaps the brother has been guilty of such gross dereliction of duty—in the judgment of the objector—or has so acted, either officially or otherwise, as to give some show of reason for a want of confidence. And he may, indeed, have rendered himself justly liable to the course I have just now recommended. He may deserve that we should show our displeasure, as an inducement to say, in truth, "I repent." But hold; is he a brother in Christ? Then the Holy Spirit abides in him; he is an heir of grace, he is an heir of heaven. You cannot have lost all confidence in him. "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." (Ps. xxxvii. 24.) Who knoweth whether thy rebuke, faithfully and lovingly tendered, may not be the means of recovering him from his fault? Certainly, if he be a disciple in truth, he will know and be ready to confess, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities." (Ps. cxli. 5.)

What shall we do to increase our love to the brethren? For that it is lamentably defective, none can doubt or deny. Seek grace; seek clearer views of our interest in Christ; endeavour more fully to know our own unworthiness; to have heartfelt conceptions of God's wondrous love to us. Let all, in fine, "purify their souls in obeying the truth through the Spirit, unto unfeigned love of the brethren." Thus, by the blessing of God, may it be said of us, as of the ancient Christians—"See how they love one another!" R.

THE TER-CENTENARY OF THE FIRST MEETING OF THE  
GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

(Concluded from page 186.)

"The Rev. John B. Dales, D. D., was then introduced to the audience. His subject was announced to be 'The Men of the First General Assembly.' He said:

"MR. CHAIRMAN:—In fulfilling the part assigned me on this occa-

sion, it has appeared to be specially appropriate to notice, somewhat particularly, the MEN of that memorable Assembly, whose three hundredth anniversary we this day celebrate—men who, in many respects, were signally representative men, imbodiments of great principles, which were to be of weighty bearing upon the best interests of the church of God, and of the world.

“True to that principle by which he has never left himself without a witness, and under the operation of which He had raised up a Luther in Germany, a Calvin in Switzerland, and a Cranmer in England, God seems to have sifted the nations and the age for the right men, and the right times, to have His great work done in Scotland, and through it, for Presbyterianism of the purest and noblest type throughout the world. Nor was this in vain. Both the men and the times were now ready. At 10 o'clock on the morning of the 8th of August, 1560, the Parliament of Scotland opened its sessions in the city of Edinburgh. Before its ten lords spiritual, ten nobles or great barons, six lesser barons, and ten provosts of the chief towns in the kingdom, thirty-six members in all, there came a petition, signed not merely by the ministers of the gospel—for as yet there were very few in all Scotland—not by the lords and the great men of the day, for then as truly as 1500 years before, not many wise men after the flesh, not many mighty men, not many noble were called, but signed rather by the masses of the people, who had been roused by the newly read and preached Bible, to inquire after the light and liberty of God. That petition asked, (1,) that all doctrine and worship contrary to the word of God, should be abolished, (2,) that the pure administration of the sacraments and discipline be restored; and, (3,) that the usurped authority of the Pope and minions of Rome should be banished for ever from the realm of Scotland. This petition, with topics of a kindred character, was solemnly considered for sixteen days, and on being granted with singular unanimity—only three or four members dissenting—all Scotland, from the Highlands in the North, to England on the South, and from sea to sea, was virtually proclaimed free to worship God according to His word.

“Thus was the great work begun, and well begun. But, behind this Parliament, and drinking deep of the Spirit and truth of God, there were men who felt that all this was but the mere scaffolding, while the true building that must be reared was the church of God, in that noble Presbyterian form of government whereby she could truly stand forth—the pillar and the ground of truth. Accordingly, nearly four months afterwards, on the 24th of December, another sight was seen. Clad in the plain, but rough and uncouth dress of the day, and with the stalwart forms, and calm, stern countenances of men, whose big hearts were in their hands to do duty for God and his truth, forty-two men, six ministers of the gospel and thirty-six ruling elders, met in the city of Edinburgh, as Commissioners from the different churches and congregations; and having, with united heart and voice, as led by John Knox in a fervent prayer, (that might serve as a model for all lovers of liturgies,) constituted themselves in the name and by the authority of the Lord Jesus Christ, whom they hailed as the sole King and Head of the church, the General Assembly of the Church of Scot-



land, they proceeded first to the great missionary work of appointing eight of the only twelve Protestant ministers at that time in all Scotland, to labour in the largest towns and cities, and its other four to seek to supply the vast destitute districts around. They then affirmed, as in letters of light, not from a Genevan or any human model, but directly, as they honestly believed, from the pattern shown in the mount of Scripture truth, that great foundation principle of all genuine Presbyterianism, the parity of the Christian ministry, and the unalienable right and duty of every Christian congregation to choose its own pastors, ruling elders, and deacons. Then, in a spirit of real liberality, they made provision for the poor; and finally, under a deep conviction that Popery is a system whose whole nature is at war with the very existence of true, civil, and religious freedom, as well as with all the best interests of men, they petitioned Parliament that no man should ever be permitted to hold office in Scotland, who did not profess the true religion. Then they adjourned, having flung, in all its simplicity and beauty, the Presbyterian banner more broadly to the world, than had been done any where else for ages before.

“But, sir, who were the men that formed that first noble Assembly? In reply, it may be answered, they were not men who were disposed to lord it over God’s heritage, or be ambitious of the pre-eminence among the brethren. No, sir, in that first Assembly, and in the six following ones, they did not have even a Moderator, so jealously would they guard against even the appearance of one being over the others. Nor were they men that courted the favour of the princes and governments of the world. No, sir. In that first Assembly, and the thirty that followed it, there was never the slightest recognition of the civil authority, except in the exercise of the right of petition for evil to be put down, and for good to be done. Nor were they the illiterate men that it has been sometimes unwisely charged they were. No, sir. One of the ablest historians of that day has shown, that if you had sat down at one of their tables, not unfrequently you would find the conversation carried on as readily in French as in English; and the very chapter of the Bible in family worship would be read by the boys around you, in French, Latin, Greek, or Hebrew, as fluently as their native language. No, sir. The men of that Assembly were learned men; ay, the Bible men of the age, and in some respects of the world.

“Look at them. Second on the roll of the Assembly was CHRISTOPHER GOODMAN, who was born in Chester, England, made for his distinguished abilities, Divinity Lecturer in the University of Oxford, under the reign of Edward VI., then exiled to the Continent when the bloody Mary came to the throne, settled first in the University at Strasburg, then at Frankfort, then called to be the colleague of Knox in Geneva, in the city and the times of John Calvin, and then after Knox’s return to Scotland, called to Ayr, and afterwards, as at the time before us, to a most commanding and useful position in St. Andrew’s. Next was JOHN ROWE, first a student of St. Andrew’s, then an advocate of the first rank in all Scotland, then travelling on the Continent, with the highest honours two of the leading Universities of the age could give him, held in the highest repute by the Pope for his learning and worth, then returned to Scotland, suddenly arrested by the Spirit of God, as he read the second chapter of

2d Thessalonians, brought to the ministry, settled in Perth, and at length one of the ablest teachers Scotland ever had in the original Hebrew and Greek Scriptures. Then DAVID LINDSAY, a useful labourer at the time of the Assembly in Leith, but of whose previous and subsequent history little is known. Then WILLIAM HARLOW, an Englishman by birth, and who from being an humble tailor by trade, in Edinburgh, gradually rose by hard study and real worth, to the deacon's orders in the Episcopal Church of his native kingdom, then driven out, as many of God's most faithful servants were, after the death of the good Edward VI., and after years of unceasing study and abilities, adopted the Presbyterian faith, and at the time before us the eminent and successful minister of St. Cuthbert's, Edinburgh. Next was WILLIAM CHRISTISON, a Swede, it is supposed, by birth, and an humble, able minister of the everlasting gospel; labouring at the time of the Assembly, in Dundee, and often, in later years, called to preside over the counsels of his brethren, and ever witnessing a good confession of the truth as it is in Jesus. And last in our order, but first on that noble roll, and first in the memories and the involuntary homage of the world, was that other name, JOHN KNOX; born in 1505, taught by the first teachers of the age in the University of Glasgow, early an admirer and disciple of the martyr Wishart, unexpectedly called in the Castle of St. Andrew's to preach the everlasting gospel, and thence tossed to and fro on land and sea, in Scotland, and on the Continent, by persecution's fiercest trials, and in almost every variety of form, until at length, when the time had fully come, he appeared as God's mighty moving Spirit among kindred men, whom God had raised up to plant on Scottish soil, and on that first General Assembly day, that noble Presbyterian tree, whose branches should reach to the ends of the earth, and whose fruit should be for light and liberty to the world.

"Such, sir, were the men of that General Assembly: and now, at the lapse of three hundred years, who can doubt the need still of men, who, like this Knox, will dare to think and act for themselves, each saying in the face of the blandishment of power, and the proffers of ease, if he will but forego the right, and succumb to the wrong: "I am in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it whoso list?" Men who, like this John Rowe, will make the ambassadors of the court of Heaven, in the ministry to their fellow-men, read their credentials in the original Greek and Hebrew, as in their native language; ay, sir, men who, like this same Knox, who when he had so borne up under the sunshine, and the storm, the smile, and the frown, of a world around, true to duty and to God—that over his cold remains a Morton could say with a truthfulness, which no man ever denied:—"There lies one that never feared the face of man!"—came at length to his last hour in the calmness and triumph of a conqueror, saying as earth opens, and all of time gradually fades from his dimmed eye and chilling heart, and as heaven, with its glory, and honour, and blessedness, immediately opens up in full view, high in the midst of the paradise of God, said:—"Now, now, it is come!" and died.

"Oh, sir, may the mantle of the men of the General Assembly of 1560, fall on the men of every Synod and Assembly of 1860, every where, and to the end of the world!"

The chairman then introduced to the audience the Rev. Prof. T. W. J. Wylie, D. D. His subject was, 'The Influence of the Reformation on Succeeding Ages.' His remarks were as follows:

"In the first place, look at the influence which it exerted in the promotion of knowledge. To it are we indebted for the circulation of God's holy word. We owe to our reforming ancestors the fact that the Bible has been disenthralled. At the time in which they were raised up, there was a state of almost entire ignorance of the word of God. The condition of things in this respect may be illustrated by the remark that was made by a person to one who was trying to sell copies of the New Testament. When asked what he had for sale, and being told New Testaments, the reply was made: "We want no *new* Testament here; we are willing to get along with the *old*." Literature of every kind was advanced by the Scotch Reformation. . . .

"In the third place, how happy has been its influence on the cause of liberty—the liberty of the body, and the liberty of the mind! We are aware that it has been customary to represent the men of that age as persecutors. But we forget the circumstances in which they were placed. Rome came to them with the cup of her abominations in the one hand, and the sword in the other. And they were under the necessity, in self-defence, of resorting to the sword. Besides, it should be remembered that, though penal laws were enacted, they were not enforced. Let it be noted, that *not a single Romanist ever lost his life in Scotland on account of his religious faith*. They planted the tree of liberty, the fruits of which we are now enjoying. Let us not forget what we owe to those men for the blessings of civil and religious liberty with which we are favoured. It was the principles of the men of that day that developed themselves in the Declaration of Independence."

When Dr. Wylie concluded his address, the congregation sung two stanzas of the long metre version of the 102d Psalm, commencing with the 13th verse:

"Thou shalt arise, and mercy yet  
Thou to Mount Zion shalt extend."

After the singing of this verse, the vast congregation rose to their feet, and sang the doxology, contained in the conclusion of the 72d Psalm:

"Now blessed be the Lord our God,  
The God of Israel."

The benediction was pronounced by the Rev. Joseph H. Jones, D. D., and the vast and densely crowded audience left the house.

This meeting will long be remembered by Presbyterians of different names in this city. The impression made was of the most favourable character. The addresses were all of a very high order, and elicited, to a late hour in the evening, the most profound attention of all present. Had the place of meeting not been a sanctuary, there would doubtless have been some very noisy demonstrations of applause. We were very apprehensive, on several occasions, that the audience would pass the bounds of propriety. We do not think that we ever attended a meeting that seemed to give such universal satisfaction.

## STRENGTH IN WEAKNESS.

Christians, who have it in your hearts not to pass through the world without performing your work, but who in your weakness are crushed by that work, take then to-day for your motto the motto of St. Paul: "When I am weak, then am I strong," and apply it without further delay,—fearing lest, according to that solemn word of a servant of God, "You should come to die before you have begun to live," Such as I am—not such as I was yesterday; not such as I shall be to-morrow, but such as I am to-day. Such as I am—if my heart is right before God, if I am resolved to accomplish his work at whatever cost—here am I, prepared with a preparation which is worth all those the absence of which I regret. Such as I am—"Here am I, to do thy will, O God!" Such as I am, and such as I may become!—were I but a poor Saul of Tarsus, and might I become a Paul the apostle!—Leave not in me, O my God! a single weakness which thou shalt not convert into strength! a single sorrow which thou shalt not change into joy! a single temptation which thou shalt not turn to victory! a single void which thou shalt not fill with thyself!—*Adolphe Monod.*

## CHRISTIAN'S GREAT CONCERN.

We see what should be our great concern as Christians. Not to be grasping after honours, riches, and the emoluments of earth and time; not to gratify our appetites, in the pleasures of sense, but to be pursuing the glory of God, and the prosperity of our souls. Is this, Christian, what thou hast daily in view? Whilst thou art attending to the affairs of thy family, art thou not neglecting thy soul? Dost thou ever inquire whether that is starving or flourishing? Is it thy greatest care to grow in grace? Art thou watchful, therefore, against every sin, much in prayer, frequent in meditation and self-examination; and art thou looking to Christ daily, for all suitable supplies, to enable thee to make advances? Is it matter of humiliation that thou findest so much of the body of sin within thee, such coldness to duties, such degrees of ignorance, so much carnality, spiritual pride, &c.? Dost thou mourn before the Lord, that there is so little of a divine temper, of thy Redeemer's image in thee? Dost thou breathe after holiness, pray earnestly for the Spirit of sanctification to cleanse thy heart, and add some cubits to thy spiritual stature? To live a natural life only, is not to live: it is only to breathe. Ye slothful Christians, awake, and consider your character, your happiness, your usefulness, all call upon you to seek after progress in grace. Oh, may this be your motto, "For me to live is Christ!" Seek after more of Christ with you, and in you. Be not contented to be always babes, but be thirsting after an increase of strength, of knowledge, of faith, of love, of every grace, that it may be evident to all that you are not only Christians indeed, but that your souls are in a healthy and prosperous condition, and that it is your greatest delight to be growing in holiness and usefulness.—*Hayward.*

(For the Covenanter.)

## THE FIRST SCOTTISH REFORMATION.\*

MR. CHAIRMAN AND CHRISTIAN FRIENDS:—The false prophet Balaam having his eyes opened, and enjoying the visions of the Almighty, looking down upon the extended vista of future ages, and contemplating the wonderful changes and revelations that rose and passed before his view, exclaimed, "According to this time it shall be said of Jacob and of Israel, What hath God wrought!" This is, he declares, the great subject which shall engage the study and admiration of all future ages. Men in every age shall be employed in contemplating the doings of God's hand. God is in history, and the chief object of all well-written history is to hold up to view the operations of his hand.

Among the remarkable revelations in the history of the world wrought by the hand of God, there is none more worthy of grateful remembrance and joyful thanksgiving, than the Protestant Reformation of the 16th century. And while we would give all honour to the Reformers on the Continent as faithful and eminent servants of God in the arduous work of their generation, the Reformers in Scotland have a special claim upon our respect and gratitude. The Reformation attained greater purity and power in that kingdom than in any other part of Europe. We are also more nearly related to the Reformation in Scotland. The Reformers are our fathers. We are their children. They laboured, and prayed, and suffered for us. And all the blessings that we enjoy are the fruits of their toils, and prayers, and sufferings, and blood. The inheritance which we have entered upon was obtained by them, and transmitted to us at the cost of all that this world holds dear.

Let us now briefly advert to some of the leading and distinguishing principles by which the Reformation in Scotland was brought about and established.

Among these we maintain, first, the right of an oppressed people to resist and cast off the authority of their ungodly and tyrannical rulers. This principle was calmly and deliberately considered and acted upon in the Parliament which met in October, 1559. The Queen Regent Mary had violated the laws of the kingdom, brought in French troops into Scotland, and was fortifying her army in Leith, evidently with the design of subverting the liberties of the people, rooting out Protestantism, and establishing Popery. After submitting to her lawless rule for some time, and frequent remonstrances with her in vain, the question was raised in Parliament, What was the best way of defending the kingdom against the tyranny and encroachments of the Popish Queen? As the last resort, it was determined to cast off her authority. This conclusion was arrived at, not in haste or disorder, but with mature deliberation and earnest prayer. The judgment of John Willock and John Knox was requested by the Parliament. These men gave their judgment in favour of the measure, and proved from the

\* The substance of an Address delivered by Rev. James Wallace, Eden, August 17th, 1860, on the Commemoration of the Tri-centenary of the Establishment of the Protestant Reformation in Scotland.

Scriptures that an oppressed people, when other means have failed, may lawfully cast off the authority of their ungodly rulers. Thus the great principle of American independence was understood and acted upon by the Reformers of Scotland. The great principle of 1776 was proclaimed and acted upon in 1559. The American patriots learned that principle from the Scottish Reformers.

2d. Another principle maintained and acted upon by the Scottish Reformers, was that all civil power comes from God through the people, and not from the king or queen; that all power is of God, and that civil rulers are his servants to do his will. In all the European governments it has been an essential principle that the king is the source of all power, and that all legislators, and judges, and executive officers, were merely his servants, and bound to accomplish his will. Hence Charles I., of England, refused to acknowledge the authority of the Parliament by which he was tried and beheaded, on the ground that he was the head of all power in the kingdom, and that all acts of Parliament not approved and sanctioned by him were null and void. When the Parliament of Scotland met in August, 1560, an objection was raised against the lawfulness of the Assembly, because the certificates of its members were not signed by the king or queen. They were sitting without authority from the crown. In opposition to this assumption it was maintained that the members of that Parliament were the legally constituted representatives of the kingdom; that they were the representatives of the people, and as such had a right to sit and legislate without authority from the throne. The right of the people to a proper representation in the government of their country, was a fundamental principle in the Reformation of Scotland.

3d. The distinction between church and state was then recognised and established. During the long and dark reign of the Man of Sin this important distinction was lost sight of in all the nations of Europe. In all Popish countries the civil power was entirely subject to the ecclesiastical. Civil rulers were the mere tools of the ghostly power of the Pope, and his ignorant and wicked hierarchy. Base and bigoted priests governed the state. In England, from the time that Henry VIII. cast off the authority of the Roman Pontiff, the church was regarded as entirely subject to the civil government. And to this day the English crown claims and assumes supreme power in all cases over the church. The church is merely a department of the state, and subject to its authority. Ungodly civil rulers govern the church. Hence the frequent and daring encroachments of the British government upon the liberties and independence of the Church of Scotland.

Now the Scottish Reformation avoided both these extremes. It separated the church and state, drew the line of distinction between them, and gave to each its appropriate powers and sphere. The Reformers of Scotland regarded these two great ordinances of Heaven as each perfect and independent in itself—not hostile to each other, nor yet indifferent—but friendly, and intended and fitted for mutual support and co-operation. The true nature of church and state, and the Scriptural relation existing between them, were better understood, and more fully exemplified, during the first and second Reformations in Scotland, than ever they have been in any other nation on earth

since the beginning of the Christian era. True, the land of Knox, with its national church, has long since fallen from its noble independence and high eminence above other nations, and become a tributary to the corrupting influence of Erastian power and English supremacy; yet still the bright and honourable position which she occupied in reforming and better times will serve to invite and guide the kingdoms of this world in their becoming the kingdoms of our Lord and of his Christ.

4th. Another principle prominent in both the first and second Re-formations in Scotland, was a solemn national protest against Popery. The authority of the Man of Sin, who had reigned over the nations of Europe for nearly a thousand years, was entirely renounced, all the laws made in preceding ages in that kingdom in favour of Popery annulled, and all its claims and idolatrous services disavowed and condemned.

The church and kingdom of Scotland took higher ground in opposition to Popery than any other church or kingdom in Europe. Protestantism there was more bold, decided, and powerful than in any other part of Christendom. Christianity there was entirely separated and purified from all the corruptions and elements of the Popish system. The true church, the Lamb's wife, appeared chaste, lovely, and glorious, in contrast with the Mother of harlots and abominations of the earth. Hence Scotland became the object of the malignant designs, and concentrated resources and efforts of all the ten horns of the Beast. The flag, "For Christ's Crown and Covenant," unfurled to the breeze, and waving aloft upon the mountains of Caledonia, was the great eye-sore of the Pope and all the tyrants of Europe.

5th. I wait only to refer to another important principle in the great work which we this day joyfully commemorate. That is, that nations should profess and maintain the Christian religion. The Parliament of Scotland met on the 10th of July, 1560; but, before proceeding to business, it was prorogued to the 1st of August. When it met again, petitions were presented to it from many of all ranks, asking its members to employ the power which God had in his providence given them in promoting the true religion. The Parliament requested some of the ministers of the church to prepare a Confession of Faith, which they could prove and maintain from the Scriptures. In four days the work was done, and the Confession laid before the Parliament. After considering it for some time, that body adjourned till the 17th August, so that all might have time to examine its principles and language; and that there might be no ground for the charge of haste and precipitancy in so important a work. The Parliament met; the ministers attended, to explain, or defend, if necessary; the Confession was read, article by article, and the whole document adopted with only three dissenting votes, who gave as the reason of their dissent that "they would believe as their forefathers believed."

Thus the kingdom of Scotland, on this day three hundred years ago, became a Christian nation. Having cast off the tyranny and errors of the Man of Sin, it acknowledged and submitted to the authority, law, and truth of Jesus Christ. It became a kingdom of Jesus Christ. And it did on that day, what every nation, favoured with the light of

the gospel, should do. And every person who commemorates that bright and happy day in Scotland's history, confesses this important truth.

What principle is more clearly revealed in the word of God, or more congenial to the heart of a true Christian, or productive of greater blessings in its operation to individuals and communities? Nations are moral persons, and are under all the obligations of private individuals, nay, greater obligations to profess and maintain the true religion. God, the Father, expressly addresses nations and their rulers, commanding them to submit to the authority and law of Jesus Christ, his Son, and to embrace and maintain his truth; promising the richest blessings to those nations that honour and obey the Mediator, and threatening utter destruction to those that ignore his character, and disregard his authority. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." (Ps. ii. 10—12.) "For the nation and kingdom that will not serve thee, (the church,) shall perish; yea, all those nations shall be utterly wasted." (Isa. lx. 12.) As Luther said, the standing or falling of the church depends upon the doctrine of justification by faith. So the standing or falling of nations depends on the principle of practical submission to the authority and law of Jesus Christ, the Prince of the kings of the earth, and the acknowledgment and maintenance of the doctrines of salvation. And the most cheering pages of prophecy direct us to a future time, when this principle shall be universally adopted and acted upon by all nations, and its beneficent operations shall constitute, in a large measure, the millennium of the world. "Kings shall be thy nursing fathers, and their queens thy nursing mothers." "Their kings shall minister unto thee." "The nations of them which are saved shall walk in the light of it, and their kings do bring their glory and honour into it." The church is the great object for which nations exist, and their preservation and prosperity can only be expected so long as they serve her interests.

The Reformers and worthies of Scotland understood well these subjects, and they laboured hard and faithfully to give practical effect to this Scriptural doctrine. Having purified the church, and regulated all her laws and ordinances according to the pattern showed in the mount, they also endeavoured to reform the state. They loved their country, and they devoted themselves to secure her independence and freedom from Papal supremacy and arbitrary power. They were patriots; in the highest and best sense of that word. But they were more. They were Christians. The honour of Christ, and the maintenance and extension of his kingdom, were the great objects of their lives. "They lived not unto themselves, but unto him who died for them, and rose again." Surrounded with enemies, and exposed on every side to danger and death, they rose above fear, and by their holy magnanimity and noble doings they put to flight the armies of the aliens. They were valiant for the truth upon the earth. They loved not their lives unto death. True, they did not accomplish all that they hoped; and they were not permitted to see the full and peace-



ful exemplification of the principles for which they contended. But they accomplished much. They made a bright epoch in the history of the world, and their noble example and honoured principles will serve to conduct the church and the nations into millennial blessedness and glory.

“ Patriots have toiled, and in their country’s cause  
Bled nobly; and their deeds, as they deserve,  
Receive proud recompense.  
But purer wreaths are due, though never paid,  
To those who, posted at the shrine of truth,  
Have fallen in her defence.

With their names  
No bard embalms and sanctifies his song:  
And history, so warm on meaner things,  
Is cold on this.”

Mr. Chairman, the time has not yet fully come to give due honour to the memory of the Reformers and martyrs of Scotland. By the great body of even Christian professors their character and principles are not understood or appreciated, and are very generally misrepresented and opposed. But, blessed be God, better times are approaching, and they are very near. The world is getting tired of infidel, anti-Christian, and tyrannical governments. The great earthquake that is now shaking the nations, and upheaving the foundations of society, will continue and increase, until all those things that can be shaken shall be removed. The progress of Bible truth and Bible law will subvert all ungodly and immoral systems and institutions, and introduce the benign and peaceful reign of the Prince of the kings of the earth over our hitherto rebel world. Then the great principles of truth and righteousness, for which Scotland’s Reformers contended, and her martyrs died, will be understood and fully carried out, and in their application will bless the nations with liberty and peace. Then their names and character will be fully vindicated, and they will be regarded and honoured as the faithful servants of God and the benefactors of mankind.

#### MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Latakiah, December 13, 1860.

DEAR BRETHREN:—I have hardly time to write to you, the time which I had allotted to my correspondents this week having been much broken in upon by other engagements. But as brother Beattie is sending you by this post a statement of the condition of the fund for the Nusairiyeh boys, you will hardly be looking for anything else. It is our privilege to record the undeserved kindness of our covenant God in preserving our health, and giving us food to eat and raiment to put on, blessings which, in his adorable and righteous providences, are at the present time denied to many thousands in Syria, or granted to them very sparingly. O that the apostate Christians of this land would turn to Him that smiteth them! But I am sorry to say that of this there is at present little indication. Pray for them.

I have spoken of our health. We are compelled to except Mr. Beattie’s

little son who is troubled with a disorder sometimes accompanying dentition; and our little Lulu, who for some two months past has been much subject to chills and fever, and who will in all probability continue so till spring. About a month ago there was a special commissioner sent to this place to examine into certain complaints against the governor of this district; and he (the governor) has been convicted of the grossest mal-administration for several years past, and of bribery to an extent which would be incredible almost any where but in Turkey. He has been deposed, and a successor appointed. The commissioner, who is a Hungarian refugee, and a man who seems disposed to weigh out justice with an even beam, is expected to remain during the winter. At one time we looked forward to the winter with some degree of anxiety, on account of the impossibility of having ships of war here during the stormy season, and not knowing what new impulse might be given to Muslim fanaticism before the final settlement of the Syrian question; but the presence of this man is quite as good as ships of war. Truly, our Saviour doth all things well.

We have just received intelligence of the triumph of the Republicans, and the indignation of the South. "Why do the heathen rage, and the people imagine a vain thing?" Slavery must come down. I do not expect a Republican administration to contribute much to this devoutly to be wished for consummation; but the recalcitration of the South will contribute more than a little to it. The South will probably yield in a few months; and, if not, the North, at all events, will not suffer much from any attempts the other party may make at revolution. The only thing that is really to be feared is that the North may make some concessions; and, in that case, the Republican victory will have done more harm than anything else that could have happened.

We have no new intelligence to impart in relation to our work. It is still going on; that is, we are still working; and although much impeded by our own great and manifold imperfections, and at times much discouraged by the inveterate antipathy of the human heart to the gospel, we hope that our labour will not be in vain in the Lord. It is a great satisfaction to us to know that we and our Master's work are much remembered by praying people at a throne of grace. Let holy hands still continue to be held up for us, while, after our feeble fashion, we do battle with Amalek. Let no man's heart fail, even though we should have to wait long for any manifest outpouring of the Spirit. God's Holy Spirit will assuredly be poured out on these wastes; then shall "the wilderness and solitary place be glad for them, and the desert shall rejoice and blossom as the rose."

Mrs. D. and the Beatties join with me in love to you all. Grace be with you.

On behalf of the mission, yours in covenant bonds, R. J. DODDS.

Mr. D. has also forwarded the following notice in reference to the book mentioned in his letter published in our last number:

December 27th, 1860.

DEAR BRETHREN:—The late Rev. Samuel Lyde's new work, "The Asian Mystery, illustrated in the History, Religion, and present state

of the Ansaireeh, or Nusairis of Syria," is just out. The surviving brother of the author has kindly sent to Mr. Beattie and me each a copy. We would recommend it to the perusal of our people. It is published by Longman, Green & Co., Paternoster Row, London, and may be had, I presume, by writing to them. The price is 10s. 6d. It is a book of 300 pages, well got up, bound in muslin.

Yours fraternally,

R. J. DODDS.

A LETTER FROM REV. J. BEATTIE TO THE FEMALE MISSIONARY SOCIETY  
OF THE 1ST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

Latakiah, Nov. 17th, 1860.

*To the Members of the Female Missionary Society of the 1st Congregation, Philadelphia:*

MY DEAR FRIENDS:—A recent letter from the secretary of your Society, in connexion with my own inclination, has induced me, on behalf of the mission, to express to you, however briefly, by the present post, our united and heartfelt satisfaction for the great encouragement afforded us by the energy and resolution with which you have taken up the matter of the poor Fellaheen.

We never, from the beginning, had a doubt but that the church would cheerfully and liberally respond to any reasonable and necessary call made on her members for the prosecution of our work. She had previously, amid all the discouragements (and they were neither few nor small) attending our unsettled condition, sustained the mission with an unwavering support, and therefore we felt persuaded that as a door of usefulness was opened before us, and an opportunity presented for doing something towards the enlargement of the kingdom of our blessed Lord, like the enterprise in which we are now engaged, only a word would be required to call forth a sufficient amount to meet the exigencies of the case; and I am happy to have it to say, that in this we have not been disappointed. The readiness with which your Society has consented to make provision for two of the boys,—Mr. Todd's congregation for another, and the assurance furnished us in a note of inquiry, recently received from Miss S. E. Watson, of Brooklyn, that she and some other young ladies of that city were exceedingly desirous of supplying the means for the support of another, are truly cheering indications, and furnish evidence most unquestionable that our brethren are fully alive to individual, as well as general responsibility.

You have made a noble resolve, my dear friends, in what you have undertaken, and I doubt not but that the future will yield you a sure reward. Hammûd and Hassan, the two whom we designated in our last communication to the Board as the objects of your special efforts, are two sober, thoughtful boys, and bid fair to make useful men. What amount it may take to support two persons in these hard times, it is quite difficult to say; but whatever you may see fit to contribute, allow me to suggest that it be sent on entirely in the form of *money*. No *clothing* that you could send, would be of any use here. Arabs must be left to follow, in dress, their national habits; and in propor-

tion as they deviate from this established rule, they become proud and self-conceited, or the objects of ridicule among their fellows.

I feel deeply interested in your Society; and this, not merely because I am personally acquainted with the majority of its members, but because, during my residence among you, I became a member of the first and only missionary society with which I ever had any connexion in our church, and which was the only society then existing in your congregation, including, I believe, simply its male members. When I listened to the addresses delivered before your Society, I but little thought that I was so soon to be made the bearer of "glad tidings" to the benighted and perishing multitudes, whose condition was then so truly described. That was to remain a secret until the appointed time had come. How wonderfully God deals with us to accomplish his hidden designs! I was startled at the thought at first of leaving, what seemed to me, *all* for my Master's sake; but I have long since learned that I have not been called to make a sacrifice so great. The many precious lessons learned in that lecture room, in which you probably now assemble to transact the business of your Society, have never been forgotten; and, in many an hour of trial, have I drawn from them comfort and support. Indeed, when I think of my stay among you in Philadelphia, with its pleasant remembrances, I feel drawn to your city by ties which cannot be sundered.

Though we have been obliged to encounter some fresh opposition from the priests and bishops of the town of late, we think our work is advancing; indeed, we regard this very hostility as an evidence in our favour. Like the enemies of the Jews, they seem to be enraged, because there are those found who have come to seek the good and welfare of Jerusalem.

Some of the boys of the town have been either compelled, or persuaded to leave us; but, apart from this, we have noticed no difference. We have nine Nusariyeh boys at present, with the prospect of another. This is really an encouraging feature in our work. If we can only succeed in retaining the boys of the mountains—those that are now with us—it will probably not be long before we can treat with comparative indifference the movements of the people in town. Remember us in your prayers. With love from us all, and with the prayer that your efforts may be abundantly blessed, I remain, as ever, your brother in Christ,

J. BEATTIE.

#### AFFAIRS ABROAD.

*Savage Island.*—We have before seen what God has wrought in one island of the Pacific. The London Mission furnishes the following regarding another island, once still more savage:

"Among the striking and extended triumphs of the gospel in the South Pacific, none are more truly wonderful than those which have been achieved by the power and grace of God among the numerous population of the island bearing this fearful, but appropriate designation. It was so called by Captain Cook, to denote the excessive ferocity of the islanders, even beyond that of any tribes of Polynesia whom he visited. For many subsequent years their character and conduct to foreigners too well sustained that ominous title; but at length the merciful providence of God opened a path for the admission of native Christian teachers from Samoa; and by his blessing on their faithful exertions the entire population, amounting to 4,500,

have renounced idolatry, have cultivated the arts of civilization and peace, and not a few of their number have become enlightened Christian believers, united in the fellowship of the church.

"We found the teacher and his family well, and living in one of the best teacher's houses I have ever seen—quite a palace of a place; eighty feet by thirty; divided into seven apartments, well plastered, finished with doors and venetians, and furnished with tables, chairs, and bedsteads. We were delighted also with the size and unusually fine workmanship of the chapel. It is ninety feet by twenty-four, holds 500 people; but it is too small, and they are about to build one larger. . . . Retired to rest on a nice muslin-curtained bedstead, which they kindly spread for me, with blanket and sheets, luxuries rarely to be met with in a native teacher's house; but I had too much to think about to get more than a short nap. Soon after midnight the natives were all on the move; church members, candidates, and others, going to meeting, and others catching pigs and fowls to take off for sale to the vessel. . . . It was heart-stirring at daylight to hear the voice of prayer and praise proceeding from the cottages of the natives, as we passed along the road. . . . The teachers handed me a manuscript of a translation of the Gospel of Mark in the dialect of Savage Island, with a request to print it at Samoa, if approved by us. It was translated by Paulo, who has been ten years on the island, and subsequently all the teachers met in committee and revised the manuscript. I said they might go on with Matthew next. Of course they translate from the Samoan version. . . . The population may be set down at 4,300. *All are now Christian*, with the exception of some ten, who still stand aloof. The opinion is universal throughout the island that there is now an increase of the population. The women are much more numerous than the men, and we were all struck with the number of children to be seen, compared with many other islands. There was a fearful destruction of children in the days of heathenism. The climate is remarkably healthy. . . . In the afternoon we had a public meeting in the chapel. It is 100 feet by 35, and is one of the finest chapels I have seen in the South Seas. It was closely packed with a clean, decently clothed, and attentive audience. . . . Eleven years ago the exclusive system, against which we had so long been struggling, gave way, and the assurance was formally made known to us that Samoan teachers would be received; and now nothing would be more grateful to them than the arrival of white missionaries. Soon may God grant them the desire of their hearts! Nor is the great change confined to their reception of Christianity as a religious system, but, as is manifest from what I have already said, the whole framework of their political and social life is changed. Their open wars, and secret lurking for each other's blood, are ended. Old grievances are laid aside, and free intercourse is the rule all over the island. The pigsty-like dwellings are fast giving way to the Samoan model of large houses, well spread with mats. Instead of destroying, as they formerly did, all the plantations and fruit-trees of a person who dies, that they might go with him, all is now spared, and the consequence is an abundance of food such as they never had in heathenism. Instead of living in single families, and migrating here and there in the bush, the five teachers' stations are fast becoming nuclei of settled villages, with magistrates and laws. The change of the state of affairs is as amazing to the people themselves as it is to a stranger."

*New Hebrides. 1. Aneiteum.*—In the January number of the *Reformed Presbyterian Magazine*, (Scotland,) we find the seventh annual report of the New Hebrides mission. It is by Mr. Inglis, and dated November 7th, 1859. We make a few extracts. In regard to the number of members, and condition of the church, Mr. I. says:

"In my last report the number connected with my station is given at 84. I have now 131 in full standing. I have admitted 145 in all; but 10 have died, and 4 are at present excluded from church fellowship. We have had two cases of discipline during the past year. So far as is known to me, all the other members are exhibiting a consistent walk and conduct before the world. A few months ago we elected and ordained fourteen deacons, and fourteen elders. Previous to that time, I had six deacons, whose services I found to be of great value. These, having 'used the office of a deacon well, purchased to themselves a good degree,' and were raised to the eldership."

In reference to the influence of Christianity, he makes the following noteworthy remarks:

"What I have witnessed of heathen society, and native character, for the last fifteen years, has given me a much clearer understanding of the histories recorded in the Pentateuch, and of the state of the churches referred to in the epistles of Paul, than ever I had before. I do verily believe that few people at home have any conception of the awfully degrading influences of heathenism, or at all appreciate as they ought, even the indirect influences of Christianity on general society around them. As Sir George Grey has remarked, there are many who seem to think that the world without Christianity, would be much the same as the world with Christianity. This is a great mistake; and, if such persons could come and live among these islands for a few years, they would soon see the world-wide difference of the two states of society."

It appears that owing to the ignorance of the natives—

"Clothes, instead of being always a benefit, as they might be, by their being injudiciously used, often bring on sickness. In improving their houses, so as to promote cleanliness and secure convenience, they very often fail in making them as warm as their former houses were, and thus expose themselves to the effects of cold."

This accounts—in part at least—for the fact to which special reference is made in the following statistics:

"In former reports, I have given the statistics for my station; in this, I give a few statistics for the whole island:—Entire population—all professedly Christians, 3,513; males, 2,028; females, 1,485; excess of males over females, 543; births in 1858—males 47, females 40, 87; deaths in 1858—males 61, females 55, 116; marriages in 1858, 61; church members, 297; schools (the entire population being scholars,) 56. It will be seen from the above, that the deaths for 1858 exceed the births by 29."

The following statement of *native contributions* is encouraging and suggestive:

"During the past year, as usual, the natives have not been slow to meet with contributions of labour, food, and native property, the generous liberality by which this mission among them is supported. Valuing native labour at sixpence a day, the following is a rough estimate of native contributions for religion and education, since my last report, on my side of the island alone:—Seven lime-plastered school-houses, say £200; new house on the mission premises, £40; house on Tana, £20; contributions of mats and other native property for missionaries and teachers, £20; contributions of food for mission establishment and 'John Knox,' £15; hauling up and launching of John Knox, £10; labour and fencing, &c., on mission premises, £10; total, £315."

The observation subjoined respecting *cotton* is of interest at the present time:

"Cotton also grows here to great perfection. And when the Feejee Islands are exciting so much interest at home—when the Manchester Chamber of Commerce, and I suppose also the Glasgow manufacturers, are looking to the Feejee group as a hopeful field for the production of cotton—it may not be improper to state, that the New Hebrides are only 400 miles from the Feejees; and judging from Ani-teum, perhaps the least fertile of the group, the New Hebrides will be as well adapted for the production of cotton as the Feejees."

2. *Tana*.—In the same magazine for December, 1860, there are two letters dated May 24th and July 24th, from J. G. Paton, the Reformed Presbyterian missionary on this island. He gives a painful account of the cruelty and wickedness of the people—of his own labours and "perils by the heathen." War existed for three months at the beginning of the year '59, between the people of Port Resolution—where Mr. P. resides—and those who are inland. Mr. P. makes the following observation in regard to this:

"The war was conducted on Sabbath as on other days, but our people did not, as formerly, eat the bodies of their enemies that fell into their hands. They cut them into small pieces, and cast them into the sea."

We have this account of his Sabbath labours :

"On Sabbath we meet for worship at 7 A. M. From ten to fifteen Tanese attend. At 8 A. M. we set out on an inland tour, and visit from seven to twelve villages every Sabbath, which occupies from six to eight hours, and in going and returning we travel from six to eight miles. Since the 1st of January I have tried to address in Tanese nearly all the meetings. At first the people often fled, or vexed me with bad conduct as we approached the village; but if I could get one or two persons to sit down, we conducted worship with them, and the people generally have become more friendly, and our audiences have increased, till now they vary from ten to forty persons. But I feel grieved that, as yet, not one of all these persons gives evidence of having an interest in Jesus, for it is, indeed, painful to see their deceitful, wicked conduct. O, may the Lord's time to favour dark Tana, be at hand!"

We may learn the danger to which he is exposed, and have some conception of the anxiety he must experience by the following extract :

"In October and November I had three attacks of fever, and got into my new house on the 2d of January, as I was laid down with the fourth. I had only been six days confined, when a chief came to inform me that all the natives had agreed to take my life. At daylight, next morning, the house was surrounded by armed men. Being entirely in their power, I rose, went out, and reasoned with them, contrasting our treatment of each other, and showing what would be the consequences of their executing their purpose. At length, three chiefs who had attended worship, rose and said, 'Our conduct is truly bad, but now we will fight for you, and kill those who hate you.' I got hold of the leader, and held him, till they promised not to injure any person on my account, for Christians should love their enemies, and do them good. During this struggle, nearly all the people fled, and after talking a little to those who remained, they promised to be friendly. Since that time I have enjoyed excellent health."

We have—in the quotation we now make—a curious illustration of the similarity of human nature in these Tanese and in the Jews in Jeremiah's day. (See Jer. xliv. 15—19.) Mr. P. says :

"About six weeks ago, again our people resolved to kill us all. They said they hated Jehovah and his worship, as it made them afraid to do as they had always done; but if I would give up visiting the villages, and talking with them at worship on Sabbath, they would like me to stop and trade with them, for they liked the trader, but they hated the worship. I tried to show them that it was for the worship exclusively that I had come to Tana, and was among them, and that I could not give it up, nor yet leave, for I loved them exceedingly, and sought their good continually. One chief, who had spent many years in Sydney, now spoke for all, and said, 'Our fathers loved and worshipped the devil, and we are determined to do so, for we love all the conduct of our fathers. Mr. Turner came here and tried to break his worship, but our fathers fought him, and he left—they fought Peter, a Samoan teacher, and he fled—they fought and killed some of the Samoan teachers, placed on the other side of the bay, and their companions fled—they killed Vasa, a Samoan teacher, and his companions left—we killed the last foreigner that lived on Tana before you came. We fought the Aneiteum teachers, and burned their house, and on each occasion Tana was good, they all did as they liked, and sickness left us. Now all the people are determined to kill you, for you are destroying our worship and customs, and we all hate Jehovah and his worship.' Some chiefs, who had spent five years in Sydney, assembled with a large company of men and said, 'The people of Sydney belong to Britain, and they know what is right and wrong as well as you—and we have seen them fishing, cooking food, feasting, and working on Sabbath as on other days. You don't cook your food, but you boil the kettle and make tea on Sabbath, and yet you say it is wrong for us to prepare our ovens. We have seen the people of Sydney guilty of conduct which you call bad, and which we love. You are one only, the people of Sydney are many, so you teach the Tanese lies for worship on Sabbath.' By receiving answers to a few questions, I forced them to contradict themselves so often that the people cried out, 'They are lying,' 'Their word is crooked,' 'Mese knows best.' Then, at my request, they all sat quietly till we conducted worship with them. A few days after, a number of people assembled at our house, and one man attacked

me with his axe, but a Kaserumine chief lifted a spade that stood by, and protected me. Next day a chief followed me for four hours with his loaded musket; and though it was often directed to me, God kept him from executing his purpose. I spoke kindly to him, and attended to my work as usual. A plot was formed to set my house on fire, and kill me in the attempt to escape, but one of my Aneiteum men made me aware of it, and we frustrated their purpose. One evening I was awoke three times by a chief and his party trying to force the door of our house. They were armed with muskets, and next morning it was known all over the harbour, that they had tried to shoot me, but were unable, as they felt feeble with fear."

All will join with Mr. P. in the following, and comply with his entreaty:

"God only can change the hearts of this people, and subdue them to himself; and to this end, that he may bless our humble instrumentality, we entreat a continued and deepened interest in the prayers of every closet, of every family altar, and of every congregation in our church."

We learn by the letter of July 24th, that the prospect of peace on the island is better than it had ever been before.

*Italy.*—The American chaplain in Paris, writing to the *Christian World*, after speaking of the highest and lowest classes of Italians, quoting from the *Chrétien Evangélique*, says:

"Between these extremes there is a middle class, consisting, to a large extent, of mechanics and workingmen, in the towns and cities. They are better informed than the country people, and therefore less submissive to the commands of the priests, and less superstitious. They read, talk politics, and are profoundly interested in the Italian movement. And the same activity of mind which makes them eager for newspapers, inclines them to listen to colporteurs, to receive, buy, and read Bibles and Testaments. It is among this class, to all appearances, that the foundations of the new Protestant church of Italy are to be laid.

"And among this class, the intelligent, sober, diligent Waldensian evangelists and colporteurs, have found a hearty welcome. Their 'success,' to cite the language of one of their own number—if not brilliant, has certainly been thus far highly encouraging."

We learn from the same magazine that the *American and Foreign Christian Union* have determined to commence a mission in Italy. Its precise location is not mentioned.

*India.*—The following from the same magazine, will show that the demolition of Satan's power is progressing in Hindostan:

"The work of grace in the districts of Tinnively and Travancore, which embrace the extreme southern end of the peninsula of Hindostan, is represented as still going on, but with less manifestation of physical excitement than characterized its commencement.

"The missions in Travancore were greatly troubled in 1859, but last year, they were in a more prosperous state than ever. In one district of Neyoor, 800 souls (550 adults, and 250 children) were brought under Christian instruction, most of whom attended regularly, and have put off many of their evil customs. From the commencement of 1860 till the month of July, 547 individuals, (335 adults, and 212 children,) have been brought under the influence of the mission. In this way, five new congregations have been formed, and ten places of devil-worship have been destroyed, and three more were about to be broken up. 'Perhaps a greater contrast can hardly be conceived, than between a crowd of people surrounding a half-maddened devil-dancer, stained with the blood of goats and fowls, slaughtered to appease the anger of the demons, and one of our congregations quietly listening to the good news of the *Lamb that was slain*, or engaged in singing his praises. Blessed be God, there are many such congregations now meeting in this and neighbouring districts, Sabbath after Sabbath, who were themselves once devil-worshippers, or are their descendants."

*Syria.*—The following is interesting. So far as relates to the prospects of greater facilities for the progress of the gospel, in the diminution of the power of the priesthood, the statement here accords with what we learned in a brief



interview with Mr. Frazer, a missionary of the United Presbyterian Church; who left Damascus just before the massacre:

"Engineers have arrived to construct an electric telegraph from Beirut to Damascus. Work has been resumed on the French carriage-road between the two cities. Five European commissioners left Beirut Nov. 29, for Damascus, to determine the amount of the Christian losses. The government has thus far appraised losses to the amount of fourteen and a half million piastres—about \$580,000.

"One of the missionaries writes:—'It is not easy to speak with any confidence of the future, yet there is a very general impression among thoughtful observers here, that the ultimate effect of all these overturnings will be a new and wide opening of the door for the progress of the truth. Just before the war, the new translation of the Arabic New Testament was completed, and it is now ready for circulation, while the door for the entrance of the truth is opened wider than ever. The power of the priesthood is very sensibly diminished. One very striking evidence of this is the fact that when the people of *one hundred and forty villages*, who were receiving charity from the Anglo-American Relief Committee, elected their agents to take the money from the Committee and dispense it to the people, only five villages selected priests, although nine out of ten of the people were Maronites, or Syrian Papists. They say they cannot trust the priests.'

*Germany.*—We insert the following. Bohemia is a part of the Austrian empire:

"The religious state of Germany is very chaotic; but there is much that is interesting. The truth is becoming more developed. In Prussia, the government has granted to the Protestants, in several provinces, the liberty to hold parochial, provincial, and general synods. A similar movement is taking place in Saxony. This is a right step in the direction of the independence of the churches. It is high time, the church has been too long the slave of the state in Germany. In the Grand Duchy of Baden, the Concordat which the government foolishly made with Rome a few years ago, has been abrogated. In Bohemia there is a remarkable movement among the Roman Catholics in favour of Protestantism. In the village of Spalow, sixty persons, heads of families, most of them owners of land, have quitted the Romish Church, and been received into the Lutheran communion at Krischlitz. In fact all the inhabitants of Spalow, above eighteen years of age, have applied to be received into the Lutheran Church, and the movement has extended to the adjacent parishes of Bytanchor, Baskov, Kamenik, and other places. If this be the case now, what may we not expect when religious liberty shall be established in Austria?"

*Turkey.*—This empire is tottering to its fall. Agencies are in operation that will secure its downfall. Not the least potent of these is the Bible. We see it stated that during the past year no less than 25,156 copies of the Bible were sold in Constantinople.

#### AFFAIRS AT HOME.

*Secession.*—Seven states have formally declared, by convention, that they are out of the Union. We would be pleased if, in the providence of Christ, the nation could be thus freed from the existence and evil influence of slavery and slaveholding. Every effort is made to hinder the disruption by compromise. We trust that these efforts will fail. Slavery is the great, practical, national sin. The knife and cautery seem now the only proper treatment, and God judiciously blinds the oppressors to apply these to themselves.

*Kansas.*—It is known to our readers that famine, with all its horrors, rages in this state. It is well ascertained that from 40,000 to 50,000 people are in a state of fearful destitution. Our people contributed liberally when the appeal came from Ireland; let us not fail now, when the distressed are our own countrymen. Contributions may be sent to Gen. S. C. Pomeroy, of Atchison; or to Mr. Williams, of the Metropolitan Bank of New York; or to Dr. Thos. H. Webb, No. 3 Winter street, Boston.

## NOTICES OF BOOKS.

AUNT CARRIE'S BUDGET OF FIRESIDE STORIES. By Sarah A. Myers. 18mo., pp. 174.—WHISPERS FROM DREAMLAND. By Nellie Graham. 18mo., pp. 128.—WORDS OF WISDOM, Illustrated and Applied. Being a Sequel to "Little Words." 18mo., pp. 285. Presbyterian Board of Publication, 821 Chestnut Street.

These little books contain many interesting stories, that will not only please, but instruct the young, who may have an opportunity of reading them. The last is illustrative of Scripture passages.

LIFE PICTURES FROM THE BIBLE; or Illustrations of Scripture Character. By Le Roy J. Halsey, D. D., Author of the "Literary Attractions of the Bible." 12mo., pp. 460.

We have not had leisure to read the whole of this book; but from a cursory examination, we judge it to be a pleasing and useful book. We do not endorse all that it contains, as we find that the author insists upon the dogma that "the infant dead are all saved." The style is attractive; and the illustrations of "Childhood," "Heroic Character," and of "Kings and Statesmen," &c., as these are portrayed in the Bible, are instructive.

REVIEW OF REV. H. J. VANDYKE'S DISCOURSE ON "THE CHARACTER AND INFLUENCE OF ABOLITIONISM." A Sermon preached in the Third Reformed Presbyterian Church, Twenty-third Street, New York, on Sabbath Evening, December 23d, 1860. By Rev. J. R. W. Sloane, Pastor. Pp. 40.

This discourse not only clearly displays the ignorance or malice of the Rev. Vandyke, but also ably and conclusively shows that the Bible is shamefully perverted by all such apologists of slavery as claim it to be a divine institution. We commend the pamphlet to our readers. The price is a dime, we believe. It may be procured, we presume, by addressing Andrew Knox, Eighth avenue, New York.

We have received the "TWENTY-EIGHTH ANNUAL REPORT of the Managers of the Pennsylvania Institution for the Instruction of the Blind." There were 165 persons in the institution, December 1st, 1860. A Dictionary for the Blind has been published in three large volumes. The institution is flourishing.

## OBITUARIES.

Died, in Des Moines county, Iowa, December 24th, 1860, Mrs. WILLSON, wife of David T. Willson.

She was a native of Pennsylvania. She was born near Pittsburgh, in the month of November, 1811. Her parents were members of the Reformed Presbyterian Church, in which Mrs. W. also was brought up. At an early age she made a profession of her faith in Christ, and in the doctrines of a covenanted church. Of this church she continued a consistent, exemplary, and useful member until her death.

In 1832 she was married to David T. Willson. In 1854 they removed to Iowa, and settled in the bounds of Sharon congregation.

She was a woman of more than ordinary strength of mind and energy of character. Her piety was genuine and deep-toned. It was not of that kind which consists in grimace and religious cant, but of the kind which evinces its genuineness in the production of the fruits of righteousness. Always cheerful, lively, and eminently sociable, she inspired the social circle in a good degree with her own spirit; and yet her conduct was ever that of the true Christian.

In the affairs of the church she took a deep and lively interest. Every movement calculated to promote the interests of the congregation of which she was a member, or the interests of any part of the church, found in her an active and efficient supporter. She set Jerusalem above her chief joy. In her death the congregation has sustained a loss, which may not be soon repaired.

Like every true lover of Zion, she sought Jerusalem's peace. Carefully refraining from every thing that would mar her peace, she used woman's gentle influence to maintain and promote unity among brethren. An incident, which occurred while she was on her death-bed, shows how earnestly she desired to see the members of the church living in peace, and loving one another. One evening the fifteenth chapter of John was read in family worship; and when the words, "These things I command you, that ye love one another," were read, she spoke aloud and said, "Mind that, now; all of you remember that." Hers emphatically was the benediction; "Blessed are the peace-makers; for they shall be called the children of God."

Her freedom from evil-speaking in this age of tale-bearing, and back-biting, was remarkable. The writer does not remember an instance in which she gave utterance to a word injurious to the character of a friend or neighbour. Their faults and infirmities she covered, in the exercise of that charity which thinketh no evil. The law of kindness was on her tongue.

While faithful in duties that are of a more public character, she did not neglect those that were secret. She had a Father who sees in secret, and with him she delighted to hold fellowship. Her husband declares that nothing ever prevented her habitual and punctual attendance on secret prayer. And eminently did her Father reward her openly.

In a word, she was esteemed by all who knew her.

The large attendance at her funeral, testified the unanimous respect of the community. And her husband, bereft of a wife "whose price was above rubies," has the sympathy of a large circle of friends and acquaintances.

It is due to Mrs. Willson to say, that by her pastor and his wife she was sincerely esteemed and loved. To them she was a kind and faithful friend, and in their hearts her memory shall be embalmed through life. Not until life's warm tide shall cease to flow, shall this noble woman—this gentle and true-hearted friend—be forgotten. To the aged mother, who still survives, we tender cordial sympathy.

Of Mrs. W. it may, without impropriety, be said, "Many daughters have done virtuously, but thou excellest them all. Give her of the fruit of her hands; and let her own works praise her in the gates."  
J. M. M'D.

Died, December 14th, 1860, at Sennett, Cayuga county, N. Y., JOHN ANDERSON, in the eighty-sixth year of his age.

He resided in Schenectady until a little more than eleven years since, when he and his wife removed to the residence of their son, Charles Anderson, where he died. Although he connected himself with the New Lights of 1833, yet he always maintained his friendship for those who adhered to the truth, and we trust that he always personally held fast to the profession of his faith. His aged partner was removed from him less than a month before his own departure. Their union in married life lasted more than sixty-four years; and now, after a long life spent in the service of Christ, they are united—we trust—for ever, before the throne of God. The bodies of the aged pair rest with those of their departed children, in the graveyard of the old church at Schenectady.

Died, in Bloomington, Ind., on Sabbath evening, January 13th, 1861, in the full assurance of faith, MRS. SARAH SMITH, relict of David Smith, in the eighty-first year of her age.

Died, in Topsham, Vt., January 16th, 1861, JOHN M'NIECE, aged sixty years.

The deceased was a devoted Covenanter, and, in many respects, an exemplary member of the church. For his sterling integrity and his unswerving attachment to Covenanting principles, he had few superiors. This is the fifth member of the little church in Topsham that we have buried in a few months. Deeply sensible of our loss, we carried his remains to the grave praying, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." [Com.]

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

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APRIL, 1861.

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(For the Covenanter.)

THE CAUSE AND CURE OF THE NATIONAL SCHISM.

Slavery is the source of the difficulties that have resulted in the (for the time at least) dissolution of the Union. The whole matter, so far as relates to the origin of the present state of affairs, is thus briefly stated. But in order to see why slavery has been so potent a disorganizer, it is necessary to enter into the subject somewhat thoroughly. Slavery has produced this result—

1. *Because of the place it occupies in the U. S. Constitution.* I refer to the three clauses which embody the then *original compromises*, which underlie the whole present anomalous condition of things. These are the allowance to import slaves until the year 1808, (Art. i., sec. 9, ¶ 1;) the adding of three-fifths of the slaves to the free inhabitants in the apportionment of taxes and representatives; and (Art. i., sec. 2, ¶ 3;) the clause relating to the restoration of fugitive slaves, (Art. iv., sec. 2, ¶ 3.) I am aware that some, perhaps many, deny that these clauses have any reference to slavery. But no verbal criticism can avail to show that the framers of the Constitution misunderstood its provisions; or persuade honest people that Washington, Jefferson, Madison, and John Adams, administered the government in a mode entirely contrary to its spirit and letter. Especially is this aspect of the question noteworthy, when we remember that these men believed slavery to be morally wrong, and acknowledged it to be a social and political evil. Here we find the seeds of all the evils of secession which the country now experiences. Had the framers of the Constitution acted in this matter according to their Declaration of Independence—had they resolutely refused to admit anything that would interfere with the letter and spirit of the preamble to the constitution itself, what evils would have been avoided! But in an evil hour they *compromised*; and though they made no provision for secession, yet they allowed a place to the sin of slavery, and thus gave it the vantage ground. For sin *allowed* in the heart, or in the community, will always not only strive with, but will prevail over the good. In this principle we have an explanation of the fact that the government was at length brought almost completely under the slaveholding influence.

Never was a government instituted that seemed better calculated—as to its political framework, and in its checks and balances—to endure, and work smoothly and beneficently, had it not been for this evil, that

was admitted into the very framework of the government in the choice of representatives. Why was this? I judge that they were left to do this, because of their rejection of God and his law, of the despite done to Christ, who is "King of kings," and to the church and Christian religion. This gave slavery an advantage, which was early imbodyed in, and made available by the Fugitive Slave law of 1793. It was still farther established and extended in the Fugitive Slave law of 1850, and at length carried to its full extent in the infamous Dred Scott decision. In the mean time the whole influence of the executive departments of government was under the direction of the slaveholders, or their abettors. But—

2. *The compromising spirit and concessions of the North had increased the power and arrogance of the slaveholding portion of the nation.* The invention and use of the cotton gin had greatly increased the cultivation of that staple, and enhanced the value of slave labour. The territory of Louisiana had been acquired from France, to secure the command of the outlet of the Mississippi. Slavery existed there, and in 1820 Missouri claimed admission as a slave state. Although resisted for a time, a compromise was at length made, and slavery was prohibited north of 36° 30'. The slaveholders triumphed. So Texas was admitted in 1845. The war with Mexico in 1846, was begun and carried on in the interest of slavery, and both these resulted in the compromise measures of 1850. Again, in 1854, the Missouri Compromise was repealed, and slavery allowed free access to all the territories. In the mean time the slaveholding power was greatly encouraged by the course of many of the most eminent of the ministers of the North, with many others abetting the cause of the slaveholder. All these occurrences encouraged the slaveholding power in the belief that the men of the North were craven in spirit, and would yield to almost any demand, rather than sacrifice or endanger commerce and trade. And, indeed, there was too much reason for the inferences they drew. For the influence of the Constitution, in this respect, has wondrously debauched the conscience of the community. Nor is this to be wondered at. Slavery was believed to be a sin; it was known to be inhuman and demoralizing, even when unattended by actual cruelties, and it was seen plainly to be inconsistent with all the best interests of the community where it was tolerated. But, still, it was in the bond; and however contrary to the feelings, and even to the sense of justice, the fugitive from bondage must be restored. Even the ministers of religion, in too many instances, when admitting the evil, would yet inculcate the observance of the law, or at least deprecate any resistance, because it was claimed to be a constitutional law. When the Northern conscience was stifled as it was in 1820—again in some measure in 1845 and in 1850—it could not fail to debauch the whole moral sentiment.

3. *The existence and spread of the anti-slavery sentiment of the North, is the proximate cause of the schism.* The revolutionary sentiment of liberty had never been completely extinguished. Even the poor and despised slave was regarded by many as the proper subject of liberty. But the Christian abolition belief was still retained and asserted. Our own church had, in 1800, taken the true ground that no

slaveholder should be retained in, or ever after admitted to her communion. The Associate Synod, in 1811, made the same regulation, and many of the ministers and members of both communions kept the embers of Christian liberty alive in the community, by their teaching and practice. This was also done by the action of the General Assembly of the Presbyterian Church in 1818; for though this action was not followed up by the actual exclusion of slaveholders, yet doubtless it had its influence. But the political affairs of the country were not immediately affected by this ecclesiastical action. The formation of the American Anti-slavery Society, in 1833, first fairly originated that agitation which has moved the country to its centre. It is this agitation which has in its progress so influenced society in the North, as to convince the slaveholder that there is no safety in his iniquitous system, unless he can free himself and it from so incessant contact with the form and the spirit of liberty. True, the leaders of the secession movement have sought to convince their followers, that the commercial prosperity of the South will be greatly promoted by a separate organization; but it is plainly evident that the real motive is the security—as they judge—of their peculiar institution.

It is worthy of observation that the action of the slaveholders has greatly tended to increase the anti-slavery sentiment. The mails were broken open in Charleston—the right of petition upon the question of slavery was denied—the Fugitive Slave law of 1850 was passed in a form calculated to stir up every feeling of Christian humanity against it—the Missouri Compromise was repealed—the President, in connexion with the efforts of the slaveholding robbers of Western Missouri and Georgia, sought to force slavery upon Kansas. All these, combined with the direct efforts of the abolitionists, tended to spread and intensify that abhorrence of slavery, which is natural to the human heart. Besides, the efforts of the oppressors, and those who abetted them, to obtain foothold for slavery in the Territories, aroused another class, who, however content, like the priest and Levite, to pass by and leave the poor slave in his bonds, would not consent to have slave labour introduced where it would conflict with free labour. Thus, in the providence of Christ, a great and influential party was raised up to contend really and practically for the poor, while only designing to frustrate the plans devised, and efforts made to extend the area of bondage. All these movements have been wondrously aided by a remarkable change in the views of the slaveholders, in reference to the nature and basis of the system which they uphold. When the abolition agitation was fairly inaugurated in 1833, there was no one found to defend the system of slavery. It was acknowledged by all to be a moral, social, and political evil. But in 1834, I think, a misnamed Rev. Smiley preached a sermon before a synod or presbytery in Tennessee—if I mistake not—attempting to show that the system was sanctioned by the Bible. Slaveholders were indignant at his presumptuous impiety, and he was freely denounced in slaveholding communities. Now, his abhorrent sentiments are imbodied in the southern gospel, and are uttered and enforced not only by such men as Ross and Palmer, but even by Dr. Thornwell, of South Carolina, of whom it is said, that he occupies in the South the same

position that Dr. Hodge does in the North. This, too, is unblushingly emitted from a northern pulpit in the city of Brooklyn. This apostacy from the truth in regard to human rights, has not only opened the eyes of many to the loathsome wickedness of slaveholding, and thus rendered the leaders of the rebellion for the perpetuation of slavery more anxious to be separate from the North, but it has also increased the guilt of the whole slaveholding community, filling up rapidly the cup of their iniquity, and rendering the oppressors still more evidently the objects of the wrath of Jehovah.

It is this latter aspect of the matter that is peculiarly pertinent to my present purpose. Never, in my judgment, was a political and social movement in the history of man, more evidently from God, and for judgment. The strength of the slaveholding system was in the Union; the security of the South against insurrection was in the power of the General Government; whatever financial prosperity the slaveholding region enjoyed, was attributable to its close governmental, social, and commercial connexion with the North. No policy could be more suicidal, and eventually destructive, than that of secession, and the formation of a separate confederacy. But we see how blindly and recklessly the secessionists rush on, and that, too, by wholesale robbery and ruthless cruelty against all who—in their bounds—are supposed to be opposed to their movement. It is, to my mind, the clearest example of judicial blindness and infatuation. It seems to be as plain as that Pharaoh's heart was hardened. Besides, had the presidential chair been occupied by a wise, honest, and resolute man, humanly speaking, secession could not have been accomplished, even if attempted. But in the wise, overruling providence of the Mediator, the chief executive officer was a man of very different stamp, who not only retained traitors in his cabinet, but also gave aid and comfort to the rebels, even in his official acts and messages. And whatever may be the wisdom, honesty, and vigour of the incoming administration, there seems good reason to believe that it will not avail to the reconstruction of the Union as it was. It is the wedge of slavery that has rent asunder the Union. This leads us to consider

**THE CURE.**—What can be done to heal the breach? Of one thing all ought to be convinced, namely, that *compromise* will be of no avail. All past experience in relation to this very matter, shows clearly that this mode will, at the best, only give present ease at the expense of greater trouble hereafter. The truth is, that no compromise with sin can ever result in anything but evil, so long as the "Most High ruleth in the kingdoms of men." Compromise with slaveholders now would be most emphatically an attempt to "daub with untempered mortar;" it would be saying "Peace, peace, when there is no peace." There are two modes of healing the breach; the one by active, and the other by passive treatment. Either of these, I judge, would work a radical and permanent cure. The former of these would be by the subjugation of the rebels, and the abolition of slavery by the General Government. This mode ought not to be regarded with detestation. The actual slaveholders, and those immediately connected with them, are a small minority of the whole community, and yet rule with a really despotic power the mass of society. I refer now simply to the whites,

of whom there are between eight and nine millions in the slaveholding states, and yet only about three hundred and fifty thousand actual slaveholders. Now, upon the strictest principles of equity and justice, nothing can be justly said against this method, providing the slaveholding leaders proceed to war, as there is reason to suppose they will. This, too, would secure the abolition of slavery much more rapidly than any other mode; and thus, in a comparatively short time, the South would have free labourers to cultivate the cotton, rice, sugar, and tobacco, and would be freed from that chronic and ever-increasing dread of insurrection. The labourers would be the friends, instead of the real enemies of the employers. Wise, and perhaps stringent regulations, would be required; but there would be—as I hope—less danger of failure, and even less loss of life and misery, than if the other mode be followed. This I proceed to sketch.

It is stated, briefly, to allow peaceable secession, to give every facility for the formation of a confederacy of Southern States. Upon this plan, no war should be made, not even for the recovery of the stolen forts, arsenals, navy yards, and mints. This mode would, for the present, be less difficult; it would avoid all evils that might arise—if the former plan was taken—from the violence of injudicious and wicked sympathizers with the South in our midst; there would be no actual collision with those of the South, and it would free the non-slaveholding States from all future complicity with slavery, although it would not atone for their past guilt. This method would, I fear, eventually cause much more misery than the active, and apparently harsh mode, I have briefly noticed. Slavery, hemmed in as it must in that case be, would work its own cure. It would become unendurable; for the slave population, in a few decades, were it to endure so long, would be far more numerous than the free. As it is now, it is increasing in a greater ratio than the free in the Cotton States. But if the present condition of things should continue, comparatively few foreigners, if indeed any, will go to the slaveholding confederacy, and the enervated white inhabitants will disappear before the increasing coloured slave population. Indeed, even now, the whites are doing what they can to accelerate the disappearance of the black race in the increase of the slaves; and when the slave-trade is re-opened, the slaves must, in a not distant future, take possession of the whole country. This last consideration is based upon the assumption that the civilized world will allow the re-opening of the slave-trade by the Southern Confederacy. Slavery is doomed to a speedy downfall. I fear that there is no reason to hope that its end will be peaceful. The dark record of its deep, and long-continued, and increasing guilt, must be wiped out in blood. None can contemplate this without horror, but let not our sensibilities hinder us from viewing the matter in all its bearings. God's judgments are hanging over the nations. The vials of his wrath are ready to be poured out, especially upon the slaveholding region. Let us hear the words of God by the prophet Jeremiah: "They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the cause of the needy do they not



judge. Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?"

But, whatever mode may be adopted for the cure of the national schism, none can be effectual, unless the nation turns to God, by its formal profession of submission to him and to his law, as in the hand of him who, as Mediator, is "Governor among the nations." It is too much to hope that this will be done very speedily, but let us not despair. When this government comes to be re-established, let us hope that our Lord will, in his good providence, cause it to be done upon a more sure basis, and with higher and holier aims. But much has already been wrought. An impetus has been given to the efforts to obtain a supply of cotton from other countries, from India and Africa chiefly, that cannot fail to exert an influence that will eventually hasten the overthrow of the slave system. The anti-slavery sentiment of the Free States is increased, and is becoming more firmly fixed, and deep-toned. And all the violent commotion that rocks the whole slaveholding region has an awakening influence upon the slaves. Their ears are opening, the scales are falling from their eyes. Soon the tocsin of liberty shall sound, and the jubilee shall be proclaimed. May God hasten it speedily!

R.

(For the Covenanter.)

#### OLD BOOKS.

What a charm there is about an old book! One that is unmistakably old, and which, like Methuselah, can count its age by centuries. Phrenologically speaking, that man's bump of veneration must be very small, who has no feeling of respect for a musty old tome. It wafts us in imagination back to the days of yore. It is a treasure to be stowed away in the safest nook of the library, and jealously guarded from the eyes and touch of the *profanum vulgus*. It is a friend too great and good to be introduced to a common acquaintance, or brought forth on every occasion. At times, when no rude interruption is dreaded, when no Goth is near, we bring it down from its wonted niche. How carefully we handle it, how reverently we turn over its leaves, and read it with the utmost deference and humility! Its very outward appearance we love. How becoming is that dress of sober sheep-skin, and its modest page, faded with the light, and dust, and smoke of centuries! It would grieve us to see these old sages of antiquity tricked out in gaudy blue and gold, like the pretentious authors of modern days. No—no; their wealth lies *within*. Like real millionaires, their exterior gives no indication of the golden treasures they actually contain.

The library of our Theological Seminary can boast of some books of a very respectable age. There is Owen on the Nature of the Gospel Church and its Government, published in 1689—Pool's Synopsis, 1676—Mede's Works, 1672—Caryl on Job, 1669—Divine Right of the Gospel Ministry, by the Provincial Assembly of London, 1654—Bythner's *Lyra Prophetica*, 1653—Rutherford's *Divine Right of Presbytery*, 1644—Exposition of Hosea, by Burroughes, 1643—Sum of Christian Ethics, by Ursinus, 1633. A number of these are first editions, and their authors were conspicuous in the Westminster Assembly.

The above works are indeed respectably old, but there are some others that are quite venerable. There is a work of Beza, illustrating the book of Job, which first saw the light in the sixteenth century. Its full title is—"Jobos, Theodori Bezæ, partim commentariis partim paraphrasi illustratos. Genevæ, 1589." So, then, it was published in Geneva in the days of Beza himself, and is now over 270 years old. It bears evidence of having met with some rough usage, but has survived the hardships of emigration, and with its strong Swiss constitution, in the wholesome atmosphere of a Covenanter library, may be expected to reach at least the average antediluvian age. There are also two volumes of the works of Cicero, which lay claim to high antiquity. They are the oldest in the library, and belong to a Parisian edition, published by Robert Stephens, in 1538-9; that is, more than three hundred and twenty years ago! The old Roman is got up in magnificent style. None of your little duodecimos, or octavos, or quartos, but he stands up in all his Roman dignity, in great, massive, ponderous folios. Cicero himself could find no fault with the manner in which he is here presented to posterity.

But the book to which we attach most interest, is an old Bible published in the days of the good Queen Bess. Unfortunately, the title page is lost, but from the leaf between the Apocrypha and New Testament, we learn that it was published in the year 1575, "*cum privilegio.*" We believe it to be a copy of the "Bishops' Bible." It contains the Book of Common Prayer of the Church of England, &c.; and after Revelation follows the old version of the Psalms, of which more anon. It is divided into chapters and verses throughout, and there are numerous notes and references in the margin, with quite a number of maps, charts, and embellishments. Some of the latter have manifestly been torn out, perhaps by an over-zealous Puritan hand. Ezra is headed, *The fyrste booke of Esdras*, and Nehemiah is the second booke of Esdras. The book of Ecclesiastes is entirely wanting, and part also of Proverbs. At the close of the Song of Solomon we have "The end of the ballet of balletes of Solomon." Let not the reader profanely suppose that "*ballet of balletes*" is the same as ballet of ballads. Ballet is an old word, meaning a kind of dramatic poem, often of a fabulous nature. The prophecy of Zephaniah is headed, *The Booke of the prophete Sophonia*; and Haggai is *Aggeus*. In the Apocrypha the first book of Esdras is called the third, manifestly counting Ezra and Nehemiah. For all this, however, we find at the close of Malachi the orthodox intimation—"The ende of the prophesie of Malachias, and consequently of all the prophetes." There is "a table to make playne the difficultie founde in Matthewe and Luke touching the genealogy of Christ," and a preface to the New Testament, which is a curiosity in its way as to orthography. But we hasten to notice the old version of the Psalms.

We all know how those who love the use of hymns in worship turn up their nose at the version of the inspired Psalms used by us, and talk of Rouse's Psalms, Rouse's Hymns, &c., until one might think that Rouse had coined them entirely out of his own brain. But if they must prefix the name of the translator and versifier, as if the sentiments were simply his own, then *they must often go back beyond*

*Rouse.* For in many instances, even as to mere versification, to call them Rouse's Psalms, is an error somewhat like that of him who speaks of Professor Goodrich as the author of Webster's Lexicon. The hundredth Psalm, for instance, as we use it—we refer to the long metre version—is taken almost word for word from the old version. And a great many others that we might name, are so slightly altered, as to have no claim to be called a *new version*. Take the following example from the first of the 116th Psalm:

“I love the Lord because my voice and prayer heard hath he,  
When in my days I called on him he bowed his ear to me.  
Even when the snares of cruel death about beset me round,  
When pains of hell me caught, and when I wo and sorrow found,  
Upon the name of God, my Lord, then did I call and say,  
Deliver thou my soul, O Lord, I do thee humbly pray.”

Such is a fair sample of the difference, in many instances, between our present version and the old, and consequently so far Rouse only revised the old version. Should we go through it, and collect all the Psalms and portions of Psalms in which he has simply done this, we are confident it would astonish many. Of course, it is still true in a large degree that there is a considerable difference between the two versions. Still it is very manifest that Rouse had the old one always before him, and followed it closely wherever a word or a phrase was happily rendered. Generally the old version is more paraphrastic than ours. But where it repeats a sentiment, Rouse has occasionally followed even that. As in the 1st verse of the 84th Psalm:

“How pleasant is thy dwelling-place, O Lord of hosts, to me!  
The tabernacles of thy grace, how pleasant, Lord, they be!  
My soul doth long full sore to go into thy courts abroad;  
My heart doth lust, my flesh also, for thee, the living God”—

which differs in but one word from what we have still. The second couplet we quoted, to show the nature of the improvements made in our version. We have it much more finely rendered than in the above. In the old version each alternate line is made to rhyme in a great majority of the Psalms; and the rhymes, too, are generally good. The versification, also, though occasionally rough, is sometimes smooth, and by no means contemptible, as the following from the 18th Psalm, will show:

“The Lord descended from above, and bowed the heavens high,  
And underneath his feet he cast the darkness of the sky.  
On cherubs and on cherubim full royally he rode,  
And on the wings of all the winds came flying forth abroad.”

“These be good lines,” surely. It is not every part of our present version that will match them; though the close of the 90th Psalm, or beginning of the 145th, (2d version,) will not suffer much by a comparison. The old version has a greater variety of metres than might be expected. In the one now used there are six varieties; of two of which, however, we have only one specimen, and that one more than enough. In the old version we have observed eight, and there were probably more. It is rather surprising that such a stanza as we find in the second version of the 124th or 143d Psalm, should have been retained, while such as the following was rejected:

PSALM CXII. 4—6.

“And surely such shall never fail,  
For in remembrance had is he;

No tidings ill can make him quail,  
 Who in the Lord sure hope doth see.  
 His heart is firm, his fear is past,  
 For he shall see his foes down cast."

There is surely no comparison between this and the kind of stanza used in the 124th Psalm. Had it been retained, with music made to suit it, as in the old version; it would have been quite valuable. A great variety of metres, however, is not desirable. Four or five kinds, well selected, and well-executed, are better than a dozen. It is remarkable that our common metre is closer to the original than any other kind we have; which, of itself, is a most important consideration. As for a new version of the Psalms, for which so much clamour is made in some quarters, there is no necessity; and there is not one man in a million fit to make it, were there such necessity. It is astonishing what some men have offered us, who have undertaken this task. That subtle quality, which distinguishes prose from poetry, often disappears under their touch; and a flat, unprofitable *jingle*, is nearly all that is left. That beautiful simplicity, too, so characteristic of good poetry, and without which no version of the Psalms can be either durable or *en-durable*, is painfully absent. We are persuaded that these new versions the people never will abide. If we need anything, it is a revised version, and even this will be a work of great difficulty. Some verbal amendments there doubtless are, which every one thinks he could easily make. But, then, we cannot have every body tinkering at them; and from the attempts already made, it is clear they may be altered without being amended. We have so few poets that are even third-rate, that there is but little hope of an acceptable revision being made soon. Mean while we would far rather advocate the chanting of the prose version, than throw away our present metrical version for any new one we have yet seen.

ANTIQUARY.

(For the Covenanters.)

#### DIVORCE—ITS JUST CAUSES.

This subject has of late excited a good deal of discussion. It is well known that divorces are lamentably numerous, and that the facilities for obtaining divorce are very great in some parts of these United States. The law of divorce in some of the States is very lax, allowing it to be obtained for causes which the word of God does not warrant. I have no design to enter into any discussion of the question, but simply to introduce quotations from Dr. Hodge's exposition of the first epistle to the Corinthians, in justification of the statement of our Confession of Faith upon this subject. Our Confession says:—"Nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage." (Conf., chap. xxiv., sec. 6.) Some seem to suppose that the second cause assigned in the above-cited statement, is contrary to the express statement of Christ in Matthew xix. 9. The truth is, that Christ, while on earth, assigned the chief cause; and by his Spirit, through Paul, he assigns the second. Dr. Hodge, in expounding 1 Cor. vii. 10, 11, says:

"The first part of the 11th verse is a parenthesis, the construction goes on with the last clause. To the married I command, 'Let not the wife depart from her hus-

band; and let not the husband put away his wife.' The distinction which he here and in v. 12 makes between his commands and those of the Lord, is not a distinction between what is inspired and what is not, nor is it a distinction between what Paul taught and what the Scriptures teach as Calvin understands it; but *Lord* here evidently refers to Christ; and the distinction intended is between what Christ had taught while on earth, and what Paul by his Spirit was inspired to teach. He tells the Corinthians that so far as the matter of divorce was concerned, they had no need to apply to him for instruction; Christ had already taught that the marriage bond could not be dissolved at the option of the parties. The wife had no right to leave her husband; nor had the husband the right to repudiate his wife. But although the marriage bond cannot be dissolved by any human authority, because it is, in virtue of the law of God, a covenant for life between one man and one woman; yet it can be annulled, not rightfully indeed, but still effectually. Adultery annuls it, because it is a breach of the specific contract involved in marriage. And so does, for the same reason, wilful desertion, as the apostle teaches in a following verse. This is the Protestant doctrine concerning divorce, founded on the nature of marriage, and on the explicit instructions of our Lord. (Matt. v. 32; xix. 3—9; Mark x. 2—12; Luke xvi. 18.) According to this doctrine nothing but adultery or wilful desertion is a legitimate ground of divorce, first, because the Scriptures allow of no other grounds; and secondly, because incompatibility of temper, cruelty, disease, crime, and other things of like kind, which human laws often make the occasion for divorce, are not in their nature a destruction of the marriage covenant."

Again, it has been intimated pretty clearly, and I believe an argument has been attempted, in order to show that our Westminster divines erred in their application of 1 Cor. vii. 15, when they used it in proof that wilful desertion is a just cause of divorce. Our Confession evidently means to teach that when the Spirit says: "A brother or a sister is not under bondage in such cases," he refers to divorce, and that by such desertion the obligation of the marriage bond is broken; and the deserted party may rightfully have the relation dissolved. Any one assumes an onerous responsibility who ventures to affirm that our Confession is in this matter in error, for he does that which manifestly tends to weaken confidence in that unsurpassed formula of doctrine. I regard the observation of Dr. Hodge upon this verse as eminently judicious and satisfactory. He says:

"The command in the preceding verses (1 Cor. vii. 12, 13) was founded on the assumption, that the unbelieving party consented to remain in the marriage relation. If the unbeliever refused thus to remain, the believer was then free. The believer was not to repudiate the unbelieving husband or wife; but if the unbeliever broke up the marriage, the Christian partner was thereby liberated from the contract. This is the interpretation which Protestants have almost universally given to this verse. It is a passage of great importance, because it is the foundation of the Protestant doctrine that wilful desertion is a legitimate ground of divorce. And such is certainly the natural sense of the passage. The question before the apostle was, 'What is to be done in the case of these mixed marriages?' His answer is, 'Let not the believer put away the unbeliever, for Christ has forbidden a man to put away his wife for any cause except that of adultery; (Matt. v. 32.) But if the unbeliever breaks up the marriage, the believer is no longer bound.' There is no conflict here between Christ's command and Paul's instructions. Both say a man cannot put away his wife, (nor of course a wife her husband,) on account of difference of religion, or for any other reason but the one above specified. The apostle only adds that if the believing party be, without just cause put away, he or she is free.

"*A brother or sister is not in bondage, ου δεδουλωται*, equivalent to *ου δεδεται*, (v. 39,) i. e., *is not bound*; if the unbeliever consent to remain, the believer is bound; if the unbeliever will not consent, the believer is not bound. In the one case the marriage contract binds him; in the other case it does not bind him. This seems to be the simple meaning of the passage. Others understand the apostle as saying that the believer is not bound to continue the marriage—that is, is under no obli-

gation to live with a partner who is unwilling to live with him. But the one part of the verse should be allowed to explain the other. An obligation which is said to exist in one case, Paul denies exists in another. If the unbeliever is willing to remain, the believer is bound by the marriage contract; but if she be unwilling, he is not bound."

"*But God hath called us in peace*, (εν ειρηνη, i. e., 'ωσ τε ειναι εν ειρηνη.) Peace is the state in which the called should live. The gospel was not designed to break up families, or to separate husbands and wives. Therefore, though the believer is free if deserted by his unbelieving partner, the separation should be avoided if possible. Let them live together, if they can; and let all proper means be taken to bring the unbelieving party to a sense of duty, and to induce him to fulfil the marriage covenant. This is the common view of the meaning of this clause. Others understand it in a directly opposite sense, viz., as assigning a reason why the separation should take place, or at least, why the attempt to detain an unwilling husband or wife should not be pressed too far. 'As God hath called us to live in peace, it is contrary to the nature of our vocation to keep up these ill-assorted connexions.' This, however, is contrary to the whole animus of the apostle. He is evidently labouring throughout these verses to prevent all unnecessary disruptions of social ties."

Dr. H. regards our Confession as sound on this very important doctrine of divorce, and I wish his remarks to be pondered with care, in order all may see that the "footsteps of the flock" in relation to this subject are "agreeable unto, and founded upon the Scriptures."

R.

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#### MODERN ASSAULTS ON THE BIBLE, AND THEIR RESULTS.

We find in the *Presbyterian*, of this city, in the issue of Feb. 16th, an article under the above title. It is an extract from the inaugural address of Rev. J. Leslie Porter, "delivered as Professor of Biblical Criticism in the Irish Presbyterian General Assembly's Theological College in Belfast." Mr. P. was formerly a missionary in Palestine. His statements are interesting. We insert nearly the whole extract given by the *Presbyterian*:

"Two of Germany's most profound scholars once affirmed that the Pentateuch could not be the production of Moses, because at the time Moses flourished the art of writing was unknown. In our own country, and in America, the same view has been maintained by men of note. Such an assertion affected the authenticity, as well as the genuineness of the Pentateuch, for frequent reference is there made to books, engraving, and writing. Christian scholars were at once on the alert, and hastened to show the fallacy of the assertion. They ransacked the whole of ancient literature, and brought forth arguments so strong that most of the German neologists themselves were forced to abandon the theory. Yet it could not but be admitted that the evidence they produced was only circumstantial, and that it lacked that definiteness and distinctness which commands immediate assent. Recent discoveries have cleared away all doubts and difficulties on this point, and have established the fact that the art of writing with ink upon papyrus was known in Egypt long before the days of Moses, and must therefore have been familiar to one 'learned in all the wisdom of the Egyptians.' A considerable number of Egyptian papyri, written in the hieratic character, are now in the British Museum, all of which are as old as the time of Moses. There is also an Egyptian papyrus in the Bibliotheque Imperiale at Paris, which appears to have been written more than two thousand two hundred years before Christ. Thus, to confute the daring infidel, scientific research enables us to produce venerable documents of the age of Moses, and of the very country in which he was educated, and to point besides to another, some seven centuries older. But a close examination of the book of Genesis can scarcely fail to leave the impression on the mind that its connected history was compiled, under the inspiration of the Holy Spirit, from written genealogies and family documents of a far older date. The diverse styles of the nar-

ratives, the full genealogies given, and the minute and lengthened dialogues recorded, all seem at least to suggest the constant practice of writing from the very earliest ages. The keen eye of skepticism has observed this, and has attempted thereby to invalidate the authenticity of the whole book, by denying so remote an antiquity to the art of writing. But here, again, recent discoveries of a most extraordinary and unexpected character triumphantly establish the minute accuracy of Scripture. Away in the midst of a parched desert, near the banks of the Euphrates, are great shapeless mounds covered with dust and sand. So dreary and desolate is the region around them, that for long ages the Arab has not pitched his tent there, nor has the shepherd fed his flock there. These mounds mark the site of 'Ur of the Chaldees,' where Abraham was born. Within the last few years some of them have been excavated by Sir Henry Rawlinson and Mr. Loftus, and I have myself seen bricks and cylinders which they dug up from beneath them stamped with inscriptions more than three centuries older than Abraham. These records are now in the British Museum, and it has been ascertained that they contain the names of a long line of kings, extending from Uruk, who lived two thousand two hundred and thirty years before Christ, down to that of Nabonadius, the last monarch of Babylon.

"Mr. Norton, the author of a learned work on the 'Genuineness of the Gospels,' ventured to affirm, only a few years ago, that 'it would be idle to argue against the supposition that alphabetical writing was known in the time of Abraham.' Yet here we have got specimens of such writing from Abraham's own native city, extending up to the period of the confusion of tongues. It is not long since a book was published entitled 'Egypt's Place in Universal History.' Its author is one of the most learned, and, in some respects, one of the most distinguished men in Europe.

"Recent discoveries have thrown a rich flood of light on some obscure points of sacred history. I can only refer to two examples. The prophet Daniel relates that King Nebuchadnezzar was afflicted with a strange and terrible malady during a succession of years. On one of the most interesting Babylonian monuments which have been brought to this country is a long inscription, well known as the 'standard inscription.' It contains a short autobiography of Nebuchadnezzar. The following is an extract from it:—'During these years (the number of years is given, but has not been yet deciphered) the seat of my sovereignty in the city did not rejoice my heart. In all my dominions I did not build fortresses. I did not accumulate treasures. I did not design or construct palaces in Babylon. I did not join in the worship of Merodach my Lord, nor did I celebrate his praises, nor furnish his altars, nor did I cleanse the canals.' Let this unique inscription be compared with the concluding verses of the fourth chapter of Daniel, and it will be admitted that we have one of the most remarkable incidental verifications of Scripture on record. Another instance is no less striking. Daniel's account of the reign of Belshazzar has long been a subject of keen controversy. He is represented as the last king of Babylon, and as having been slain when the city was captured by Darius. On the contrary, the historian Berosus states that Nabonadius was the last king of Babylon, and that he was absent at the time of its capture. Here, it was thought, was a direct contradiction between sacred and profane history. Skeptical critics did not hesitate to credit Berosus, and pronounce Daniel's account of Belshazzar, and of his feast and death, a pure fiction. A few years ago, some inscribed cylinders were exhumed from the ruins of Mugheir, one of the oldest cities of Chaldea. In 1854 the inscriptions were deciphered by Sir Henry Rawlinson; and then the whole mystery was solved, the skeptics again confounded, and the minute accuracy of Scripture triumphantly established. Nabonadius was the last king, as Berosus states; but he had a son called Belshazzar, whom he associated with him in the government, and to whom he gave the royal title. When we turn to geographical science, and the recent discoveries made in Bible lands, the testimony borne to the truth of Scripture is no less remarkable. In the tenth chapter of Genesis we read of the cities of 'Erech, and Accad, and Calneh, in the land of Shinar, and Caloh, and Reson;' and, in the eleventh chapter, 'Ur of the Chaldees' is mentioned. After that period these cities almost entirely disappeared from the page of history—nothing was known of their story, their fate, or even their sites. 'Recently, however, the mounds of Mesopotamia have been searched by Rawlinson, and Loftus, and bricks and stones that were buried for near three thousand years have found a tongue, and have not only told us exactly where each of these cities stood, but have added some most interesting details of their history.'—*Rawlinson's Bampton Lectures.*

"I remember well how, in former days, I studied the geography of Palestine; and with what intense interest I read of the great cities and warlike exploits of Og, the giant king of Bashan. I observed, with no little surprise, that a single province of his little kingdom contained 'threescore cities fenced with walls, besides un-walled towns a great many.' I remember how, on turning to my atlas, I found that the whole of Bashan was not larger than an ordinary English county. I was astonished; and though my faith in the Divine record was not shaken, yet I thought that some strange statistical mystery must hang over the passage. That one city, nourished by the commerce of a mighty empire, might grow till her people could be numbered by millions, I could well believe; that two, or even three, might spring up in favoured spots, clustered together, I could also believe; but that sixty walled cities, besides un-walled towns a great many, should exist at such a remote age, far from the sea, with no rivers and little commerce, appeared altogether inexplicable. Inexplicable though it seemed, it was strictly true. On the spot, with my own eyes, I have since verified it. More than thirty of these 'great cities,' I have myself visited. When standing on one occasion on the summit of the mountain range of Bashan, I could see, at one single glance, every city the sacred penman referred to. Many of them, though deserted for centuries, have their massive walls, and massive old houses still perfect. The Cyclopean architecture of the aboriginal inhabitants of Palestine—of the Eurim, and Anakim, and Rephaim—still stand to bear testimony to the facts of Revelation. We have thus a venerable record more than three thousand years old, containing incidental, geographical, and statistical statements, which few would be inclined to receive on trust, and not a few to cast aside as absurd fables, and yet close examination proves them to be minutely accurate."

(For the Covenanter.)

#### SABBATH-SCHOOL.

The anniversary of the Sabbath-school of the 2d Reformed Presbyterian Church, New York, is pleasant to all the members, and to the children a joyful season. Refreshments are provided to gratify the palate, and during the evening addresses are made suitable to the occasion. The school is entirely under the control of Session. It appoints the superintendent and teachers, and prescribes the course of instruction. The superintendent is a member of Session, and all teachers must be in full communion in the congregation.

The last report was encouraging. Two hundred and seventeen scholars are in attendance. These are arranged under thirty teachers, namely, five Bible-classes, thirteen male, and twelve female classes. The Bible-classes are taught by the elders; and it is worthy of special notice that nearly all the teachers have grown up in the Sabbath-school, and a large proportion of the increase to the communicants' roll has of late years been from the Bible-classes. Many of the scholars have no connexion with the congregation, and little means of religious instruction, save through the Sabbath-school, yet they remain very generally for public worship—the teacher, while in church, retaining the charge of his class.

Independently of the teachers and the fifty-five scholars in the Bible-classes, most of whom have committed to memory the Larger Catechism, there are at present in the school fifty-three; six of whom are reciting this catechism for the fourth time, nine for the third time, fourteen that have more than one hundred questions, thirteen that have over fifty questions, &c., &c. Some of those who have committed this catechism, and more than half the Psalms, have never heard the voice of prayer in their fathers' dwellings, nor been encouraged by a



parent's example to come to the house of God. In the Shorter Catechism we have thirty-seven, many of whom are reciting it the second time, and in Brown's Catechism we have twenty-nine. A portion of the Psalms is committed to memory during the week by all who can read; and those who have remained in the school since we commenced the Psalms in order, have now committed as far as the 107th Psalm.

During the year we have had changes. One sweet boy was removed by death, giving great reason to believe that the seeds of divine truth sown in his memory had been blessed to his sanctification. A number, by removal from the city, and other circumstances, have left the school; while thirty-two boys, and twenty-seven girls, have been added, few of whom have any connexion with the congregation. Seventeen boys and eleven girls have been clothed wholly or in part, the clothing being made up chiefly by the female teachers. We have reason to be encouraged. The teachers are zealous and affectionate. The children are attentive and promising. The school is doing a great and a good work. We have already tasted the fruits, and through the good hand of our covenant God upon us we expect to reap an abundant harvest.

W.

#### READING THE SCRIPTURES.

You should be concerned to read the word of God with great seriousness and attention, and a real desire to have the contents of it impressed upon your mind, that you may be fitted more for glorifying God in every character and station. If you run through a chapter or two in a hasty, cursory manner, you cannot expect much advantage. You should be concerned to attend with the utmost care and diligence, as well as with the greatest seriousness. A sense of the glorious Author, and of the subject matter of Scripture, should fill you with a peculiar awe, and command a reverence. It is the word of God; it comes with a "Thus saith the Lord," has his image instamped upon it, and is his message to you concerning things of everlasting moment. It is not designed to amuse us with trifling and empty speculations, or divert us with romantic stories; it contains things of a far nobler and more sublime nature, even things that concern our everlasting peace. It reveals the transactions of eternity concerning the salvation of man. It represents the fall, with all its melancholy consequences; our state by nature, how wretched and deplorable! It sets forth the riches of divine grace in appointing a Saviour, and in the method taken to bring about our redemption and salvation. It shows us the encouragements we have to apply to the Redeemer for all saving blessings, represents the nature, variety, and excellency of them, the happiness of the saints in heaven, the triumphs and solemnity of the great day, the sentence that will be passed upon the wicked, and the awful execution of it in hell. It is full of promises on the one hand, and threatenings on the other, and therefore calls for the greatest seriousness and attention in those who read it. It is designed to be a means of our sanctification, and so to fit us for the heavenly world, and therefore we should seriously attend to it. And, lastly, it is that word by which we must be judged. This is the grand book that will be opened; according to this will the sentence be passed, and all the op-

portunities we have had of reading and hearing it, but not improved, will appear against us, if found strangers to Jesus, and aggravate our condemnation. How seriously, reverently, and attentively, then, should we read this sacred word! In fine, when we read the Scripture, it should be with views and desires of feeling its power, and tasting its sweetness; that our minds may be more enlightened by it, and our souls more established; that our corruptions may be more mortified, and our graces more quickened and strengthened; that our doubts may be more removed, and our souls be supported under all the difficulties of life; that the promises may be more and more our joy, heaven be more in our eye, and we be set a longing more after the full and everlasting enjoyment of God above.—*Hayward.*

#### CHRISTIANITY A WITNESS-BEARING.

Christianity is a testimony, or a martyrdom: every Christian is a martyr, and has no other calling upon earth than to "show forth the praises of Him who has called him out of darkness into His marvelous light." The disciple of a God who died for the truth, ought also to be willing to die for the truth; if not on the cross or in the flames, at least by the perpetual subjection of self-love and the constant practice of self-denial; if not in his body, at least in the good opinion of his fellow-creatures, whose esteem is deemed a second life, and whose contempt is considered little short of death. Thus the distinguishing characteristic, the primary seal of Christianity, is testimony, is confession: and the greatest crime towards God is silence.—*Vinet.*

(For the Covenanter.)

#### MODERN LIBERALITY.

We find the following in the Princeton Clarion:

"Thanksgiving passed off by our citizens suspending all secular occupations, and in turkey re-unions at the festive board. Public services were held at a Covenanter Church, where a Psalm was explained by the Rev. pastor of that church, and sung by the choir; prayer by Rev. Jenkins, and a pleasant discourse by the Rev. Hight to a large congregation of citizens. The weather was beautiful and pleasant, sufficiently so to make the heart rejoice of itself."

The above is a statement of the services in the New Light Covenanting church, of Princeton, Ind., on the Thanksgiving-day appointed by the state, and serves to show the progress of the unprincipled liberality of that body. Innovations in the matter of psalmody and sacramental communion have some time ago made their appearance; and it is believed there are those still in that body who hold the doctrine of open communion, with, perhaps, some slight limitations; and that there are others that would contend for the right of employing other than inspired psalmody. It is needless to say that such indicate a woful laxity in regard to the principles they profess to hold, and a lamentable effort to be popular at the expense of truth.

In the quotation above we have a farther manifestation of the same backsliding, temporizing spirit, and a mournful departure from whereto they had once attained. We have here public religious worship of the sanctuary ministerially united in by persons of very opposite creeds. Mr. M'Masters explains a psalm; Mr. Jenkins, of the Cumberland

Presbyterian Church, does the praying; and Mr. Hight, of the Methodist Church, preaches a sermon. The Union principle here takes a wide range. The pastor of the congregation was strenuously opposed to union with the United Presbyterian Church. But we have him here practically united in the principal ministerial function with Methodists. If these can join together ministerially on one occasion, why not on other days? If there be no ecclesiastical principle that keeps them from ministerial union in public worship one day, can there be any that should make them occupy different denominational churches other days? Besides, there used to be an old custom in the Covenanting church in relation to *occasional hearing*, that seems now, in that department of the church, to have fallen into desuetude. "They cannot extend to any one the right hand of fellowship in the visible church upon any other principles than those contained in the Declaration and Testimony, nor can they consistently join, either statedly or occasionally, in the communion of any other church, by waiting upon its ministry, either in word or sacraments, while they continue opposed to these declared sentiments." Ref. Principles, p. 140, (New York Edition, 1807.) Could there be a better way to get rid of this unpopular principle than that adopted above? How better create and indulge "itching ears?" How more effectually encourage hearers not to cease "to hear the instruction that causeth to err from the words of knowledge," when Arminians and professed Covenanters can occupy the same pulpit? If the people were even indisposed to abandon their Testimony in this matter, they are trained and taught to do it by the example of their minister.

In the above record we are informed that the choir sang the Psalm. Is it possible, that when many of the congregations of the Presbyterian Church are returning to the good, old Scriptural practice of popular singing, we find a choir in a professed covenanting church? Can it be that in that church they are learning to do their singing by proxy?

To the above we advert, not with triumph, but sorrow. Sad, indeed, is it, that in addition to having abandoned the proper application of Reformation principles to the civil institutions of this country, we should find such latitudinarian practice in the religious worship of that church. What was said of idolatrous Israel, is too truly appropriate to that department of the church in relation to their obvious departure from the covenanting testimony in some of its important bearings:—"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. xlv. 20.

J.

#### THE CHRISTIAN IDEA OF CIVIL GOVERNMENT.

In the Tribune of December 31st, we have a sermon under the above title, by Rev. Francis Vinton, D. D., Rector of Trinity Church, New York. Dr. Vinton ascribes the origin of civil government to God. Quoting Romans xiii. 1—3, he says:—"It is evident from this holy Scripture, without need of argument, that civil government is a divine institution over mankind." He is also clear and cogent in his statement respecting the duty of submission to Christ. Having quoted Matt.

xxviii. 18, first clause, and that other, "King of kings, and Lord of lords," he says:

"Wherefore, the authority of civil government, which in the Bible is ascribed to God, is lodged in the person of the Lord Jesus Christ, as the token of the higher Christian civilization to which nations should attain under the dispensation of the gospel."

With the following statements in reference to the "Theory of the Social Compact," and the notion of "self-government," or "popular sovereignty," we heartily concur. We quote:

"In opposition to this divine idea of the nation, is the theory of the SOCIAL COMPACT. When the rulers in the church, and the rulers in the state, perverted the Scripture by confounding the distinction between the 'powers' and the persons in the government, the divine right of kings, in the line of hereditary descent, became a personal prerogative of absolute power. Nations were regarded as made for kings, and not kings for the nations. It was the saturnalia of royalty, amid the groanings of the populace. But when the imprisoned soul burst its shackles, and hurled them at its oppressor in the Vatican, proclaiming freedom in religion, there sprang, also, a Protestantism in politics. At length it assumed the dignity of a philosophy, under the tuition of Locke, who published the theory of 'the Social Compact.' According to this philosopher, society originated in a mutual agreement among individuals; magistrates derived their powers from the gift and appointment of the people; allegiance to the government was based on interest and selfish safety; society was but an aggregation of single persons; a conglomerate, and not an organic thing; revolution was not only a right, but a law; and majorities were supreme, while minorities were powerless. This theory of the social compact took root in France, where the pupils of Locke outran the precepts of their master, and enacted the bloody scenes of political tragedy with which the awful history of the French revolution has made us familiar. The philosophy of Locke was materialism. Bald and haggard, it had no spiritual beauty. Deriving all knowledge from the outward world; denying intuitive ideas, and dignifying the senses as the only channels of truth, that miserable philosophy left no place for spiritual facts, and utterly ignored the rule and presence of God in the world. It professed respect for the second table of the law, but put the first table out of sight. It was negatively atheistic, and worked out practical atheism in society. As a corollary in civil government, it decried capital punishment; because the magistrate, being endowed with no divine vicegerency, but merely a fellow-citizen, was invested with no authority over the life of man. And yet, with singular inconsistency, it gave scope to the political passions to legalize murder for political opinions. It was seeming philanthropy, but real cruelty. It professed to inculcate the rights of man, yet admitted no Divinity, therefore, no charity, in its composition. It had no authority but the caprice of self-will, and in the motives of self-interest. Change and revolution were its rule. Subjection and obedience for conscience sake had no place in its ethics. God and conscience were obliterated. The hoary dogma of the 'divine right of kings,' and the popular demand of the right of 'self-government,' with many inconsistencies and extravagant claims on either side, came into collision."

Were the following really believed and practised by this nation, how different would be the condition of things now!

"By confessing and obeying Jesus Christ as our Sovereign, we shall be united again in heart, and be a model among the kingdoms of the world. But disloyal to Him, we shall be scattered and peeled, a dismembered body, a reproach, and a hissing, and a by-word among the nations."

To some of the statements of Dr. V. we must take exception. He says:

"The duty of civil obedience is made to rest on conscience, because God personally rules over the nation, in the 'powers and principalities;' that is, in those abstract and fundamental principles which we call a constitution, and in the laws of the nation; and, by his ministers, the magistrates of the nation."

How can it be said that "God personally rules over the nations?"

The idea—if there be one—seems to arise from the groundless notion of a kind of personal theocracy, which Dr. V. expresses, when he says—commenting on Ex. xix. 3–9—“so that the theocracy was elective.” The truth is, that God gave a constitution and laws to the Israelites, and they professed their submission to God, and their determination to obey his laws. Then, they elected their elders and judges. Does God personally rule by the magistrates of a nation? Surely Dr. V. cannot have reflected upon the bearing of this statement. Did God personally rule by Nebuchadnezzar, by Manasseh, by Ahaz and Ahab, by James II. of England, or by the late King of Naples and his infamous father?

Again, Dr. V. says:

“The *mode of appointment* is indifferent. It may be by election; it may be by descent; it may be by the sword. At the time when the New Testament was written, every sort of municipal government prevailed within the circuit of the despotic rule of the Roman empire. Yet, ‘the powers that be are ordained of God,’ was a truth alike of all, exacting the same loyalty for ‘conscience sake.’ The *mode of appointment* is indifferent; but the *administration* of the government is ‘of God.’”

Now, with the truth that the precise form or mode of civil government makes no difference, we agree, provided always that its source and moral character be such as God requires. But can a man by the sword carve out his title to be regarded as the ordinance of God? We trow not. Indeed, this bloody usurpation would be contrary to every principle of right and justice. Again, is the administration of every government from God? We should be very sorry to think that the “administration” of Charles II., of James II., or Pope Pius IX., or of James Buchanan, were “of God,” save as judicial infictions in his providence.

#### DECLINE IN THE CHURCHES.\*

“The early reformers depended upon the simple and primitive ecclesiastical organization alone for reformation. The church was with them the Scriptural institution for the evangelization of mankind; and in her pristine purity, simplicity, spirituality, and authority, she is the most effective and only divinely-constituted agency on earth for man’s salvation and civilization. We live in a day when merely human associations and organizations are substituted for that which is divine; and when a passion for forming such societies exists, and tends to usurp the functions and eclipse the fair fame of “the house of the Lord.” It is unnecessary to state that profane clubs or secret societies are not here especially referred to; though every one should know how much time and money are devoted to them, without an equivalent, and how they distract men’s attention from sacred duty and higher claims. But the allusion is to societies of sacred pretensions, which are nevertheless equivocal in their claims upon us, because they cannot demand our adherence authoritatively and clearly from the Scriptures. Such are Sunday-school Societies, Evangelical Alliances, Young Men’s Christian Associations, and others of this class. Though

\* The Covenanter, (Belfast,) under this heading, contrasts the present modes of operation in the churches with those employed during the Reformation. We quote the first.—Ed. Cov.

all of these are not equally objectionable, yet most are of doubtful origin, and exist only as necessary evils, or arise from carrying out the principle—‘Of two evils, choose the less.’ They cannot be said to be of divine authority, for the family circle is the proper Sabbath-school, or in lieu of this, such instruction as spiritual parents may provide, and therefore the provisions made for destitute children by the church is unobjectionable; the church is the proper missionary society by original appointment of her Head; the church is that evangelical alliance which is bound by principle, and cemented by brotherly love. As the necessity for Sabbath-schools arises from the unfaithfulness or ignorance that exists in the parental relation, so the existence of such other societies as we have named originates in the inefficiency and unfaithfulness of the churches generally. We must ever regret the abundance of these societies as derogatory to the position and influence of a Scriptural church.

“It is astonishing to what influence some of these have attained, both for good and for evil; and yet, if the provisions of the church were fully carried out, it is not clear that there would be the slightest need for any of them. Though in most cases destitute of Scriptural authority, they have, notwithstanding, assumed the duties and responsibilities proper only to Christ’s own institution, with limited success. In the presence of Heaven’s appointment, they are, to say the least, unauthorized and unnecessary. It cannot be questioned that exigencies may arise, which require extraordinary provision; but such agency can last, only whilst the occasion that called it into existence shall demand its continuance. It is therefore temporary, and necessarily subservient and subject to the high authority and control of the church. But societies, assuming an independent and anomalous position, have grown to such proportions, and exercise such powers as are unwarranted and uncalled for. If they, by undue assumption, detract from the honour due to the divine institution, or interfere with the functions of the church, the cause, however good, which they represent, is impelled.”

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#### THE UNITED STATES CONSTITUTION.

This document has been almost adored by the leaders of public sentiment in this country, and by the masses. The most extravagant eulogiums have been pronounced upon it as containing *the* model system of national organization. But what do our eyes see this day? Nothing less than the crumbling down of this fine fabric. It has failed as a mere political machine. It is far from being universally acknowledged that the government organized under it ever was a true national government at all! Again, slavery had its guarantees in the Constitution. Another stroke this—so thought—of statesmanship: compromising away the liberties of one race, to secure the liberties of another! And just here the thing has broken down. The hand of God is evident in present events. The idol of the nation, which it has worshipped more than God, and honoured more than the Bible, is prostrate. Again, the nation having tried the experiment of an atheistic constitution, finds itself now in utter confusion.

Some begin to see these things. An Episcopal rector uses the fol-

lowing language in a sermon preached January 4, in Trinity Church, New York:

"Why had this come to pass, that there should be, to-day, one State lacking in our Union? This was answered by another question: Why should we expect God's care and preservation? There was no acknowledgment of God any where to be found in our government, except in the single case of the oath of office.—(? Ed. Cov.) On European coins were the words, "Dei Gratia;" on ours, "Liberty," meaning independence and free agency: Our fathers, in their apprehension of a union of church and state, swung back to the opposite extreme."

True, there is no little pro-slavery folly, and worse, in the same discourse; but, so far as we have quoted, the preacher was on the right track. In another city, a pastor, belonging to another large pro-slavery denomination—the Presbyterian, (O. S.)—used expressions not dissimilar on the same day. He said, in substance,

"That nations are punished in this world for their sins. That the judgments of God were upon this land. That, as a people, we are Christian, but as a *nation* atheistic. That God is not named in the Constitution. That while talking of amendments, or of a new constitution, we should write the name of God every where upon it."

It will be seen after awhile that Covenanters have been right, and the true friends of the nation.

#### MISSIONARY CORRESPONDENCE.

LETTER FROM REV. J. BEATTIE.

Latakiyeh, January 25th, 1861.

DEAR BRETHREN:—Our communications to the Board for some time past have not been so frequent as we could have desired, but they have not been lessened by any indifference or want of disposition on our part to address you. We would gladly write you by every post, could our own feelings and wishes be gratified; the spirit is truly willing, but the flesh is weak. Our labours since coming to Latakiyeh have been constantly increasing, until they have grown to be a weight well-nigh as much as we are able to bear. The school for the Fellaheen boys, though comparatively small in itself, occasions us a good deal additional exertion and toil. It is so exclusively under our own care and supervision, that we not only feel at liberty, but that it is our duty to devote an important part of our time and attention to it, and we cannot avoid indulging a consolatory hope that our efforts have not wholly been misspent. We have experienced much pleasure and satisfaction in meeting with these untutored children of the mountains, and in beholding their remarkably civil and orderly behaviour, and the very great diligence and zeal with which they have all thus far applied themselves to their studies; and not only this, but also in aptitude and ability to grasp and treasure up knowledge. If the boys we have with us are a fair specimen, the Fellaheen display not only an equality, but really an intellectual superiority to all other sects in Syria. Since Mr. Dodds last wrote we have received an additional scholar from the mountains, making the number of boarders ten. This last is a son of one of their religious sheikhs, a man of superior mind, and good acquirements, considering the advantages he has enjoyed, and who is exceedingly desirous of having his son study geography, arithmetic, &c., &c., to qualify him for business, as also for travelling,

should he feel inclined. This sheikh has always been a patron of education, and favourable to the establishment of schools among the Fellaheen. His son, like most of the other boys now with us, was for a time with Mr. Lyde; and after Mr. L. had been driven away, and his pupils were opposed and persecuted by their friends, and others of the sect, it is said that this man favoured them, and always treated them kindly. Though a sheikh of their religion, his conduct hitherto has never always been regulated by the highest standard, even of Fellaheen morals; on which account his influence has been somewhat weakened, and his physical appearance marred by the loss of both of his ears. He still, however, demands respect for his talents and attainments, and his son being in the school may prove a shield to the other boys in allaying the fears and anxieties of their friends. Both the schools are prospering, and will prove, we trust, in time, productive of visible good. The attendance on the Sabbath varies but very slightly from week to week, made up as it is of our servants, the Fellaheen, and the teachers. The people of the town never honour our services. Unconscious of their danger, they manifest no disposition to change their condition. They are completely dead, hardened in their rebellion against God, and with a spirit of malice and disdain which characterized the enemies of Nehemiah. They as good as say by their conduct towards us, "What do these feeble Jews?" Poor, deluded people!! They are not aware that "God has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to naught the things that are, that no flesh should glory in his presence." It behoves the Christians of this land to beware, lest God withdraw his mercy and forbearance from them and theirs, leaving them to perish in their sins, and to experience in all its reality the awful meaning of the Saviour's language when he wept over the forsaken city, and the rejected people of the Jews:—"How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate." For more than thirty years now the meek and forgiving Saviour has been pleading through the agency of his servants with this degenerate and stiff-necked people, entreating them to turn from their evil ways, and repent. But they have not done so, and He is therefore now speaking to them in anger, and still they do not hearken. The Christian heart is as unsubdued as ever. Instead of seeing and acknowledging that the hand of God hath wrought all this, they see in it all only the hand of the wicked, and the malice of their enemies. This is undoubtedly a very bad evidence indeed, as it furnishes a clear proof that the end is not yet, but is rapidly approaching, when the clouds of Divine judgment and fury will burst with more terrible violence on the guilty inhabitants of this wasted and down-trodden land.

A decree has been recently issued, levying a tax on the Christians of Syria to defray the expenses of government. This is instead of enlisting soldiers, whom, for a want of confidence in them, the Turks will not receive into their service. According to the arrangement here adopted, this tax is not appointed to each one individually by the



government, but divided among the different sects, to be adjusted by their own authorities. This system, so impartial on the part of the Turks, is oftentimes attended with more injustice and complaint than if settled by government itself; for when left to the different sects to arrange, the rich oppress the poor, like what is now going on among the Christians in Latakiah. How can they complain of Mohammedan cruelty, when they are so guilty of such oppression of each other? A steamer is now in sight, I hear, and I must therefore close.

Mrs. B., and Mr. and Mrs. Dodds unite in affectionate remembrances to your respective families. Brethren, pray for us.

On behalf of the mission, your brother in Christ, J. BEATTIE.

P. S.—Mr. Dodds' little son was baptized last Sabbath. They call him for his father, Robert James. I trust he may be spared to them. J. B.

(For the Covenanter.)

#### THE "HEAD OF THE COVENANT."

"If civil rule be founded in nature, and is also subjected to Messiah, then it must follow that Messiah can be the Head of a system or institution that has its origin in man's natural relations to God. Nor is there any insuperable difficulty in the matter. Nay, to us it seems perfectly clear."

"The subjecting of magistracy to Christ supposes it to have already an existence; for how could that be subjected that had no previous being? Man, in all relations, was put under the Head of the covenant of grace, and the King of Zion, that the entire work of redemption might be carried forward by him to its successful and entire completion."—*United Presb. Quart. Rev.*, p. 536, Oct. No., vol. 1.

In the extracts above, we have Christ the Mediator represented as being *Head* in two different aspects:—1st. As Head of the institution of magistracy; and, 2d, as Head of the covenant of grace—relations which he cannot personally hold in either case. The tenets contained in them are either not matured by the author, or, if matured, he is in error. In the refutation of the tenets specified, I shall, in the first place, refer to the statement that Christ is "Head of the covenant of grace." "Man, in all relations, was put under the Head of the covenant of grace, and the King of Zion," is the assertion of the author of the extract. This, perhaps, is in accordance with the Standards of the United Presbyterian Church; but to us it is simply absurd. Man, in all relations, *ever has been* since the beginning of time under the Head of the covenant of grace, and it was not necessary that he should be subjected to, or put under any other person, in order to furnish him a *Head* in this covenant.

It is revealed in the Scriptures, that there was a certain and particular unison of purpose, before the world was created, between the persons of the Godhead, concerning man in his present state, with a view toward the restoration of as many as should believe in Jesus. The apostle, addressing the Ephesians, (i. 3—5,) blesses the "God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto

the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." If Christ, as Mediator, and as "King of Zion," is the Head of the covenant of grace, then Christ must have chosen some of mankind in "God the Father," which would reverse the doctrine taught by the apostle. Yea more, Christ must have predestinated some of mankind "unto the adoption of children by" God the Father unto "himself;" and, moreover, Christ must make us accepted to himself, in himself, as "the Beloved, in whom we have redemption," which would be absurd. The relation of Christ with the covenant of grace, is of the second degree. He is the second Adam, the Surety of his people, and their representative head. To him, and to his people in him, are all the promises made by "God the Father," who is the Head of this covenant; therefore Christ and his people are sometimes in Scripture called by the same name.

It must be evident that it would not well become Him who is a God of order, and who is exhibited in the Scriptures as the injured party by man's transgression, and occupying the *supreme* relation in the plan of redemption, to assume the same name, and become identified with the believer in the work of reconciliation as Christ does; so that as Christ is the Mediator, he is not the Head of the covenant, but is the covenant Head of his people. Christ is also "exalted by God with his right hand a Prince and a Saviour," to administer this covenant in accordance with the Divine plan, by dispensing the blessings of this covenant to those for whom he suffered. And if Christ is exalted, he who exalted him must be the Head, or higher in relation to the Divine arrangement of this dispensation of grace and truth to men.

Intending to be brief, enough has been written to convince of the error conveyed in the extract on this particular part of the subject. And, 2d. The writer referred to in the *Review* states that "Messiah can be the head of a system or institution that has its origin in man's natural relations to God." I presume this is a moral impossibility. Yet the writer says not, and that to him "it seems perfectly clear." He adds, "The subjecting of magistracy to Christ supposes it to have already an existence." Very true. But the subjecting of it to him, shows that Christ is not the Head; otherwise it would not be necessary to subject magistracy to him as Mediator. Christ in the relation of Mediator, (John xvii. 1, 2,) prays the Father, who is the Head, and Fountain of the institution of magistracy, to glorify him, that he in turn may glorify the Father in the administration of this institution; and, in accordance with this desire, the Father's donation of power to him "over all flesh" is exercised, that "eternal life" may be given to as many as the Father has given him, that he may be "glorified in them." Christ is the Father's servant—the appointed administrator of "all power in heaven and earth" for the glory of the Godhead and the good of his people. He is a commissioned officer, to reward the righteous who respect his law, and punish those who disobey and disregard his law.

"The glorious and mighty Lord,  
That sits at *thy right hand*,  
Shall, in his day of wrath, strike through  
Kings that do him withstand."

And as "the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father," therefore is he glorified in his character as the administrator of his Father's institution of magistracy in the moral government of the universe. \*

#### RECIPROCAL DUTIES OF MINISTER AND PEOPLE.

There is much ignorance in regard to what is involved in the heading of this article, but there is still more want of reflection and consideration upon the part of the people. We say *the people* advisedly, for the ministers know their duty, as to preaching, family visitation, visiting the sick, catechising, &c.; and if there be any failure among us in performing these duties, it is either very rare, or for just cause. But we fear that among the people there is a general want of thought, or of due consideration. We do not say that there is a wilful want of compliance with known duty; the matter is far different. For example, people do not consider that when a diet of catechising is appointed, it is just as much their duty to attend as it is of the minister. So, too, in reference to preaching. As he is bound to preach, so they are under obligation to attend. Again, the minister of the gospel, the pastor, dedicates his time and talents to God, and engages to labour for the salvation of souls and the spiritual edification of the people; they, on the other hand, are just as solemnly bound to supply *liberally* his temporal wants. God's law on this point is very plain. "Let him that is taught in the word communicate unto him that teacheth in all good things." We find the following in the *Christian Instructor*. It is extracted from Harper's Magazine, and we are glad to see so just views so widely circulated in that popular journal. We commend these thoughts and facts to the serious attention of our readers:

"The clergy are the hardest worked, and poorest paid of all the professions. They are as much at every body's mercy and whim as editors. They are required to maintain an appearance and general style of living like their parishioners, and they are subject to incessant criticism and inspection. They are to conduct innumerable meetings of all kinds during the week, by day and night; they are to go willingly to the afflicted, the destitute, the suffering; to marry the living, to baptize the new-born, and to bury the dead. They are to have a general knowledge of current affairs, of literature, and art, and science. Their ear is a general confessional, their hand an ever-active engine, their heart a perennial fountain of sympathy, and their tongue a harp set to the music of consolation.

"But besides all this, which is a social view of the clergyman's duties, he is also by the understanding to prepare certainly two discourses every week to be preached on the Sabbath. Now to a discourse there are two parties—the speaker and the hearer. If a congregation, under our system, engage a man to be their minister, they virtually contract to be ministered unto. The same understanding which binds him upon his part to speak, binds them upon theirs to hear. Or is this an unfair statement, and is the case really one in which he is to speak twice or thrice every Sabbath, anyhow, and they are to listen, if they choose?

"Well, take that view, and we shall come to the point. When a congregation has discovered, by the uniform experience of years, that they do not want to hear the clergyman in the afternoon, but had rather stay at home and do something else, why compel a man who is overworked already, to do useless work? What, for instance, will a thoughtful child suppose, if he sees that every body goes only in the morning? Evidently he will suppose that what is said in the afternoon is not

of equal importance. In other words, if you tell him that people ought to go to church on Sabbaths, he will retort that, if that be so, they ought to go twice a day, if service is to be held twice a day, and you will find it a little difficult to put him down.

"The great church which I attended on the afternoon in question, was dotted with a few stragglers, and an earnest, thoughtful sermon preached. It may have touched some heart, and done great good. Yes; but so you may sit at the window, and read aloud, and do great good. That is not the question. Here is a man who, like other speakers, cannot help being quickened or saddened by his audience. Do you seriously think a human being can address himself to pews stuffed with red cushions, and an occasional human being somewhere among them half asleep, and not suffer in his mind, and heart, and soul? If he be, by some enchantment, a machine wound up to grind out two sermons a week, he may do it. But a living man, with palpitating heart and longing soul, cannot do it. He must be gradually disappointed, hardened, ossified. The light in him will fade for want of pure air, it will flicker—and if it goes out, whose fault is it? Why don't clergymen themselves stand against this imposition? They are sometimes ready to complain of the Lyceum Lecture system as carrying away the audience, and disinclining people for Sabbath sermons. But if the Lyceum should subject the speakers to the same discipline which the clergyman is so unfairly made to endure, the clergy would soon see the benches of the lecture room as deserted as the pews on Sabbath afternoon. Is it not true, as a general rule, that our clergymen suffer themselves to be 'put upon' by the congregation? The fundamental condition of the relation is, of course, that they shall like each other. But when that is fully acknowledged, then there are duties upon both sides.

"The Easy Chair was wonderfully refreshed lately by hearing a bishop say to an immense congregation, 'There will be a collection in this church next Sabbath morning, for the benefit of the Home Missions. There is complaint upon the part of some brethren, that collections are very frequent in this church. They are so: and they are so because the contributions are so small. We are pledged to a certain sum to this purpose, and I shall be sorely ashamed if we fail to fulfil our promise. I therefore hope that all who are in the habit of absenting themselves when collections are taken up will come next Sabbath morning, prepared to give liberally; and that those who have hitherto contributed will cheerfully give more. Let us sing the two hundredth hymn.'

"There is a clergyman who understands the reciprocal obligation of the relation. And what comes of it? Just this: that a languishing society is now the most flourishing in the place, that old debts are paid off, new buildings erected, universal interest aroused, and everybody feels more pleasantly toward his neighbour and toward himself. Do you suppose if he had been content to have people stay at home in the afternoon, and leave him to preach to red cushions, that all this would have been done? Not at all. He has no intention of wasting himself upon cushions: his business as a Christian clergyman, is to influence men; and he does it, Posthumus—he does it.

"Just as I am ending my talk, I find clerical authority for what I say. At the recent meeting of the Congregational Union at Aberdeen, Dr. Alexander, of Edinburgh, said: 'I am ready, without any beating about the bush, to say that we are all underpaid for what we do. I was talking lately with a London business man—a successful merchant. It was about the time bishops were getting made, and we were talking about their incomes. He said to me, "And if it is a fair question, what do you get?" I told him. "Well," he answered, "is that all you get?" "Yes, and compared with what many of my brethren get, it is pretty fair." "And what do you do for that?" I said I would enlighten him upon this: "In the first place, I compose and write what would be fully two pretty thick octavo volumes; about as much as any literary man bending over his pen thinks of doing, and more than some do in a year. In the next place, I have to do as much speaking every week as a lawyer at the bar in good practice. Then, in the third place, to do as much visiting as a surgeon in average practice would do. And in the next place, I think I write as many letters as many of your great merchants do." "Well," he said, "is yours an extraordinary case?" I said, "Not at all; a man's duties correspond with his sphere; but many of my brethren do as much, some of them, perhaps, a little more." "Well," he said, again, "they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay."'"

## THE CHURCH AND SLAVERY.

There can be no doubt that the professed Christian church in this land is greatly chargeable with the guilt of slavery. In some degree all those denominations, whose members are in alliance with, and active supporters of the government, are responsible; but the guilt rests peculiarly upon those which have slaveholding members, and whose ministers and churches are in the South. The fact that chattel bondage has never been able to exist wherever Christianity has been clearly exhibited in the faithful and full preaching of the gospel, is convincing evidence that the Bible and the religion of Christ are diametrically opposed to slavery. How, then, is it that slavery flourishes in the slaveholding part of these United States? We answer, because it has never been faithfully preached and applied. The following from the *New York World*, which we find in the *Christian Instructor*, bears directly upon this matter. We decidedly object to the idea that slavery in this country ever was, or ever could be patriarchal or patriotic in any sense, or that there is any aspect in which the system is "morally defensible:"

"We firmly believe that had the church done its duty in this great matter of slavery, our present unusual troubles would have had no existence. Had it faithfully and earnestly, before the rise of this extreme Calhoun doctrine, instead of relying on the power of an unpreached Christianity, practically carried out in its discipline or preaching the Testimony of 1787 and 1818; or had it afterwards warred with the mercenary idea, and thus made an effort to bring slavery back to something of that patriotic character which had been claimed for it, and on which alone it is at all morally defensible; and had the church done this, instead of wasting its strength in fighting abolitionists, or making from the pulpit soothing pleas, or exhibiting its exegetical acuteness in hunting from the letter of the Bible any seeming countenance of any fancied aspect of the servile institution—far different would have been our political, as well as our moral state. Nebraska bills, and John Brown raids, or, if any will have it so, the Republican party, may be alleged as proximate causes, but nearer in its causality to the great fountain cause is the apparently negative, but really positive force of a deficient Christianity. The Bible will ever be a popular book, and even Jewish expositors of Christian doctrine will be on demand when they can be made to soothe a moral wrong, or uphold a worldly gain. Men may treat with contempt the church's most faithful admonitions—they may affect to despise its direct and spiritual power, but they always attach a high value to its *apologies*—we mean in the modern, degenerate sense of the word—*apologies* such as might come from a Brooklyn or a Charleston pulpit, not the 'apology' of Justin Martyr, or of those early heroes of Christ who defended Christianity in the very jaws of the Roman despotism."

## AFFAIRS ABROAD.

*Abyssinia*.—This African nation has for two hundred years past been the scene of not a few efforts to ingraft upon its traditionary faith some other form of faith and doctrine. These efforts began with Protestants, but these have found active Popish rivals and opponents. The following, which we take from the *North British Review*, is the latest and most satisfactory account with which we have met of the present state of that church, which probably dates from the return of the *Æthiopian* eunuch:

"In a general way, the Abyssinians are acquainted with the chief truths of the Bible, with the Trinity, and the nature and attributes of God; with the creation, the fall of man, and his redemption by Christ; with the Holy Ghost, the angels, the church, the sacraments, the resurrection, and the last judgment; with rewards and

punishments, and everlasting life and torment. But all these articles are so blended with, and obscured by merely human notions, that they exert little influence on the heart and life. The mediatorial function of Christ, for instance, is darkened and limited by a belief in the many saints who, as in the Romish and Greek Churches, must mediate between the Mediator and man. Especially a great office is assigned to the Virgin, of whom it is maintained by many that she died for the sins of the world. The Holy Ghost, they consider, proceeds only from the Father, not from the Son, who, in the presence of the Father, recedes into the background, just as before the Father and the Son the Holy Ghost almost dwindles into nothingness.

“As regards the doctrine of the two natures of Christ, the Abyssinians are extreme Monophysites; for they admit only one nature and one will in Him. For sixty years the Abyssinian Church has been rent by great controversies arising out of the dogma of the three births of Christ, broached by a monk at Gondar, and which consists in the assertion that the baptism, or conception of Christ with the Holy Spirit in Jordan, constituted his third birth. After a long war with the opposite party, which acknowledges only two births of Christ—begotten of the Father before all worlds, (first birth;) made man, (second birth)—this doctrine of the three births, which evidently harmonizes with the rigid Monophysitism of the Abyssinians, was elevated into a dogma of the national church by the decision of the king, Sahela Selassie, who received it from a priest many years before, and a royal ordinance deposed all priests who did not believe in the three births.

“When Kasia became King of Abyssinia, he at once invaded Shoa, and made it subject to his rule and obedient to the Abuna; and by this subjection the doctrine of the three births was made to give way in its turn, and that of the two births restored as the dogma of the church.

“No Christian people are such rigid observers of the fasts, and of all the outward observances of a severe ritual, as the Abyssinians; yet, in spite of this, immorality is the order of the day, and even priests and monks break the seventh commandment. Monogamy is the rule of the church, but concubinage is habitual and general,—the king, with his five hundred wives, leading the way with a bad example; for when a beautiful woman was pointed out to him, he sent for her. Indeed, when Sahela Selassie entered into the treaty with England, through Sir Cornwallis Harris, he actually wished for an English princess, to consolidate the alliance.

“They form no remnant of any degenerated Christian Church, as Dr. Beke surmises; but their religion, like that of all African savages, is *Fetish*, acknowledging a Supreme Being, whom they call Heaven, (*Mulungu, Wak, or Waka.*) and having a notion of a future state. They have also an undefined idea of the Trinity, of which *Wak* is the supreme, and *Oglie* a masculine, and *Atetie* a feminine embodiment; and the northern tribes hold both Saturday and Sunday in respect, not working on those days in the fields, calling the first *Sanbata Kenna*, little Sabbath, and Sunday *Sanbata gudda*, greater Sabbath.”

*Madras.*—The mission in Madras, on the south-east coast of Hindoostan, has been in operation about a quarter of a century. The result is now before us:

“From a report of the Rev. Dr. Winslow, of Madras, in which he contrasts the present state of things in that city with what it was upon his arrival there twenty-four years ago, we gather some very interesting facts. 1. There are now one thousand five hundred native girls, and three thousand boys in the Christian schools in that city. 2. There are now several churches and chapels for the natives, and twenty-two Christian missionaries, many of whom can speak fluently the native languages. In addition, the Free Church (of Scotland) has seven, the London mission four or five, the American Board three, the Wesleyan mission four or five *native assistants*, who are employed in preaching the gospel to greater or smaller assemblies of the natives. 3. There are now about a thousand communicants in the churches in Madras, who maintain a pretty fair outward profession. In Madura there are also a thousand communicants, and five thousand adherents. Whilst in Tinnevely and Travancore, the two extreme southern *provinces* in the Peninsula, there are now sixty thousand nominal Christians. It is worthy of remark that the influence of *caste* in southern India is rapidly diminishing, as seen in the fact that the children of the higher castes mingle freely with the children of *pariahs* in the mission and public schools.”

*China.*—The latest treaty of the European powers confirms all the privileges allowed by the former treaties to foreigners, and promises to open the door still wider for the entrance of the gospel:

“By the treaty of 1842, five ports were open to foreign trade and commerce. By the American treaty of 1858, two additional ports were opened; and by the British treaty now in force, there are seven additional cities open to the residence and trade of Western nations, and hence, of course, to the residence and labour of missionaries. Some of these are the most important cities of influence in the empire. They are located on the coast, some at the extreme north, others at the extreme south; and the others on the great artery of the empire. These cities in their order on the coast, commencing at the north are New-chwang, in Manchuria, Tien-tsuu, in the metropolitan province; Tang-chau, in Shantung province; Taiwan, on the island of Formosa; Swatow, on the eastern coast of Canton province; and Kiung-chau, on the island of Hainan, the most southern part of the empire.

“There are three cities to be opened, eventually, on the banks of the Yangtzi river. The two now designated are Chinkiang and Hankau. The other remains to be designated, and it will most probably be Nganking. Chinkiang is the first large city on the river above the mouth. It is in the midst of the most dense population in the empire. The province of Kiangsu, near the geographical centre of which it is situated, has a population of thirty-seven millions.

“Hankau is rather three cities than one. The river Han empties into the Yangtzi at that place, flowing from the north-west. There are two cities on the north bank of the Yangtzi, being separated by the Han river. There is a large city on the south bank of the Yangtzi. These are all together designated by Hankau, or the cities at the mouth of the Han river. They contain a larger population than any city in the world, the estimates varying from four to eight millions. This city is the seat of the greatest internal commerce, and has business relation with all parts of the eighteen provinces. The two provinces of which it is the centre, have a population of forty-six millions; and the region of country, of which it will be the centre of evangelizing labours, has a population of seventy millions.

“Nganking, if it should be designated as the third port opened on this river, is a very large city, and it is the capital of a province which has a population of thirty-four millions. These two cities are in latitude 30° 35'. It remains yet to be seen how the climate may suit the European constitution. What an extent of country is thus opened up before the church!”

*India. Kapurthala.*—There is now in India a native prince openly on the side of Christianity—the Rajah of Kapurthala. At his invitation Messrs. Woodside and Newton are now in his chief city—the former preaching, and instructing the Rajah's two sons, and their cousin. The Bible is used as one of their school books. We select a few paragraphs from a letter relative to this mission in the “Foreign Missionary:”

“The only possible condition on which a branch of our mission could be established any where must be that of *absolute freedom from all secular control*, in purely missionary matters, and perfect liberty to prosecute its own work in its own way. This, in the present case, has been fully secured. The mission at Kapurthala, in this respect, occupies exactly the same position as do missions every where throughout British India. The same protection to the lives and property of the missionaries, and the same unrestricted privilege of teaching and preaching to the people that are enjoyed by their fellow-labourers at other stations in the British territory, are fully guaranteed by the rajah in his . . .

“Kapurthala, the capital of the rajah's territory, is a town of about sixteen thousand inhabitants, three-fifths of whom are Mohammedans, the remainder being chiefly Hindus. The proportion of Sikhs to the other sects is very small, indeed, and their influence is very little felt. Hindus and Mohammedans divide among them the chief places of power and trust under the rajah's government, while the poor, ignorant, but brave Sikhs, find a scanty subsistence as privates in the army, or in other subordinate situations. The entire population of the Kapurthala territory is about one hundred and eighty thousand, distributed over an area of eight hundred square miles, and inhabiting some six hundred towns and villages. This has reference to the Jalandhar Doab alone, and does not include any portion of the lands recently granted by Government to the rajah as a reward for his loyal con-

duct during the mutiny of the Bengal army. This whole population may now be reached under the most favourable auspices, so far as the influence of their ruler extends; but, alas! the means as yet at our disposal are far from adequate to meet the wants of this large population.

"The whole school is systematically instructed in the best of all knowledge, that of the holy Scriptures, and a considerable proportion both of the English and of the Persian scholars have committed to memory the greater part of the Shorter Catechism in Urdu. The entire school numbers about a hundred and twenty pupils, and affords an excellent field for missionary exertion. Throughout the year three stated services have been held each Lord's day; two of these in Hindustani, and one in English. The latter is attended by the Christian residents of the station, about a dozen in number, and by the rajah and his brother, when at home. The latter have on all occasions joined in the services with every external mark of devotion.

"All public works now cease on the *Lord's day*, and the Sabbath at Kapurthala is, therefore, as strictly observed as at any other station in Northern India. Many have shown a spirit of inquiry on the subject of religion, but none have been as yet baptized, except the infant daughter of the rajah."

*Japan.*—Missionaries in Japan are prohibited from any religious communication with the people, or from seeking to instruct them in the Christian religion; but, as we see from the following, taken from the *Christian Intelligencer*, they are engaged in work that is preliminary, but essentially necessary to the Christianizing the Japanese:

"Of the six Protestant missionaries now in Japan, two are engaged in making dictionaries, one is at work upon a grammar, and a fourth upon a lexicon and vocabulary, while all are studying to acquire the use of the spoken language. To our teachers, and some few others, with whom we have been brought into intimate relationship from time to time, a considerable amount of religious truth has been communicated in conversations with them, and upon a few of these minds it has made a marked impression. Both here and at Nagasaki, a pretty large number of books published by missionaries in China, and in the language of that country, have been put in circulation among officials and the common people, but more particularly the former."

*Italy.*—The ex-King of Naples has at last surrendered Gaeta, his stronghold. He still retains Messina, the strongest place in Sicily, but its speedy capture is certain. Victor Emmanuel's states—old and new—have chosen a Parliament, whose work it will be to consolidate the young Italian nation. The question of Rome will also demand attention. If Napoleon withdraws his garrison, Pius must leave, or submit to the rule, in temporalities, of the kingdom of Italy. The Bible is rapidly circulated. There is a growing demand for evangelical writings. Colporteurs are busy in Sicily, Naples, and in the North. Preachers are called for, and will be, generally, well received. In Florence the local government is giving evidence of friendly intentions towards Protestants. As details are more effective than general statements, we quote from the "Christian World" some extracts from the journal of a colporteur in Lombardy, taken from an Italian paper:

"To-day I betook myself to the upper city; and, while walking round the shops and cafés, I met many gentlemen and officers, who told me they were already furnished with Bibles and New Testaments. One, however, bought a Bible for two francs; then, going on to the tracts, he chose the 'Romagnas' and 'Woman,' and said to me before all, 'Are these books in favour of the priests?' I said they were not, but were written in the spirit of the pure gospel. 'Very good, indeed,' he replied, 'because if they had been written in favour of the popes, and the priests, I would immediately have thrown them away.' One captain said, that the Bible translated by Diodati was the best translation, and added, that the diffusion of such a book was most necessary in Italy, to make the true spirit of Christianity known, and to destroy all the prejudices which had been sown among the people by Jesuitism. Another captain took the *Adieu to the Pope*, and another the *Father Clement*; then they left me, saying, 'Go on, and circulate as many as you can of these



books, and you will do immense good.' And then I, to rest a moment, went under the foot of the terrace walk, where I was soon joined by six military men, with whom I had a long conversation. Seeing the Gospels, one told me he had had in his possession a Bible, of which the English had made him a present in the Crimean war; and that up to last year, (in which he had lost his knapsack in the Italian campaign, and the Bible with it,) he had always kept it, finding the greatest pleasure in reading it. We read and meditated together on the ninth chapter of St. John, in which the cure of a man born blind is related: after which two of them bought the New Testament, and two others the *Life and Martyrdom of Pomponio Algeri*.

"To-day a priest came to my stall, and looked at all the books, and then, having taken up the *Trivier*, asked me the price, and paid it. 'I want to see a bit,' he said, with an ironical smile, and wagging his head, 'what says this mad, mad, mad ——,' and he went away muttering and making such curious gestures, and slapping the book against his hands with such violence, that he made it quite clear that he was a madman himself.

"There passed three other priests, who were plainly from the country. They said they were in a hurry to get to the railway station; however, they looked at the books, bursting into fits of laughter at the titles. One of them said to the other, 'Look! the *Adieu to the Pope!* I shall take this one.' A second liked the *Trivier*; the third took *Father Clement, the Romagnas, and the Portrait of Mary*; then said to me, 'Do you sell many of these books?' I answered, 'I sell as many as I can, and since I have been at N—— I have sold a tolerable number.' One of them having taken the Bible in his hands, said, 'This one, I avow, is good, very good;' and then all making signs of departure, said, 'Adieu; hope you'll get on, and do a good business.' I answered, 'We look forward to doing a good business; we are exerting ourselves to circulate the work of God; but you priests are striving to take it out of the hands of the people, in order that they may not read it, and may not come to the knowledge of the truth.' They answered, 'No, no, no! Oh, not we! we are not doing so: well, do a good business,' and so they went off."

*Scotland.*—We find the following statistics in the *Christian World* for March. It will be observed that the amount contributed for missionary and benevolent purposes, is nearly \$1.25 per member:

"The annual statistics of the United Presbyterian Church of Scotland, show that there are 536 congregations, and 160,639 communicants, being 4,622 more than in the preceding year. The number of students is 194. The amount raised for missionary and benevolent purposes last year, was £44,377, or more than \$220,000."

*Jamaica.*—A movement very similar to the great awakening of last year in Ireland, began last September in this island. It is accompanied by the same falling, and sudden agonizing convictions. It has evidently some, at least, of the same extravagances. It is represented as followed also by reform in society. We notice it as a feature of the times.

*Europe.*—The condition of things, almost throughout this continent, is very unsettled. Society seems to be restless generally. Great expectation of a general war, and all professing desires to avert it. The King of Naples has been driven from Gaeta; and all Italy now, with the exception of Venetia and the Papal dominions, curtailed very much, the united kingdom of Italy, with Victor Emmanuel as King. The Pope still remains in Rome, and it is said that the French is augmented. The empire of Austria is tottering to its fall. Every thing portends the downfall of oppression.

#### AFFAIRS AT HOME.

The nation is reaping the fruits of its despite of God's law, and the dishonour done to God and the injury of man, in allowing, and even sustaining human bondage. It has fostered the viper that is now stinging it. And yet God deals in mercy: We have reason to hope now that the slaveholding portion of the country will be completely separated from the free. The efforts

to compromise have failed; for this we should thank God. God, in his providence, has so ordered events, that it would seem nothing can prevent the complete disruption of the Union. The President, we have no doubt, was honestly and firmly determined to "hold, occupy, and possess" the forts, &c., belonging to the Union, but he seems to have found it impossible to do so. Fort Sumter is to be evacuated. This is necessitated by the wickedly imbecile and treasonable conduct of the last administration. It would seem that this nation, which has so long dishonoured God and misimproved his mercies, was to be dishonoured in the eyes of the civilized world. In all this we should acknowledge the hand of God. The slaveholders seem to have success in their great sin; but they are working out their final ruin, if they persevere in their crimes. We hope that the public sentiment of the North will at length be fully aroused, not only against the encroachments of the slaveholding power, but also against the horrid iniquity of slavery.

*Congress.*—This body, as is known, adjourned on March 4th. It is also well known that it has frequently been in session during more or less of the Sabbath, when the close of the Congress occurred upon, or just before the Sabbath. But, for the first time in the history of the country, the Senate on the 2d of March adjourned to meet at 7½ P. M., on the Sabbath, and did actually meet and discuss some compromise measure. This high-handed breach of God's law lacked even the poor excuse of a press of public and important business. The Constitution knows no God, acknowledges no Sabbath, and a part of the legislative branch of the government has now formally done what it could to desecrate the Lord's day. We had in some degree hoped, that in the present circumstances of the country, and just at the commencement of a new administration, there would be—so far as the Constitution would admit—some regard paid to the moral sense of the religious portion of the community. But this outrage is an additional call to "sigh and cry for the abominations done" in the high places of the land.

*The Inaugural.*—This document is before our readers. It is not what we can fully endorse, or would desire, viewing it from our stand-point, but we regard it as an able document, and as good as could be reasonably expected from one who has sworn to maintain the U. S. Constitution. It is true, that the President might—we judge—have said more in reference to the amendment of the Fugitive Slave law; but he shows his inherent opposition to the business of slave catching by calling it "dry, legal obligation." We believe that the President means to administer the government in favour of liberty. Present indications—March 21st—seem to show that Fort Sumter must be evacuated, and thus encouragement will be given to those seeking to establish a slaveholding empire. This we regard as another providential fact going to show that the secessionists are digging the pit, into which they shall fall and be destroyed.

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#### NOTICES OF BOOKS.

MARION LESLIE; or the Sight at Home. With an Introduction by the Rev. H. A. Boardman, D. D. 18mo., pp. 295.

This is a very pleasing story, illustrating the importance and happy effects of a true exemplification and firm maintenance of a profession of faith in Christ. Though professedly fictitious, yet it has a natural flow of incidents that suggests its reality.

THE BOYS OF WYOMING VALLEY; One of Life's True Tales. By Mrs. Sarah S. F. Wallace, Author of Julia's Visit, &c. 18mo., pp. 164. Price, 30 Cents.

This is a most excellent book; the tale is brief and simple. Our young readers will be highly pleased with it, if they have an opportunity of reading it.

REMARKABLE ESCAPES FROM PERIL; illustrative of Divine Providence. 18mo., pp. 308.

This very interesting book contains an account of "signal deliverances" of men before their conversion—signal deliverances in answer to prayer, and deliverances by remarkable providences. The anecdotes are authentic and striking.

CARES AND COMFORTS. By the Author of *Lame Letty*, &c. 18mo., pp. 190. Price, 35 Cents.

With this little book we are exceedingly pleased. It is true to nature and to God. Its perusal will do good to old, as well as young.

BLESSINGS IN DISGUISE; being a Sequel to the "Valley of Achor." By the Rev. S. S. Shaddan. 18mo., pp. 136. Price, 25 Cents.

This volume contains four tracts—*Baali* and *Ishi*, or the cold distant, and the more confiding view of God—*The Divine Gardener*—*The Refiner*, or God sanctifying his people—*The Eagle*, or disturbing providences, a Father's love. Under each of these topics many excellent ideas are introduced; although, we think, that sometimes they are not so well digested, or so clearly expressed as they should be.

These books are all issued by the Presbyterian Board of Publication, are tastefully bound, and all but the last belong to the "Series for Youth."

We have received "The Twenty-second Annual Report of the Philadelphia Bible Society." The Society seems to be in a flourishing condition. It received the past year \$7,003.49. It has distributed in the same period 2,855 copies of the Old Testament, and 2,209 of the New.

The *Youth's Evangelist*—published at Cincinnati semi-monthly, is one of the most praiseworthy papers for children with which we are acquainted. The March number is before us. Its reading matter is varied and interesting; its pictures are good. We recommend it to those who wish a small paper for their children.

We have also received "The *Sunday-school World*," Vol. I., No. 1. It is published by the American Sunday-school Union, No. 1122 Chestnut street, Philadelphia. Single copy, 50 cents a year. Judging from this specimen, it will be a vehicle of much useful intelligence and instruction.

MEETINGS OF PRESBYTERIES.—The NEW YORK Presbytery, in 1st Church, Newburgh, on the *third* Tuesday of May, at 7½ P. M. PHILADELPHIA Presbytery, in 2d Church, Philadelphia, *third* Tuesday of May, at 7½ P. M. ILLINOIS Presbytery, in Princeton, Indiana, May 22d, at 6 P. M. LAKES Presbytery, in Rushsylvania, May 22d, at 10 A. M. PITTSBURGH Presbytery, in Allegheny, *first* Tuesday of April. ROCHESTER Presbytery, at Syracuse, May 27th, at 3 P. M.

Synod meets in the 2d Church, New York, on the *fourth* Tuesday of May, (28th,) at 7½ P. M. Will be opened with a sermon by the Moderator.

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

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MAY, 1861.

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A LECTURE ON READING.\*

The inter-communication of thought by articulate expression, is one of the prominent and distinguishing features of humanity. Inferior, no doubt, in rapidity, perspicuity, and fulness, to the mysterious means of intercourse enjoyed by imbodyed, and even disimbodyed spirits, but almost infinitely superior to any system of mere signs, whether vocal or gestural, to which the lower orders of animated, but irrational creation, are limited in their narrow range of mutual fellowship.

Man's superiority is even more decided and marked in the power which he acquires of recording his thoughts, and of registering, in intelligible forms, the occurrences of his day, and thus of transmitting the knowledge of them to other minds—not only to the contemporaneous, but to the distant; and this without assignable limit of time or space. How wonderful! We can now know the thoughts which passed through the mind of Moses,—and through his, as their divinely-instructed historian, the thoughts which arose in the minds of his predecessors—in all, reaching back nearly six thousand years. By the same agency, we have brought within our reach, the leading events in the life of the human race, from the day when God created man in his own image, down to those of yesterday. And, still more wonderful, we thus learn the mind of God our Maker.

Whence, then, the origin of letters and of written thoughts? Are these, like speech, the direct gift of God to men? Or have they their origin in the inventive genius of man, stimulated, as in other departments of human progress, by a common, pressing, and felt necessity? That some methods of inter-communication have thus originated, appears unquestionable. The hieroglyphics of Egypt; the arrow-headed signs found on the ruins of ancient Nineveh, and in Persia, employed by the descendants of Nimrod; the ruder methods in use among the aborigines of tropical and Southern America; coarse pictures, or mere knotted strings, or the still ruder wampum belts of the savage tribes of the more northern regions of our continent; and even the complicated and cumbersome forms in use among the millions of China, may, *must* have been the offspring of the human intellect. They all bear, most manifestly, the indices of human imperfection: none of them are marked by that simplicity, fulness, and adequacy to their purpose, which ever distinguish the emanations of the Divine Mind—the ordi-

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\* Delivered by J. M. Willson, before the Melville Literary Association.

nances set up by the hand of the All-wise and Almighty. They are, in some instances, rather aids to the memory; or, if they are something more, still utterly incapable of becoming the depositories and the vehicles of large, widely diffused, and popular knowledge. Each has had its own local limit. Each is found associated—neither the Egyptians nor the Chinese are exceptions—with, at most, a semi-civilization.

Letters—the letters of the alphabet—were, we may say, with a certainty almost absolute—the immediate gift of God. To substantiate this we have—

1. The acknowledged fact that no traces exist of a true alphabet representing the sounds of the human voice, for which an antiquity can be claimed earlier than the entrance of the Jews into the land of Canaan, fifteen hundred years before the Christian era. This no scholar will doubt.

2. The tradition of the ancient Greeks assigns the introduction of the alphabet into the Peloponnesus to one Cadmus, who, they say, brought them from Phenicia. They fix the date at, or near the same time—fifteen centuries before Christ. In this tradition Phenicia denotes Palestine. The Israelites were then little known. Phenicia, lying upon its borders, well known—with its great city Sidon, the mart of the world's commerce.

3. The letters thus first introduced among this intellectual and enterprising people, have nearly the same names, and follow each in the same order, as do those of the Hebrew alphabet—Aleph, Beth, &c.; Alpha, Beta. Some double letters were subsequently added; but, what is more to the purpose, it has been ascertained that where the older portions of the alphabet are defective, as compared with the Hebrew, the deficiency has arisen from the dropping of letters which must have had a place in the Cadmeian alphabet.

4. The known alphabets of all Western Asia, and of Europe, with the Ethiopic and the Egyptian, demotic or popular, follow the same order, and have substantially the same names. In short, all the alphabets proper, of the world, are very nearly in arrangement, and in the power of the letters which compose them, the same as the Hebrew.

How can this be accounted for? Egypt had no alphabet—there is no evidence of any—at the date of the Exodus. Their method of writing was the symbolic, or hieroglyphic. So it was long after. The popular was subsequent in its origin. The question returns, Whence the Hebrew letters? I answer—and there is hardly room for hesitation—from God himself. The first known alphabetic writing—and the fact is itself note-worthy—was the writing of the ten commandments, by the finger of God, on Mt. Sinai, on two tables of stone. Then follows—the earliest of all documents, in a form to be easily read—the five books of Moses—the author, taught of God, in the facts themselves, and in the manner of recording them, a boon of incalculable value to the church and to the world; putting it in the power of the mass of the people to study, each for himself, the records of their race, the story of creation—the laws of God's moral government—the scheme of redemption, as there revealed. And, in this way, securing the people from the arbitrary teachings of a priestly caste, like that of Egypt, which had successfully claimed to be the sole depositories

of the will of Heaven; thus holding in the thralldom of spiritual despotism, and consequent superstition, the untaught and grovelling masses.

Still, there were obstacles to the general diffusion of truth, written and read. Books could be multiplied, and were so, in Greece, and in other pagan countries which had received the gift of letters, and in India itself, only by the slow and costly process of the pen or the stylus, making laboriously and tediously each letter and word, upon the perishable papyrus—a Nilotic bulrush—upon the imperfect liber, or inner bark of a tree; from which, by the way, we derive through the Latin, “*liber*,” a book, our word Library; and on skins of animals prepared for the purpose, and denominated parchment—the name derived from Pergamos, the place of its origin—a city of Lesser Asia—or vellum. Other discoveries were needed to open the way for the people, high and low, poor as well as rich, to possess themselves of knowledge, varied and comprehensive. These came in the farther developments of Providence. But long centuries elapsed. First in order, in the eleventh century, came the invention of the more perishable, but incomparably cheaper material, without which the subsequent and more celebrated discovery of a new art of multiplying legible thoughts, would have been comparatively a barren gift to the human race—paper—taking its name from the papyrus of Egypt.

In the mean time, however, the masses, even the poor, of the enlightened nations, were not, of necessity, so badly off, as, at first sight, one might imagine. Take Greece as an example. The Grecian race was singularly intellectual, acute, inquisitive, philosophical, public-spirited, and eminently social. This remarkable people early instituted their celebrated games. To these immense crowds gathered, almost annually. In war, truces were proclaimed that all might assemble. Hither came the poet, the historian, the dramatist, the philosopher. Each read—and if successful—read often—his poem, his history, his treatise, in the audience of his countrymen, and of strangers from foreign, and often distant lands. They listened, they applauded, they condemned, they retraced their steps homeward, not only to spread the glory of the victors in the athletic games, but to recount and exalt the wonders rehearsed by the literary competitors. And still more, the successful devotee of literature passed around among the cities of various lands, and gathering his auditors, told them anew his story of national events—or repeated, as did the great Homer, his strains of poetry; or taught them his philosophical discoveries. And still more, in every land at all advanced beyond the lowest stages of civilization, the professional annalist, or narrator, or declaimer, or harper with his song, went his constant rounds, responding to the diversified calls, intellectual or æsthetic, of the crowds of attentive, and, no doubt, many times not unedified listeners. And besides all this, the church in the Old Testament times, and still more in the New, was ever active in shedding her light by public authoritative preaching. To this method of diffusing intelligence—I mean the old system existing in Greece, and also in later times in Europe and Oriental nations—the most civilized communities are now fast returning. For what are these public lectures? these public lecturers? And in what essential particular do they differ, except in the greater multiplication

of important topics, and in occasional better teaching, from those to which these supposed entirely benighted communities once listened?

One thing, however, was yet wanting. And little did Lawrence Coster, or Emmanuel Guttenberg—whichever of them may claim the honour—imagine, as he studied and toiled to devise a method by which copies of manuscripts might be rapidly multiplied and cheapened, that he was at the commencement of a new era in the progress of human enlightenment—that there was under his hands an instrument of almost superhuman power, that was to act no ordinary part in the work of revolutionizing the world. Printing was invented. Strange news was rumoured, and then confirmed. Copies of the Bible, full and accurate, were to be had for a mere song. The mysterious process came to light, and now the last physical obstacle to the immediate contact of mind with mind was removed for ever. It came just in time—God's hand was in this—to do its work, and as yet it has done no greater one—in lifting the Northern nations of Europe from the slough of Papal corruption, and in battering down many a stronghold of superstition and tyranny.

I have spoken of *physical* obstacles to the spread of thought, finally overcome. Others were interposed. The admission of such floods of light disclosed a hideous prospect. Like turning the sun's rays into some dark den filled with reptiles and savage beasts, Ezekiel's chambers of imagery were respectable places, compared to these. In them were seen bloated monks, lordly and licentious bishops and clergy, ignorant, reckless, and cruel oppressors and tyrants, great and small, revelling upon the spoils of despised and oppressed millions, and sunk into the depths of moral degradation and pollution. These powers of darkness, alarmed at the prospect before them, sought to replace the *physical* by *legal* hinderances to the progress of thought—to close by the arm of violence the inlets—to extinguish the very fountains of this dangerous light, which threatened their speedy overthrow. The order of society was threatened—so they said: it was perilous for men to think, to print, and to read. Hence censorships, ecclesiastical and civil; bonds, imprisonment, and death itself, were held up in terror before the thinker, the printer, and the reader. Even the word of God itself, was printed and read at the expense of precious lives. The conflict has gone on, in many nations of the old world, for centuries. Thought, curiosity, religious principle, love of truth and liberty, hatred of error and sin, on one side; power, selfish, cruel, remorseless, infernal, on the other. The real victory, but not yet determinate and peaceful, is with the former.

This brings us to our own day—to this pre-eminently reading age, when in educated countries the volume, the pamphlet, the tract, the sheet, are thrown off by countless millions—thrown off, cast into the open channels of society, read, most of them, with avidity, and filling millions of minds with facts and ideas—right or wrong—and operating for good or evil with immense, with fearful power. Every region of thought is ransacked; every principle put into the crucible; every institution subjected to the most searching analysis; every foot, almost, of the globe explored, and the results of these researches sent, as on the wings of the wind, to the hut and the palace alike.

The victory remains with the thinker, the writer, and the reader; but as yet far from complete. In scarcely any country on earth is reading—I mean of the truth—entirely emancipated from attempted, and even violent assaults. Millions this day, even in Christendom, find the arm of power, in church and in state, endeavouring, and to a great extent, with success, to turn aside from their eyes the light of purest truth. But why go abroad? The same despotic, and arrogant, and demoniac spirit, is rampant in this land itself. The same spirit that condemned the Bible to the *Index Prohibitorius* of Rome—that, in England, less than two centuries ago, brought to the block the head of Algernon Sydney, on the charge of treason for writing a treatise, never published, in vindication of republican principles—that to-day forbids an examination into the title of the usurper of the throne of France—that watches with Argus-eyes the boundaries of Spain, of Austria, of the ecclesiastical states, for Bibles and for essays on human rights,\* has its seat in the hearts of thousands in this imaginary free republic. In a large and hitherto dominant section of these United States, travellers are questioned, and their luggage overhauled—the mails are despoiled—the prisons are opened—the gallows is planted in the last resort. All this, without shame, by men calling themselves not merely Republicans, but Democrats! For what? To prevent the reading of tracts, treatises, papers, and volumes which question the rights of the oppressor and man-stealer!—while the Congress of the nation—in a large number of its members—covered itself with infamy, by discussing the question, whether to have recommended a volume which advocates the emancipation of the enslaved, does not disqualify for high office in this free country. Paine and Voltaire, with their horrid blasphemies, may circulate unharmed; while Helper is held a traitor. And even here, in this city of our abode—our beautiful, and intellectual, and religious city—there are nearly whole streets of men, who stand ready to join hands with the tyrants of the South; to condemn their fellow-citizens to silence and to ignorance, lest—as they say—the fabric of society be endangered. Just the ground on which Pope and Cæsar vindicate their offences against the Bible and liberty. If the word of God circulate—if human rights be advocated—their constitutions, ecclesiastical and civil, will be undermined—their alliances broken up—then disorder—and is not order Heaven's first law? For these there is the faintest shadow of apology, but none at all for our domestic tyrants. Pope and Cæsar do but copy the example of their fathers in a long and infamous line of despoilers of mankind; while here they turn their backs upon their free and freedom-loving forefathers, and deny the very principles of liberty which they profess to be fundamental elements of their own idolized Constitution. And, if any thing be wanting to complete the disgraceful picture, we find it in the utter want of sincerity in their idolatry. It is the merest and meanest selfishness. They would repress thought, speech, and writing, lest their god, Mammon, lose some of his swollen proportions. It is all in vain. Books will be made. Men will read them. Neither Roman laws, nor Austrian police, nor mobs—vulgar or gentlemanly, instigated by heartless politicians, or greedy merchants, or

\* Circumstances have somewhat altered since this was written.



craven alarmists—can ever again build up effectual barriers between mind and mind—between mind and the printed page. Thought will think. The press, with its thousand hands, will work. Minds will read—ears will hear—hearts will feel—the nations will be enlightened. Every power, every system, every institution that stands in the way, will be ground to powder, and driven away by the whirlwind.

We come now to the questions, Why should we read? And what should we read? And how?

1. We should read, 1. *That we be not chargeable with contempt of high opportunities and privileges.* Not improving these, we are behind the age: we put ourselves, wilfully and inexcusably, in the condition of those whom we are accustomed to commiserate—shut out as they were, by the comparatively unhappy circumstances of their time, from the high privilege of consulting, each for himself, in their own tongue, the wisdom of the sage, the story of the annalist, the word of the living God; but, notwithstanding, far less to be commiserated than is that man, who, in the midst of lavish stores, to which he has an easy access, indolently, ungratefully refuses to partake of them; as one who passes through a luxuriant garden, where hang fruits nourishing and luscious, and where grow flowers of every beautiful form and hue—yet closes his eyes upon all this abundance and beauty, and chooses rather to feed on husks.

2. We should read, *that our minds may be filled and pre-occupied with the knowledge of important themes.* Men are curious—men will learn, and women, too. None, who rise far above the brutes, can rest satisfied with their present attainments. They will learn, if it should even be something no more important than the doings of their next-door neighbours—what their domestic habits—and who their visitors; or, it may be, the peccadilloes of their acquaintance, or the floating rumours of society, hinting at tales of scandal, or the interesting events of marriages just past, or soon anticipated, with other items of the “small talk”—well so called—of ordinary society, indefinitely modified in its particular form and outline, as the parties occupy a higher or a lower position in the social scale. But, surely, whatever may be said—and something may be said—in vindication of a measure of properly restrained and regulated social curiosity—we were made for far higher inquiries than these! for inquiries that bear some proportionate relation to the innate dignity and high destiny of an immortal soul.

3. We should read, *that we may have additional security against the temptations which beset our social state.* These are legion. The dance and the giddy revel, extended beyond the midnight hour, with their intoxicating excitements, perilous to body and soul, strangely claiming the name and character of innocent recreations! The saloon, with its gaudy and glittering ornaments—where, amid the seductions of the flowing bowl, the song, and the jest, the deluded youth so often, in cities like this, wastes his hours, his substance, his conscience, and his life—to thousands, alas! the antechamber of hell! Why this resort to dens like these? To gratify mere sensual appetites? In part, I doubt not. But, far more, especially in the outset, to find some relief from the tedium of hours of leisure. The chief attractions are, the stimulus of society, the active exercise of mind, the

converse with other minds, though low and rude. That society, that mental activity, that converse which, rightly guided, would have been found in the wise and instructive printed page, itself leading to higher and better fellowship. I add, that, in modern society, there is comparatively little hope of youth, of young men especially, destitute of taste for reading. Without this, the theatre, the gay saloon, the grog-shop with its polluting associations, the hell that lies ever beneath these, present, in their open and gilded avenues, enticements almost irresistible.

4. We should read, *that we may be the better prepared for the reception of instruction by the living voice of the orator*, whether he occupy the platform or the pulpit. I may have seemed unduly to magnify my subject; to ascribe to reading alone, effects which it but shares with other modes of human enlightenment. Against this view I have already partially guarded. Earlier ages were taught even the higher departments of knowledge, and, for the times, not ill taught, by the living voice alone. Intelligent social intercourse is eminently conducive to intellectual acquirements and culture. And I admit farther—to say nothing now of the pulpit—that, *well watched*, the revival of the ancient platform may be a means of accomplishing no little in the way of instruction, as well as of lawful amusement. Still I am prepared to assert that the hearer who profits most, either by the pulpit or the rostrum, is that one who has taken his place as a hearer with a mind well stored beforehand with varied knowledge. He apprehends most clearly, he remembers most distinctly, he is prepared to apply most wisely, the utterances of the occasion. He assimilates healthily the intellectual aliment afforded him. The unread hears with little discernment, appreciates little, perhaps, except the anecdotes and jokes—if there be any—and not always these; remembers confusedly, without discrimination, if at all, and knows not what to do with his novel acquisitions.

5. We should read, *that we may be qualified to use our gifts of intellect, and culture, and knowledge, for the promotion of the high ends of our social position and obligations*. “No man liveth to himself.” These reasoning intellects, these feeling hearts, these active powers, have not been given by Him who made man in His own image for our own sole and selfish enjoyment. Such attributes imply, in their very being, had we no express rule to guide us, a higher end than mere personal happiness, in their improvement and exclusive use. Mind, in the design of God, is to act upon mind—heart upon heart. “The manifestation of the Spirit is given to every man to profit withal.” And who can question that this boon of letters, and the inventions which crown this original gift, with its almost superhuman dignity and power, were conferred upon man to fit him for enlarged and beneficial influence? The father—the mother: why should they store up the treasures of knowledge, religious and general? In part, certainly, that they may know, and thus become assimilated to Him in whom all is light; that they may themselves learn how to serve and magnify Him who created and saves them. But, surely, we stop not here. For, if their earthly treasures must be shared with their offspring, much more those of immeasurably higher value. There should be no mono-

poly of knowledge, as there is none of the air we breathe. And this the more, when we remember the almost irresistible power of personal communion, in the fellowship of life, to mould the character, and thus to shape the destinies of men.

(To be continued.)

(For the Covenanter.)

### THE SACRIFICE OF PRAISE.

In the stately and impressive ritual which was prescribed to the Jewish church, the sacrifice occupied a most important place. It was the central feature of their external worship. Hence, when the apostle, in writing to the Hebrew Christians, calls upon them to offer to God the "sacrifice of praise," he places this ordinance before them in a very interesting light. As their ancient worship, with its offerings, so frequent and so solemn, was passing away, he would gather the interest and affection with which they regarded it around the simpler and more spiritual services of the New Testament church. Though no robed priest ministers now in an earthly temple, we have a great High Priest, who is passed into the heavens. No smoking incense, nor holocaust, nor libation, enters into our devotions, but we come with those better sacrifices of adoration and gratitude, which rise in the heart, and find expression on the lips.

These considerations justify the proposition, that *the celebration of God's praise in song is a duty of special interest and importance.*

The first thing included in this duty is, *that we use the appointed matter of praise.* In preparing to offer sacrifice under the old dispensation, the first duty was to provide the very offering required by the law. If a living sacrifice, it must be of those animals ceremonially accounted clean, and bitter curses are pronounced against him who brought to the Lord other offerings than those which he had prescribed. And in preparing to offer our New Testament sacrifice, the first question is, **WHAT SHALL WE SING?**

On considering the nature of the ordinance, we see that its fundamental and leading element is adoration. Though petition and confession have ever found place in the praises of the church, yet the leading feature is adoring contemplation of the attributes of Deity, and grateful acknowledgment of his goodness to us. But can the finite sing the praises of the Infinite and Incomprehensible? Can created tongue take up the lofty theme, and describe the ineffable glory of Jehovah? More plainly, can any uninspired man, or body of men, compose a manual of praise which shall recognise and satisfy this fundamental idea in this ordinance? which shall set forth, in sufficient fullness and clearness, and celebrate in suitable strains the perfections of God? "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?" "No man knoweth the things of God but the Spirit of God; and God hath revealed them unto us by his Spirit, for the Spirit searcheth all things; yea, even the deep things of God." And we find that as soon as the ordinance of praise was established in the church, inspired songs were given to

be sung. Soon they were collected into a book authoritatively entitled THE BOOK OF PSALMS—a manual of praise containing songs of sufficient number and variety to constitute a psalmody for all occasions. And now the spirit of devotion, sustained by the steady pinion of inspiration, soars aloft to heaven, and a new channel of communion is opened between the soul and its God. Whether it be the throb of anguish, or thrill of joy, or gratitude, or hope, or faith, that has opened the fountains of feeling in the heart, we find the saints consigning the burden of emotion to these blessed words, to bear it up to God. Undoubted in their inspiration, unrivalled in their sublimity, unfathomed in their depths of tenderness and meaning, the Psalms are all that could be wished in a psalmody for the church. And now, when commanded to offer to God the sacrifice of praise, shall we turn aside from that which is confessedly adequate to our wants, appointed originally by God, and sanctioned by the general use of the church, to bring into his courts the effusions of man, destitute of divine warrant, and necessarily subject to perpetual alteration and change? Hence we put the conviction, and maintenance of the claims of an inspired psalmody, as the church's first duty in reference to her praise.

Having once ascertained the proper matter of praise, the next element in the duty before us is to *employ the art of music in giving vocal expression to these inspired songs*. Again, the term sacrifice leads us back to the Old Testament service. When the prescribed victim had been prepared, it was to be offered in the prescribed manner. Now, how is our New Testament sacrifice to be presented to God? Here the directions are unmistakable. It is to be sung. "Sing praises to our God; sing praises, sing praises to our King." And why, we ask, is the art of music thus consecrated and brought into the courts of the Lord? No outward expression is necessary, that the thoughts of the heart may be known to Jehovah. Why, then, do we raise the voice of melody at the family altar, and in the great congregation? There can be but one answer. Music is introduced into divine worship, on account of its influence in awakening human emotion. For man's sake, God gave music a place in the worship he required. We need not here extol the power of music over our emotional nature. The human heart bows to it alike in the untutored savage, and in the gifted and cultured children of an enlightened civilization. But it is to harmony—not to discord—that it yields up its homage. There is a certain point, above which music has more or less influence on the heart; and below which, it has none. Without presuming to say how near to this point, on one side or the other, much of our sacred music lies, we put the question plainly to candid minds, Has the ordinance of praise among us the influence over mind and heart which the word of God indicates it should have? And is it not owing, in part, to the neglect of that art, which God in love and wisdom ordained as the vehicle of our praises? From the pulpit is read with fervour and animation:

"Thou hast, O Lord, most glorious,  
Ascended up on high,  
And in triumph victorious led  
Captive captivity."

While we wait for the triumphant and joyous acclaim of praise, some solemn, perhaps mournful tune, is raised, at first, by a single voice. Slowly, and it would seem reluctantly, it is joined by others, and in those feeble strains no ear could discern a note of triumph or exultation. On a following Sabbath, perhaps, the same tune is sung to the words:

“By Babel’s streams we sat and wept,  
When Zion we thought on;  
In midst thereof we hanged our harps  
The willow trees upon.”

And the exercise lacks tenderness and feeling, as much as before it wanted in animation. Now, is it right that these songs of Zion, so rich and varied in their emotional character, should be thus performed? that those who listen to our praises should see no difference when we are triumphing in a risen and exalted Saviour, and when we are sorrowing over the desolations and afflictions of Jerusalem?

But, important as is this attention to the mode of presenting our praises, it is still more important to *unite a fervent devotion with the external performance*. This is the end. What we have hitherto discussed, is but the means. This is that part of our sacrifice that rises to heaven, and which our Redeemer stands, with much incense, to present. This is the element in our praise, whose direct object is God; while the external performance is designed for, and terminates in man. This it is that gives character and value to the exercise. Though the music of a congregation be all that taste and culture can make it; yet, if genuine devotion be wanting, it is rejected as an abomination, and the feeble, discordant utterances of a band of saints, in whose hearts burns the flame of a pure and intelligent piety, is as sweet incense in God’s sight. Oh! it is a fearful mockery to come before God, and take up those songs of the Spirit, and join saints and angels in celebrating his praise, while the heart gives the lips the lie, and unholy desires and thoughts pollute the incense we kindle before the throne. Briefly, then, in engaging in this ordinance, we should cherish profound humility, reverent awe of the dread majesty of Jehovah, adoring admiration of the divine attributes and works, thanksgiving, and confidence, and joy, and hope.

Lastly, *we are to engage frequently in the discharge of this duty*. We are commanded to offer the sacrifice of praise to God “*continually*,” that is, not constantly without intermission, but all our lives, under all circumstances, on all proper occasions; as it is said the apostles were “*continually*” in the temple, praising and blessing God, where the same original term is employed. From this we can infer nothing else than that it is a duty which is to find place constantly in our lives. It is not to be confined to the congregation, or prayer meeting, or the stated hour of family devotions. Why not cheer the hours of solitude with the songs of Zion? Why banish them from the circle, where Christian friends rejoice in intercourse with each other? We fear that the conduct of the primitive Christians, who mingled praises with their festivities and their daily avocations, would be condemned by too many of the present day as irreverent or fanatical. But is it any more irreverent than to return thanks to God, after the hila-

rious enjoyment of a festive meal? If the command to pray without ceasing requires us constantly to cherish a prayerful spirit, and warrants us in addressing God under all circumstances, is not the command to offer to God the sacrifice of praise "continually," equally unlimited? Neither business nor pleasure should ever be so engrossing as to render impossible, or improper, the sacrifice of praise. It is only required that we determine by an enlightened judgment the proper seasons for engaging in it.

These are certainly the leading elements of the duty of the church in reference to this ordinance. As in the Jewish worship, so still; the matter of the sacrifice must be what God requires, it must be presented in the manner he has prescribed, it must be accompanied with the unfeigned devotion of the heart; but, unlike the Jewish sacrifices, which were offered in one stated place, and at appointed times, this may be offered any where, and at any time. The nature of these constituent parts of this duty is alone sufficient to substantiate our proposition. But there are other considerations which prove it to be a duty of special interest and importance.

1. *The power and efficacy of this ordinance as a means of grace.* We fear, that even in theory, its true position is not accorded to praise as a means, either of conversion, or of subsequent advancement in grace. To say nothing of the heartless formality with which many engage in it, thinking little and caring less about its spiritual results, there are, we are persuaded, many of undoubted piety who do not in their experience feel it to be one of the most important parts of worship. They do not feel the springs of devotion touched within them in praise, as they do in prayer. They regard it rather as an incidental part, than one great element of our worship; as forming a convenient and appropriate introduction, or conclusion, to other and more important exercises. Now, this does not accord with the nature of the ordinance itself. From what we have seen of the emotions required—the holy adoration, and gratitude, and faith, and love, which it pre-supposes—it evidently takes rank among the highest spiritual exercises. And its social character, which distinguishes it so clearly from most other ordinances, gives it a peculiar power. Here is an exercise, in which the whole congregation takes an equal and active part; and in the volume of praise that swells forth from a thousand tongues, each one feels a special interest, for each has contributed to it. And the Scripture everywhere assigns it a most distinguished and important place. Let any one read the seven Psalms that close our book of praise, and acknowledge that in fervour and elevation it rises above even sister ordinances in the church. And the experience of saints bears the same testimony. Times of spiritual revival have always been marked by increased interest in this duty; and probably one reason that this interest at times subsides so far, is that the exercise is too elevated and spiritual for a more cold and formal church.

And now, every thing that can be said for its excellence and power, is a weighty argument in favour of bestowing increased attention and effort on this delightful exercise. The nature of the ordinance should be more generally and clearly understood, its claims should be insisted on, the external performances should be improved, and the graces which it demands zealously and prayerfully cultivated. Why should the

exercise, which, more than any other, is the glory of the church, ever become a reproach? Why are those pinions, which, in times past, have borne the saints nearest to heaven and to God, now so little used, and so feeble in their flight? The church owes it to God, the wise and beneficent Founder of her worship—to herself, to her children, to the thoughtless and worldly who listen to her praises, to bestow more thought and labour upon this ordinance.

2. *The too successful efforts which have been made to corrupt and pervert this ordinance,* should awaken the church to greater interest in it. This seems to be one point on which she has ever been peculiarly vulnerable. In the evangelical churches around we find the ordinance of prayer in its purity, and in all its parts. We find the holy Scriptures accepted entire as the word of God, and the rule of human conduct, though particular portions are often sadly misrepresented. We find the sacraments administered in essentially the Scriptural form, and we recognise the validity of their ecclesiastical acts, but we are constrained to testify against the offerings they present as praise. If the views we have presented above be correct, then those bodies of Christians who offer human composition, have changed the whole substantial matter of the sacrifice—have substituted as the vehicle of their praises other words than those which God has prescribed. And not only so, but the external performance has been sadly diverted from its original character and design. “Let all the people praise thee,” says the Spirit. “Let a select band of singers discourse sweet music in the ears of a silent congregation,” says religious fashion, and religious principle bows before it. And so a trained choir, often mere hirelings, is installed in the house of God, to discharge this delightful service for a whole congregation, and the work of hundreds of voices is transferred to twelve, or ten, or four. And the religious world knows well, and, knowing, is, we believe, ashamed of the fact, that in many cases the grossest perversion of the ordinance of praise is presented in the sanctuary. The airs that entrance listening multitudes at the opera, are re-produced and solemnized on the organ; and amid trill, and fugue, and solo, and chorus, and response, and swell, the whole devotional character of the exercise is forgotten, and an elegant and artistic entertainment presented in its stead. No ordinance in the church has departed so far from its original character—has lost so entirely its distinguishing external features. Now, should this point, which seems so peculiarly vulnerable, in which the influence of temptation from a spirit of declension, or of ostentation, is so readily felt,—should this be the very point which the friends of a pure and entire psalmody guard most carelessly? Should misconception, and ignorance, and carelessness, be allowed to work as ruinous effects among us as these other evils do among other Christians? If we would be reckoned good soldiers under the banner of our Redeemer, we must fortify most strongly, and guard most assiduously, those portions of the bulwarks of Zion which are most frequently and powerfully assailed, and which, perchance, some would most readily yield to the enemy.

3. *The interest that gathers around this as the only exercise of the church on earth, which will be perpetuated in heaven.* A great change

will pass upon the institutions and exercises of the church, when she is removed from earth to heaven. Every thing in her ordinances of a preparatory character, or which has reference to a state of progress and imperfection, will pass away. The Bible will be read no more; for then we will stand in the immediate presence of the truths it reveals, and of Him whose word it is. Faith, in the sense of the apostle, as the substance of things hoped for, the evidence of things not seen, will be no more; for our hopes shall all be realized, and actual vision shall render needless the testimony of faith. Hours of mourning for sin, and bitter self-condemnation, will find no place in the upper sanctuary. Not there will the table of the Lord be spread, while weeping disciples gather round to commemorate the death of their Redeemer. Prayer, at least in so far as it embraces confession of sin, and supplication for mercies, will cease, when perfect holiness takes possession of the soul, and the last and highest blessing has been put into our hands for ever. But the sacrifice of praise shall be offered to all eternity. We know not what form this ordinance shall assume; whether, unconnected with words or music, it shall flow forth direct from the heart, or whether the glorified bodies of the saints shall be endowed with capacities and tastes similar to those of earth; but we do know, that whatever its outward form, the ordinance is perpetual. We know that the angels now before the throne are engaged in it, and the church is authorized to call upon them to join her in ascribing praises to Jehovah:

"O ye his angels, that excel  
In strength, bless ye the Lord."

And in the glorious visions of the Apocalypse the innumerable multitude of the redeemed join the harps of the angels, and the voices of the angelic host in singing praise to Him that sitteth on the throne. And does not that exercise, which, more than any other, is a foretaste of the employments of the celestial state, commend itself to the special attention of the church? Shall we point to our lifeless, discordant performances, and say that this is the nearest approach we can make to the enjoyments of the church triumphant?

From this discussion of the subject, it is easy to draw practical inferences. It is the duty of church officers, and of parents, to take measures for securing greater efficiency in this ordinance. They should see that the members of the church—and it is to the young that such efforts must be principally directed—be instructed thoroughly in the Psalms, and in the art of music. He who does not teach his child to sing God's praises, is guilty, for the same reasons that he is guilty, who does not teach his child to pray. And church officers, who do nothing to secure a high degree of excellence in the outward performance, as well as of internal devotion, are suffering one of the most delightful and profitable ordinances of the house of God to become less efficient and attractive through their neglect. We need greatly to pray for that Spirit, who alone can awaken us to a sense of our duty, enable us to take pleasure in the means of grace, and to present acceptable sacrifices to God.

Στεφανος.



## CHRIST OUR GUIDE.

Among the supernatural endowments with which the ancient Danish ballads invest one of their heroes, was "the art of never losing his way." Inestimable gift, if we might but possess it—if the feet, when treading unknown paths; or the mind, when seeking to clear a track through the perplexities of research; or the heart, when doubtfully inquiring after a safe and happy preference among the multiplicity of objects soliciting affection, might always strike upon the right way without error, and keep it without deviation. But no, *that* cannot be. We often go astray. We grope under the very light of the sun. Left to our own fallible judgment, mistakes, grievous, if not fatal mistakes, must mark our chequered course through life.

How sweet, then, is the assurance that we are led through this earthly wilderness by a Guide who never loses his way! The path of wisdom and righteousness, of security and peace, lies always open to the eye of Christ. If we but follow the Lamb whithersoever he goeth, therefore, the old Danish fable will be transformed for us into a glorious reality. We will find that *walking with Christ, is the art of never losing our way*. We may be called to pass through cares, and dangers, and sorrows; but every step, with Christ by our side, is a step toward heaven. And how soon this rugged pilgrimage will conduct us to the gates that stand open night and day, to the glory which shines on high as a day without night! O! when from the threshold of the Upper Sanctuary we look back upon our pathway here, shall we not feel that in us the Scripture has been fulfilled, "He led them forth by *the* right way, that they might go to a city of habitation?"—*Presbyterian*.

## CONVINCING OF SIN.

The microscope seems to afford an illustration of God's Spirit in the heart. A little water was obtained, apparently free from all pollution, except, perhaps, here and there a small speck of dirt, just noticeable; but when viewed through the microscope, how changed! Now the small speck became magnified to startling size, and numbers of spots were seen—insects teeming with life. Another glass was still affixed—and yet another—and at each the spots became of greater and greater magnitude—more and more were revealed—a mass of pollution—a very crowd of unclean creatures, from which the eye turned away with disgust and loathing.

Even so it is with the *heart of man*. Viewed by one in whom no divine enlightenment has as yet taken place, it seems a very fair thing. "Such a good heart;"—how common the expression in the world! One or two slight faults, or *failings*, one is free to acknowledge; just a speck or two upon the pure surface. But, oh! once let the Holy Spirit begin to work, how soon does the true state of the heart begin to manifest itself! The slight spots are seen to be grievous crimes; and sins, before utterly unsuspected, stand out with painful prominence. Yet deeper, the Holy Spirit leads the sinner to a sight of what is within, ever seeming to say, "Turn thee yet again, and thou shalt see greater abominations," till the heart, which once seemed so fair, appears as a very cage of unclean birds; and the sinner, alarmed, disgusted, loathing himself because of all his iniquity, flees to the Fountain opened for sin and uncleanness, rejoicing that though red like crimson, there his sins may be washed, and he may become white as snow.—*Sunday-school World*.

## ABIDETH FOR EVER.

It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pæan over the discovery and publication of so many various

readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the church would be dispersed, and ashamed at the sight of tattered shreds of its Magna Charta. But the result has blasted all their hopes, and the Oracles of God are found to have been preserved in immaculate integrity.

The storm which shakes the oak, only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil. So it is that Scripture has gloriously surmounted every trial. There gather around it a dense "cloud of witnesses" from the ruins of Nineveh, and the valleys of the Nile; from the slabs and bas-reliefs of Sennacherib, and the tombs and monuments of Pharaoh; from rolls of Chaldee paraphrast and Syrian versionists; from the cells and libraries of monastic scribes, and the dry and dusty labours of scholars and antiquarians.

Our present Bibles are undiluted by the lapse of ages. These oracles, written amidst such strange diversity of time, place, and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine, in the palaces of Babylon, and in the dungeons of Rome—have come down to us in such unimpaired fulness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as he recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning exposition.

Yes, the river of life, which issues out from beneath the throne of God and of the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its chequered progress; but the great volume of its water has neither been dimmed in its transparency, nor bereft of its healing virtues.—*North British Review*.

#### JAMES RENWICK, THE MARTYR.\*

At the origin of the United Societies, no doubt some difficulty was felt by the members from the want of some person of superior education, accustomed to the use of the pen, and with a capacity for the transaction of business. That want was immediately supplied. In Richard Cameron they had the mighty Agitator; in James Renwick they were to receive the masterly ORGANIZER.

Amongst the great, mixed crowd assembled in the Grassmarket of Edinburgh, on the 27th July, 1681, to witness the execution of the far-famed Donald Cargill, might be seen, close to the scaffold, a mere youth, evidently under twenty, of small stature and slight appearance, but of a fair, ruddy countenance, and sweet, engaging look. Unconscious of all else, his whole soul seemed entranced, as he gazed intently on the aged and venerable martyr, and drank in every syllable which flowed from his lips. With what a throb of emotion he heard his concluding words: "Now I am near the getting of the crown, for which I bless the Lord, and desire all of you to bless Him, that He hath brought me here, and made me triumph over devils, men, and sin. They shall wound me no more. I forgive all men the wrongs they have done me, and I pray the sufferers may be kept from sin, and helped to know their duty." When the death-struggle came, the youth closed his eyes in anguish and horror, and hurried away to some place of solitude, where he could vent his grief, and mourn over the

\* From Dodd's *Fifty Years' Struggle of the Scottish Covenanters*.

iniquities and miseries of the time. This youth was James Renwick. His course was of the shortest, for he died at twenty-six, but bright, fresh, and cheering, as the sun in a clear, cloudless early spring day.

He was born in 1662, at the pleasant village of Minniehive, in Nithsdale. His father was a weaver, an excellent, exemplary man; and his mother is recorded to have been a woman of superior intelligence, pensive and thoughtful, and exquisitely tender in her feelings. After many deaths in the family, he was her last born, and he was her only son; and with the peculiar sentiment of the age, she treasured him as a gift from the Lord. He displayed amazing precocity of intellect, something almost incredible, if it were not well attested. At two, he was observed to aim at prayer. When a mere child, he mastered the first elements of learning, and read with avidity every book he could lay his hands upon. In the cottage of Minniehive the chief book was the Bible; but there were various other works. As early as his sixth year, he read, and brooded, and pondered, until a strange whirl of thought perplexed the little opening mind. "Where are the invisible worlds? and how could they be reached? How was it that all things had been created? Where did God dwell? and how could we know of His existence?" For two years shadows of this kind, singular at such an age, haunted and frightened him; but they dispersed as they came, it was impossible to tell how. As he waxed older, it was necessary for him to take to some vocation; and so obedient was he to his parents, that if they had desired him, he would have gone to any trade they chose. But his whole love was in books, and in the attainment of learning. Some persons having the means, impressed by the rare promise of such a boyhood, enabled him to prosecute his studies. Afterwards, obtaining some very good engagements as tutor to the sons of gentlemen, he entered upon the curriculum of Edinburgh University. He seems at this time—in the bloom of youth, clever, brilliant, and agreeable—to have been as much the companion as the tutor of his pupils, and indulged in gayeties and diversions of which he afterwards bitterly repented, and which, most maliciously and unjustly, were often made matter of subsequent reproach against him by his enemies. It was probably at this time that those shadows of mental doubt, which haunted him even in childhood, again settled down upon him, denser and heavier in proportion to the more advanced state of his mind, like a darkness which might be felt. He was for a moment enveloped in the tremendous gloom of atheism. "Oh!" he groaned to a trusted friend, with whom he was walking in the fields, looking with haggard and disconsolate eye to the mountains near them, "if these were all devouring furnaces of burning brimstone, I should be content to go through them all if so be I could be assured there was a God!" But like all true and deeply reflective spirits, he groped his way out of this labyrinth, and reached a firmness of belief, a perfect balance and serenity of mind, and a realizing sense of divine things, such as have seldom been attained on earth. Having finished his studies at Edinburgh with honour, he ought to have received his University degrees; but in order to this, he must by law take the oath of supremacy. He refused, and would rather give up his laurels. A complete transformation had taken place in a mind which could once

be gay, thoughtless, and volatile. Circumstances had thrown him amongst the Society people; he had been a spectator, as we have seen, of the martyrdom of Cargill; and though only in his nineteenth year, youth and he parted company for ever; he passed at once into a grave and mature manhood, and determined to cast in his lot amongst the persecuted remnant.

He saw that if religion and liberty were to be preserved in Scotland against the threatened inundation of despotism and Popery, there must be no compromise, no half measures, no patching up of incongruous materials. The old principles of the Covenant must be maintained in unalloyed, unmixed purity, involving the perfect spiritual independence of the church, and the government of the country by free parliaments and just settled laws. Hence, there must be a separation from all trimmers, even though walking under the colours of Presbyterianism; but above all, there must be a disowning of the perjured and tyrannical house of Stuart. Better ten men pulling all one way, than a hundred straining and tugging in as many different directions. The strength of a party lies more in oneness, than in great, loose multitudes. Such were Renwick's notions of policy. And it will again be observed, what is characteristic less or more of all the successive and varying phases of the Covenanting struggle, that although there was much that was ecclesiastical in his views, in his language, and in his modes of operation, yet the result upon the country was political; for, with all its exclusivism in some respects, the Covenant necessitated and drew along with it the setting up of Constitutional government. The *Free Assembly* could only work when in harness with the *Free Parliament*.

Of the almost extreme breadth of Renwick's political doctrines, there can be no doubt. What, indeed, could be broader than disowning and declaring war against the reigning sovereign, on the ground of his being the subverter of the religion and liberty of the nation? At his very first joining the societies, he thus discusses the rights of the people in a letter addressed to Sir Robert Hamilton:—"Magistrates have no power but what is derived from the people; and magistrates have nothing actually, but what the people have virtually; yea, and more than virtually, for they may actually confer it upon whom they think most fit. For the power of government is natural and radical to them, being unitedly in the whole, and singularly in every one. So, whatever magistrates may do, the people may do the same, either wanting magistrates, or the magistrates failing or refusing to do their duty." That is as ultra as anything in Samuel Rutherford's "Lex Rex," from which we formerly quoted, and which was published near the commencement, as this letter was written near the close of the Covenanting struggle. So that all through the epochs of the Covenant, this most liberal and comprehensive idea of civil government was held aloft, that all true government is but the original scattered power of the people concentrated into a head, and brought into an orderly and workable shape.

Soon after RENWICK'S accession to the societies, they resolved—being altogether without a ministry—to send him over to Holland to the University of Groningen, that he might there pursue the study of

theology, and become qualified to be their minister. He went over about the end of 1682; and as their case was urgent, they could only allow him half a year. During the whole course of his theological studies, he was kept in continual solicitude and affliction by the intelligence of the increasing persecution in Scotland, especially of the people by whom he had been sent, and amongst whom he was to labour. Every day he was travelling with them in pain; and his studies were almost interrupted and broken by distress at the news he was constantly hearing, and a home-sickness to be amongst his people, to live or to die with them.

What was said of Luther, that in his monk's cell he went through, within his own soul, the whole struggles of the Reformation, may be adapted to Renwick. In his student's chamber at Groningen, he went through, within his own soul, the struggles of the Covenanting cause in Scotland. In one of his letters when in Holland, he says, "My longings and earnest desires to be in that land, and with that pleasant remnant, are very great. I cannot tell what may be in it, but I hope the Lord hath either some work to work, or else is minded presently to call for a testimony at my hand; and if He give me frame and furniture, I desire to welcome either of them. Oh, dear sir, mind me, become of me what will!" Then, in one of those matchless sentences, ringing like the clang of a trumpet, which are uttered only by the great, heroic spirits of this earth, "Courage, yet! for all that is come and gone. *The loss of men is not the loss of the cause. What is the matter, though we all fall? the cause shall not fall.*"

In the end of 1683, James Renwick returned to Scotland; and his presence was soon felt, both amongst the people and by the Government. The gentle—fearless one! his motto, again using his own inimitable words, was this: "Let us be lions in God's cause, and lambs in our own!"

From his powerful and cultivated mind, his rare practical abilities, his tact and skill in managing men, his prudence and meekness working in combination with zeal and courage, his acuteness as a thinker, his fertility and force as a writer—in a word, from his inherent governing genius—the "poor wasted Remnant" derived inestimable benefit. This youth of twenty—the "boy Renwick," as people called him—was truly their necessary man. He gave coherence and smoothness to their organized societies: he gave new life and ardour to their operations, so that, like subterranean fire, they burst from the earth at all points, to the confusion of their enemies, and to the surprise and encouragement of those who were still lingering on in hope of their country's revival. He enunciated their principles, and expounded their plans of action, in a series of logical and masterly papers; and no longer left them to be misrepresented by opponents, to be falsely accused by the government, to be mistaken even by good and candid men who had hitherto had no authentic means of information. Amid provocations which would have well-nigh justified every excess: amid oppressions which might have driven the wisest of men mad, he trained them to a moderation, caution, and habitual forbearance, unprecedented in history. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Himself of a large, warm, Christian spirit,

and brought up and fostered amongst foreign Christians, differing widely in many things from the Church of Scotland, he infused into the persecuted people amongst whom he laboured the most elevated feeling of the communion of saints. On the distorted pages of our novelists and historians—most of them, whatever their merits otherwise, but the spawn of the old Jacobite faction—the Cameronian stands the type of an ignorant, fixed, repulsive, self-righteous bigot. Yet, show me the sect or party in their own time, show me even the individual writer, except such prodigies as Milton and Locke, who equalled them in comprehensive Christian charity.

## MISSIONARY CORRESPONDENCE.

Latakijeh, February 20th, 1861.

DEAR BRETHREN:—I have before me yours of the 9th and 30th November, and 28th December. We all unite in commending the punctuality of your correspondence for the last half year—without disparagement to your previous practice in this respect. Believe me, brethren, the frequency of your communications contributes much, not only to our comfort, but to our strength. In it we realize the communion of saints; and I think that none know so well as those that are “separate from their brethren,” the worth of that precious gift of God to men. Thrice blessed be His name, who, by His Holy Spirit, has made us all one in Christ Jesus, and given us the power and privilege to be mutually helpful, although separated by intervening seas. And while on this subject, perhaps you would allow me to suggest through you to missionary societies in our congregations, and also to the students of our Theological Seminary, that by writing to us occasionally—say once a year, at least—they would not only do us a great pleasure, but wonderfully augment our energy in the service of their and our Lord, besides contributing much to the cultivation of a missionary spirit at home; and that such correspondents might count on an answer, although by reason of the multiplicity of our labours, it might sometimes come tardily.

We take this opportunity of expressing our thanks to the Missionary Society of the First Congregation, N. Y., for their generous and very seasonable donation to our mission through the American Bible Society. It is available to us for anything, in the shape of Bibles and Testaments, that is at the disposal of the Bible Society; but we shall lay it out wholly on the new Arabic translation of the Scriptures; and the proceeds of any sales that we may be able to make in that line shall be refunded to the donors, to be disposed of by them in whatever way their benevolence may prompt, and their wisdom dictate. We never give copies of the Scriptures—or any other book—gratuitously, unless in exceptional cases. We furnish books to our own schools gratuitously, the books remaining the property of the mission; or if the scholars wish to own them after they have used them in the school, we give them to them at half price; and we give to our Nusafiyeh boys whatever books they really need; but other people generally must pay for them what they cost the mission.

Hitherto the Scriptures have been very little in demand in Latakijeh.

yeh, except the Psalter, of which we have sold a considerable number, for the use of the Greek schools in town.

Our schools go on prosperously. We have been providentially favoured with good teachers. Hanna Dîb, a citizen of the town, teaches the primary school, in which there are now about thirty scholars. I dare say Hanna could not solve a problem in long division, to save his life; but all that we require of him is to initiate the children into the mystery of reading—the most important of all sciences; and such is his skill in that department, that if we had no other school but Hanna's, we should still have by far the best school in town; from which you may form some estimate of what the rest are.

When the children have made such proficiency as to be able to read the Psalter with correctness and fluency, they pass into the other school, where they finish their course under the tuition of Yûsif Shek-kûr and Beshâra Haddâd, two intelligent young Protestants, who are able to teach them all that they need to know, or have patience to learn, up to algebra and Euclid's Elements. The school under their care now numbers about twenty-five scholars. They have several classes in arithmetic, one in grammar, (Arabic;) and all of them write and recite occasionally in geography. There is nothing read in either of the schools but the Scriptures. In the primary school, the first thing put into their hands, when they have learned to spell a little, is a sort of primer, consisting of easy lessons, selected from the Scriptures; after that a larger reading-book, made up, likewise, of selections from the Scripture; and finally, the Psalter, unless it should seem fit that some of them should read the New Testament, or at least the gospels once through, before leaving Hanna's department. In the other school, every day commences with a recitation in the Scripture. A few of them read in the Old Testament; all the rest of them in the New. Most of the children in both schools are eager learners, and all of them are making good progress. Our schools would be much larger, if we would accept of all who apply for admission into them; but with our present force of teachers, we cannot enlarge them beyond their present limits, without impairing their efficiency, and diminishing their *prestige*. We ourselves occupy more than one-half of Beshâra's time, so that he can spend only about two hours each day in the school. Sometimes some of the Sanballats, Tobiasases, and Gashmus of the town, make a stir, and prevail on some of the people to take away their children from the school; but most of them, when the excitement subsides, desire to have them taken back again. We, however, do not take them back, unless they come to us very low in the dust of humiliation and self-abasement.

We have no separate school for our Fellahîn boarders. They take rank in one or other of the schools above described, according to their proficiency. There are now four of them in the lower, and six in the higher school. It would be better to have a separate school for them, because we could then impart a more marked religious character to their studies than we can now, when they are in the same schools, and in the same classes with the children of the townspeople; but we cannot at present afford the expense of an additional teacher. However, what we cannot do for them in this respect in the school, we try to do

out of the school. We conduct devotional exercises, and read a chapter in the Bible—often accompanied with a running exposition—with them twice a day; at their boarding-house in the morning, and at our own houses in the evening. We have formed them into a Bible class, to be instructed and catechised by the teachers Yûsif and Beshâra, at a fixed hour every Sabbath day. They all attend public worship regularly on the Sabbath; and, together with our teachers and servants, and occasionally one or two others, make what in a new mission in a profligate town, is considered a very respectable congregation. We trust you will not cease to pray that the Spirit may be poured out from on high on us, on these boys, and on the people of Latakîyeh, and the surrounding country.

We were very glad to hear that you had thoughts tending towards the increase of the mission. Let no doubts about the extent of the field, or openings for labour, occasion any hesitation in your minds, or the minds of any, with respect to this matter. Latakîyeh is not, in this respect, like Zahleh; "For now the Lord hath made room for us, and we shall be fruitful in the land." An increase of our mission to-morrow, by the accession of a physician and a minister, would not be in the least premature. Before a missionary arriving to-day could so far master the language of the people as to be of any use at all in active service, the time, (we confidently hope,) will have come to transfer our operations among the Nusairîyeh to the mountains, which will demand the residence of one family there; and the work in Latakîyeh, with occasional excursions in the interior, will always require two efficient men. Our field is a wide one, and comprises a population of at least 150,000. There are certain indications that in the new arrangements which are soon to be made for the government of Syria—in which we cannot doubt that our Divine Mediator will specially consult the interests of his own kingdom—particular attention will be paid to this part of the country, with a result (let us hope) most favourable to the free extension of our operations to the more distant parts of our field.

Forming a judgment from all that we see—and faith ought to be still more hopeful than sense—I have not the least doubt that as soon as a third missionary is able to take an active part in the work, there will be new openings calling for a fourth, and so on, for a long time; the demand increasing faster than the church can furnish the supply. Besides, when you think of the uncertainty of life and health, and the length of time required to be spent in the acquisition of the language, you will see, what we have seen by actual observation, that the only way to be tolerably sure of having *two* working missionaries in the field, is to aim constantly at having *three*. Of course, the first addition to our number should, if practicable, be a physician. A physician would be of most essential service among the Fellahîn, for they would make almost any sacrifice to keep on good terms with him; and he, or a missionary in his company, could use a freedom of speech with them, which would not be tolerated in another. At the same time, what I have said about the present and prospectively growing wants of the field, is exclusive of any reference to a physician; for, in any case, the same number of ministers will be wanted, whether there is a physician on



the ground or not. I might add, too, that a ministerial increase to the mission, as it would look to an extension of our operations, would necessarily augment the expenses of the mission for schools, teachers, travelling, &c.

The application of all this is, if you have the men and the means, go forward. "The harvest truly is plenteous, but the labourers are few;" and let all our dear brethren "know that he who converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." The world is at present ill at ease, and seems to be fast nearing some great crisis. At such a time it surely becomes the church of Christ to watch every opportunity of carrying out His parting command, "Go ye into all the world, and preach the gospel to every creature." Two are not enough to tell the heathen in and about Latakîyeh that God reigns.

The Commissioners of the Great Powers have not yet closed their deliberations on the affairs of Syria. It is generally believed, however, that Syria will be constituted into a viceroyalty under the suzerainty of the Sublime Porte, and that Fuad Pasha will be the first Viceroy.

This has been an unusually severe winter. Towards the last of January we had frost every night for about a week; some mornings there was ice nearly half an inch thick on the water jars; and one day it actually snowed a little in Latakîyeh. The weather is now most delightful, and the almond trees are in full bloom, giving a very rich appearance to the orchards. The coming grain crops promise well.

We are all well, and all join together in love to each and all of you, and to your respective families. Peace be with you. By order of the mission,

Yours in the gospel,

R. J. DODDS.

#### THE CONSTITUTION WITHOUT GOD.

In our last we gave some quotations from "Fast-day" sermons, to the effect that the Constitution of the United States owns no God. We have since received a discourse preached on the same day, in Portsmouth, Va., entitled "Our National Sins." The writer, we regret to say, finds no place for slaveholding in his catalogue, and deprecates "the abolition spirit," and brings charges against the North, but on nearly all other subjects speaks out fully and frankly, saying some things that we judge must have grated somewhat harshly on the ears of his audience. The subject at the head of our article he treats of first in order, in the following terms:

*Political Atheism.*—An atheist, according to the general acceptation, is one who denies the existence of God. The term will bear still another signification—*refusal to acknowledge God*. It is in this sense that the expression is now used. As a people, we have refused to acknowledge the Lord. We have been ashamed of Him in our legislative halls, we have denied Him in our public enactments, we have defied Him in our judicial proceedings, we have shunned to declare Him in our gatherings at the hustings, and in our numerous elections we have often even positively denounced Him.

"To realize our position as a *Godless* people, it is only necessary to call to mind the *negative* character, so far as the Deity is concerned, of that document which we have been wont to extol to the very heavens as the glorious charter of our liberties—the Constitution of the United States. The name of the Supreme Jehovah is

not mentioned, so much as once, in the entire instrument. There is no intimation, directly or indirectly, as to the *decretive* wisdom of the Almighty, in originating the governments of the earth; nor of His *ordaining authority*, in constituting the 'powers that be.' Strange, that this boasted platform of our rights, so generally considered inimitable in the wisdom and completeness of its provisions, should, after all, be found thus sadly defective. No wonder, that with such authority, in the organic basis of the government, He should be disowned, alike, in its constituent departments—that 'man should be every thing, and God nothing,' in all our political arrangements; in our diplomacy, in our general laws, in our official pronouncements; in every thing, indeed, that bears a government seal, or comes to the people with the impress of authority.

"True, there have been a number of interesting and delightful instances, on the part of governors, legislators, and other public functionaries, where the Christian sentiment has evidently prevailed. . . . But these instances are isolated. They serve to redeem us from the imputation of being a *nation of infidels*; but they do not relieve us, in the judgment of an enlightened theodicy, from the appearance, to say the least, of infidelity in the *provisions* and *machinery* of our idolized civil and religious institutions. There has been an overweening fear, in this country, of uniting church and state. By this I do not mean, that, under any circumstances, it is desirable to mingle the affairs of the church with those of the government.

But we *do* want the countenance of civil authority in favour of Christian principle—we *do* desire the recognition, in our highest assemblies, and by our most august authorities, of the Great King of Nations; and there can be no well-grounded hope of permanency and continued prosperity where God is forgotten. It is as true of nations, as of individuals, that 'the Lord is with them that are with Him;' that those 'who seek Him, He will be found of them;' and that those 'who forsake Him, He will also forsake.'

And in this connexion it is not irrelevant to observe, that in the oath of office, as prescribed by law, and taken by the incumbents of the Presidential and Vice Presidential chairs, there is no mention made of the name of God. The form, as we have found it in the papers describing the late inauguration, is, "I, ———, do swear that I will," &c., &c., but makes no mention of any Being invoked in the oath; so carefully has it been provided that even in the formula of words used on so important an occasion as the investiture of the highest functionaries of the nation with power, no reference is made to God, invisible and supreme!

## CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

*Allegheny City—March 19th, 1861, 7 P. M.*

The Board of Superintendents of the Theological Seminary, met according to the call of the Chairman, and was opened with prayer by the Chairman. Revs. S. O. Wylie, S. Bowden, and A. M. Milligan, were present; Dr. Roberts, J. C. Boyd, and J. R. Thompson, were absent. S. Bowden was appointed Secretary.

Professors Willson and Sproull were invited to sit as advisory members of the Board.

The Professors stated that they would be ready to report to-morrow morning.

Messrs. J. H. Boggs, T. S. Sloane, N. M. Johnston, and J. R. M. Farland, delivered discourses. The criticisms were deferred until to-morrow morning.

Adjourned to meet to-morrow in the Hall, at 8½ A. M., for the examination of students.

*Same place—Wednesday, March 20th, 8½ A. M.*

The Board met according to adjournment, and was opened with prayer by Professor Willson. Members present as last evening.

The discourses delivered last evening were criticised.

The joint report of the Professors was read, giving an account of the attendance, studies, and conduct of the students, &c. Each Professor also reported a summary of the studies in his department.

The students were then examined in Hebrew and Turretine.

Board took a recess, to meet in the church at 2 P. M.

*Same place—2 P. M.*

After recess Board came to order. S. M. Stevenson, C. D. W. Trumbull, W. P. Johnston, J. C. Smith, and T. P. Stevenson, delivered discourses, which were criticised.

The Chairman was directed to draw an order on the Treasurer of the Seminary for the travelling expenses of the members of the Board who are present.

In regard to that part of the Professors' report, which states that some of the students were absent part of the past session of the Seminary, the Board resolve, that hereafter they will certify to the Presbyteries only the time the students have actually spent in the Seminary during their theological course, and they leave it for Synod to determine what further measures should be taken to secure a full attendance of all the students.

The Board farther ask Synod to make the necessary arrangements about the matter of inter-sessional studies, referred to in the Professors' report. Recess to 7 P. M.

*Same place—7 P. M.*

After recess Board came to order. R. M. C. Thompson, A. J. M'Farland, W. Milroy, and R. D. Sproull, delivered discourses.

Adjourned to meet to-morrow, at 8½ A. M.

*Same place—Thursday, 8½ A. M.*

Board met according to adjournment, and was opened with prayer by Mr. Milligan. The discourses delivered last evening were criticised.

The students were examined in Hermeneutics, Pastoral Theology, Greek, Systematic Theology, Ecclesiastical History, Church Government, and Homiletics.

The following schedule of inter-sessional studies for the students, was agreed upon by the Board:

#### STUDENTS OF SECOND YEAR.

*Hebrew.*—Genesis, 1st to 5th chapters; Psalms 1st and 2d.

*Greek.*—Revelation, 1st to 5th chapters; rendering and exegesis.

*Homiletics.*—Vinet, 1st part; read James' "Earnest Ministry."

#### CLASSES OF THIRD AND FOURTH YEAR.

*Hebrew.*—Habakkuk and Haggai; chronology, etymology, and exegesis.

*Greek.*—Same as Second Class.

*Homiletics.*—Prepare Outlines of Lectures on Hebrews xii. 1, 2; Isaiah xxxv. 8—10; Skeleton of Sermons on Matt. xi. 26; Ps. cx. 1. Read Monod's "Apostle Paul."

All the Classes to write an Historical Essay on the Church of Scotland, from 1580 to close of General Assembly, 1638.

In Systematic Theology, all the classes will read "The Sum of Saving Knowledge," and "The Practical Use of Saving Knowledge," in the Confession of Faith; Junkin "On Justification," and "Distinctive Principles," by Rev. D. Scott.

W. Milroy, Librarian, made a report in regard to the condition of the books, &c. The Board approve the rules adopted by the students for the library, and recommend the Librarian strictly to enforce them.

J. H. Boggs was appointed Librarian, instead of W. Milroy, who now leaves the Seminary. The thanks of the Board were given to Mr. Milroy, for his diligence and fidelity in taking care of the library.

It was ordered that certificates of having completed their studies, be given to the students of the fourth year.

The Chairman was directed to draw on the Treasurer of the Seminary for \$52.73, in favour of Mr. Henderson, for his expenses and services as Janitor.

The Board express themselves satisfied with the examination and other exercises, as manifesting the fidelity and care with which the Professors had discharged their duty, and the diligence and success with which the students had prosecuted their studies.

The minutes and reports were ordered to be published in the *Reformed Presbyterian and Covenanter*.

Adjourned with prayer.

SAMUEL BOWDEN, *Secretary*.

#### REPORTS REFERRED TO IN THE ABOVE REPORTS.

##### GENERAL REPORT.

There are sixteen students on the roll of the Seminary this season, namely:

	FIRST YEAR.	
J. H. Boggs,		T. S. Sloane.
	SECOND YEAR.	
N. M. Johnston,		M. Hutcheson,
D. M'Alister,		J. R. M'Farland,
S. M. Stevenson,		C. D. Trumbull.
	THIRD YEAR.	
W. P. Johnston,		J. C. Smith,
J. W. Sproull,		T. P. Stevenson.
R. M. C. Thompson,		
	FOURTH YEAR.	
A. J. M'Farland,		R. D. Sproull.
W. Milroy,		

J. W. Sproull and M. Hutcheson have not been present this term,—the latter having found it inexpedient to resume his studies until his health is more fully re-established; the former is engaged in teaching; and we regret to say that D. M'Alister, a very promising student, was compelled by indisposition to relinquish his studies just before the winter recess. J. R. M'Farland obtained leave of absence some weeks since, but has now returned.

Those in attendance this session were, with a single exception, present at or soon after, the opening of the Seminary. This took place November 8, 1860; and our labours have continued; with the exception of a short recess at the close of the year, without any serious interruption, we are thankful to say, until this date.

The students have, as heretofore, exhibited specimens of their gifts and improvement, by delivering discourses on the passages of Scripture assigned

them. Two have been delivered on Thursday evening of each week. In this exercise we have had two discourses from each of the students; and from some, three. In general, they have been highly satisfactory. The class has also formed a society for mutual improvement, which has met weekly; and have kept up a prayer meeting on Saturday forenoon, besides attending in the societies of the congregation. The daily attendance has been, in the main, very good—few absences, and those generally accounted for. The absences and instances of tardiness will be found marked upon the roll, which has been conveniently arranged for the inspection of the Board. Against some names no marks will be found. The deportment of the class has been satisfactory. Our intercourse, we are happy to say, has been uniformly such as becomes our mutual relations. We hope evidence will be found, on examination, that some progress has been made in the acquisition of knowledge in all the various branches to which our attention has been directed during the session. We feel that we have reason to “thank God, and take courage.”

Inquiry has been made in our respective departments regarding the inter-sessional studies prescribed by the Board at its last meeting. In some cases the books could not be procured. With these exceptions, we find that the directions of the Board have been complied with. It would be desirable, were it judged practicable, for the Board not only to prescribe these studies, but also to appoint examiners to aid the professors in conducting the examination at an appointed time. All of which is respectfully submitted.

JAMES M. WILLSON,  
THOMAS SPROULL.

#### REPORT OF PROFESSOR WILLSON.

In the department of the Seminary under my supervision, the following has been the course of study during this session:

First. *Greek Language and Exegesis*.—The class has read in the Epistle to the Romans, seven chapters, with a part of the eighth. Critical rendering, various readings, exegesis, and doctrine, have each had their share of our attention. Our leading object has been to familiarize the class with critical reading, and with the principles of a sound exegesis. The recitations have been weekly. Owing to a change in the arrangement of the recitations of the Seminary, by which the time devoted to this branch was somewhat abridged, we have passed over less ground than during the last session.

Second. *Hebrew*: 1st Class.—This class has read, and throughout, with care, the books of Joel, Obadiah, Jonah, Micah, and Nahum. Chronology and geography, the state of the times, and the exposition of the predictions, have been dwelt upon; in some cases minutely, in others more generally. The idioms and syntax have been carefully noticed. On these, and on some portions of etymology, I have given brief lectures. This class comprises students of the second, third, and fourth years, consequently they have not all made the same progress in the knowledge of the language. The experience of this and the preceding sessions satisfies me that, if practicable, this class should be divided—that the attention of the fourth class may be devoted more fully to exegesis.

Third. *Hebrew*: 2d Class.—This class has studied orthoepy, and in part etymology, using Conant's Gesenius; has read a considerable portion of the Chrestomathy appended to the earlier editions of this Grammar, and also the 1st chapter of Genesis.

Each of these classes has recited twice a week.

Fourth. *Church History*.—The course this session has been occupied with the Reformation. Beginning with the Reformation in Germany, our inquiries have been extended to Switzerland, France, Italy, Spain, Holland, and Scotland. Some of these countries, however, receive, for want of time, compara-

tively imperfect notice. Instruction in this branch has been by lectures exclusively. No text-book has been used. In all, I have delivered seventeen lectures, averaging, with the examinations, an hour and a half. Five lectures only were upon Scottish History. I endeavoured, notwithstanding, to furnish such an outline as would bring out distinctly the principles of the Scottish Reformation, and the grounds upon which, at every stage, the faithful proceeded.

Fifth. *Hermeneutics*.—On this subject seven lectures have been delivered. Parable, allegory, prophecy, the peculiar diction and rhetoric of the Scriptures, including poetry, figures, and grammatical construction, have been brought before the class, with some rules to guide in their exposition.

Sixth. *Homiletics*.—Fifteen lectures have been delivered on this subject, principally taken up with exemplifications of the rules of lecturing and sermonizing, taught during the last sessions, with some re-statement of these rules, previously to calling the attention of the class to the exemplifications of them.

Seventh. *Pastoral Theology*.—In this branch seven lectures have been given; but as some of them were unusually extended, the course has occupied nearly the time of double the number of lectures of the usual length. In these lectures I have taken up that part of his duties which the minister particularly is called upon to perform in the session, in the presbytery, and in synod; matters of order and of law in the actual workings of the ecclesiastical administration. I have endeavoured, by entering into minute details—such as can hardly find a place in the books, and also by the statement in the more important steps of the grounds on which they proceed—to furnish such information as will be found useful in not only the greater matters of regimen, discipline, and order, but in the minor things which so often occasion embarrassment to the inexperienced.

For Biblical Criticism, no room could be found. The lectures have all been from notes—and each lecture, with very few exceptions, has been made the subject of examination, more or less full. I give God thanks, that I have not been prevented by ill health even once from attending in my place for recitation or lecture in the Seminary during this session.

The class has, I think, made some advance. Recitations and examinations have given evidence of diligence and interest in their studies. May the Lord himself be their Teacher. Only thus will they be able to teach others also.

All which is respectfully submitted.

JAMES M. WILLSON.

#### REPORT OF PROFESSOR SPROULL.

*To the Board of Superintendents of the Theological Seminary*:—The following report of the studies in the Seminary, prosecuted under my direction, is respectfully submitted. In Polemic Theology, with Turretine for the text-book, there were in all thirty recitations. This part of our work was attended to twice a week. The number of pages reviewed is 385, including from the beginning of the fourteenth Locus to the end of the volume. The Heads of doctrine are—The Mediatorial Office of Christ—Vocation and Faith—Justification and Sanctification. The lessons were prepared by the students in their own rooms, and recited from notes or memory.

In Systematic Theology there were fifteen prelections on the subjects of the Fall of Man—Election—Christ the Mediator—The Holy Spirit—The Covenant of Grace—and Christ's Satisfaction. As formerly in this department, "Reformation Principles Exhibited" was used as the text-book. This service was attended to weekly; and on each day of recitation the students were examined on the subject of the preceding lecture.

"The Divine Right of Church Government" was the text-book in Ecclesiastical Government. At the commencement of the session two lectures were read, containing a defence of the claims of the ruling elder to be of divine institution,

and of permanent obligation in the church, and as directly from the Head of the Church as the ministerial office. The other recitations, following the order of the text-book, were on the subjects—Of the Immediate Recipients of Ecclesiastical Power—The Divine Right of Sessions—Of Presbyteries—Of Synods—Of General Assemblies—and the Subordination of Inferior to Superior Courts. There were usually weekly examinations in this department.

The students evinced commendable attention and diligence to all these studies, and I trust their progress will, on examination, prove satisfactory.

THOS. SPROULL.

Allegheny, March 19, 1861.

#### SYNOD'S TRAVELLING FUND.

EDITOR OF COVENANTER: DEAR SIR,—The time is approaching for another meeting of Synod, and members living at a distance from New York are beginning to make arrangements for their journey; for even in these days of railroads it is a journey occupying some time, and involving a heavy expense.

Is it not a proper time to call the attention of congregations to the fact that Synod at last meeting restored the travelling fund, and directed all congregations to take up collections for it?

A simple calculation will show that if there be a full meeting of Synod in New York in May, the travelling expense—counting only railroad fares of the members living more than one hundred miles from New York—will amount to more than \$2,500.

This expense will be distributed somewhat as follows:—To the four Presbyteries east of Ohio, a little more than one-fourth, ( $\frac{1}{4}$ ); to the Presbytery of the Lakes, a little less than one-fourth; and to Illinois Presbytery, one-half, ( $\frac{1}{2}$ ).

Synod designed to equalize this burden. To do this requires concert of action in taking up collections, and liberality especially on the part of large congregations.

To raise the amount mentioned, will require an average contribution, per member, of 35 cents; a small amount comparatively, but one that in the aggregate will be materially felt and appreciated by the returning members of Synod, many of whom ordinarily find it necessary to pay the whole expense out of their own means, for the privilege of transacting the business of the whole church.

J. M'CRACKEN.

#### AFFAIRS ABROAD.

*Syria.*—The Turkish government appears to be incorrigible. Compared with its promises to the Western Powers, it has done almost nothing. The peace of Syria depends upon the presence of the French troops. These were to occupy Lebanon for six months; but by agreement with England, their stay has been prolonged until July. Mr. Robson, of the Irish Presbyterian mission, says:

“Four months have passed since the proceedings against the murderers and plunderers in Damascus terminated. It was then supposed that efforts would be made to bring more of the guilty to justice, to apprehend and punish those who were condemned to death in their absence, and to proceed against those who committed murders and other crimes in Dareiya, Jobar, Urbain, Duma, Maana, Bludan, and the adjacent villages. It now appears that there are to be no more punishments for the massacres of Damascus, that the murderers already convicted are to be left

at liberty, and that the crimes committed against the Christians in the villages referred to are not to be inquired into at all. The authorities expect the Christians of those villages to return to them, rebuild their plundered and burned houses, and live among the robbers, persecutors, and murderers, as if nothing had happened. On two measures, with regard to Damascus and the surrounding district, the commissioners seemed resolved. One was the imposition of a heavy fine on the city and the guilty villages. After a great deal of inquiry and deliberation, they and Fuad Pasha agreed to impose a contribution of about £300,000 on the city, to be collected in six months, and applied in compensating the sufferers. When all seemed settled, Fuad Pasha declared that he had no authority to levy a fine on the Moslems, without special orders from Constantinople. He came here with a fleet and army for the express purpose of inflicting summary and signal punishment on the guilty parties, and it was understood that he had the most ample powers, but it now appears that he cannot impose a fine. He has imprisoned, transported, and executed men, with, and without a trial, and he has not authority to impose a contribution on Damascus! He confiscated the entire property of a large number of Druses in Lebanon before they were even put on their trial; but as those who destroyed the Christian quarter of Damascus are Moslems, their property must be held sacred. At any rate, after the affair had occupied him and the commissioners for more than two months, he has referred it to Constantinople, and the whole question is to be discussed anew between the ambassadors and the ministers of the Sultan. As most of the guilty Damascenes have escaped unpunished, and as they retain the most valuable part of the plunder, it is to be hoped that the ambassadors will insist on carrying out the decisions of the commissioners. There remains now no other way of teaching the Moslems that the plundering and murdering of Christians will not be a profitable pastime.

"The French troops occupy Beyrout, and several stations in Lebanon. Their presence gives confidence to the Christians of Lebanon, and they have mostly returned to their villages, and, with some aid procured for them from the government by the commissioners, they have rebuilt a portion of their houses—say about one-fourth of the number destroyed. Into those the whole surviving population is crowded. But east of Lebanon, in the districts of Damascus, Rasheiya, and Hasbeiya, nothing has been done towards restoring the Christians to their homes. No measures have been adopted to give them security, or afford them aid in returning, rebuilding their houses, or re-establishing themselves. They are still homeless refugees in Beyrout, Sidon, and elsewhere; lodged, clothed, and fed by the government, and the charity of the Christian world.

"If the French should leave in March or April, we do not know on what the Christians can rely for safety. Some measures will, doubtless, be taken to secure them; but as we do not yet know what they shall be, we cannot judge of their sufficiency."

*Turkey.*—The western and northern provinces of Turkey in Europe are in a disturbed state. The inhabitants of the mountainous region east of the Adriatic—the Montenegrins—are again in a state of rebellion. Servia is ready to revolt. Should reverses take place in Hungary, a general rising of the northern provinces is looked for. The work of evangelizing seems to be in an encouraging state. The "Missionary Herald" says:

"The progress of the work of grace has been signal in Central Turkey. Twelve churches, eight of them only six years old, contain almost six hundred members, having received one hundred and seven the past year. The school numbers one thousand three hundred and sixty-five pupils. No mission has been more favoured with native labourers of the apostolic spirit. Private, unlearned church members, have done much to spread the knowledge of the gospel. The churches are being gradually supplied with native pastors, and there are 'schools of the prophets' at Aintab and Marash. A girls' boarding-school is coming into existence at Aintab. The average Sabbath congregation at Aintab, is nine hundred; and the Sabbath-school, composed of men, women, and children, has risen to above sixteen hundred. At Marash, where, only eight or nine years ago, native helpers were imprisoned, and Dr. Schneider was forbidden by the Pasha to preach, the congregations, on special occasions, have been from fourteen to sixteen hundred; and this in a stone church built entirely by their own efforts. At Kessab, where a missionary has had a residence of only a few months the last season, there is a church of sixty-one members;



and they, with aid from their fellow-townsmen, have completed a meeting-house that will hold one thousand persons, and this number has been counted within its walls. Home missionary societies have been formed at Aintab and Marash, called by a native name, signifying 'soul-loving.' Within the bounds of this mission, also, there is a movement among the Moslems. *Smyrna*.—Mr. Dodd reports a religious interest among the Franks, or European and American residents in Smyrna, such as to make him doubt whether meetings of a similar character 'have been known in Smyrna since the days of Polycarp.' We continue, he adds, to have good news from *Aidin*, and have much hope that it is to become an important centre, from which the word of God will spread abroad.

"There are now in Constantinople more than thirty Protestant religious services every Sabbath, in no less than nine languages, viz.: English, French, German, Swedish, Hebrew, Spanish, Greek, Turkish, Armenian. Some of the congregations attending upon these services are quite large, as, for example, that in the English embassy chapel numbers several hundred. The Armenian service numbers between one and two hundred. The Turkish language is used half the time in all the Armenian chapels, but there is also a Turkish service especially for genuine Turks, where the pure Turkish is used. The audience here is small as yet, but an increase is confidently expected. The French Protestant congregation is about sixty, and has an admirable pastor from Lausanne, Switzerland. It is impossible to give an accurate estimate of the foreign Protestant population here, but it cannot be less than 5,000—mostly English and German. The native Protestant population is of course very much smaller—probably does not exceed 600—but they have six places of worship, and several very intelligent pastors—men of real ability and earnest piety."

*Russia*. 1. *Emancipation*.—This great scheme—which puts to shame the hatred of liberty which is now so prevalent in the Southern part of this country, and largely manifested in the North—has at length been consummated. The decree took effect the 3d of March. Three years, however, will be required for its consummation. The serfs are not only liberated, but are allowed a portion of land. 2. *Poland*.—A sudden movement has taken place in this almost forgotten nation. The rashness and recklessness of the Russian troops, who fired upon the population of Warsaw—killing fifty-three—gave occasion for the manifestation of the national feeling, not only in that city, but throughout the Polish provinces—Russian, Austrian, and Prussian. The movement must have been very formidable. The Emperor has partially yielded, and has promised the Poles a distinct administration, to be carried on by Polish officials.

*Italy*.—The surrender of the Bourbon strongholds—Gaeta, on the mainland, and Messina, in Sicily—leaves but one fort, in the interior of Sicily, in the hands of the royalists. Victor Emmanuel has now the title of "King of Italy," and the government of the entire country, except Venitia and a small part of the Papal States. Rome is still held by the French troops, but some arrangement must be made at an early date for the transfer of Rome to the "King of Italy." The most favoured project now, is to leave to the Pope the Vatican, and its surroundings: the city of Rome, proper, to become the capital of Italy. There appears to be no doubt that the temporal power of the Pope is at an end; that the city itself certainly needs better looking after:

"The streets of Rome are (says the *London Times*' correspondent) more than ever unsafe at night, and robberies from the person are extremely frequent. The boldness of the needy ruffians who swarm in this sacred city is increased by the impunity they enjoy under the most paternal of governments. The Pope has three thousand gendarmes or more in his pay; but they have something else to do than to look after malefactors, and protect the citizens. In the most public streets, and at hours at which thousands of persons are still abroad in Rome, you are stopped by knife-bearing gentlemen, who place the points of these weapons disagreeably close to your skin, and demand the contents of your pockets. Few persons would care to refuse, under such circumstances, for a stab is soon dealt. A favourite plan is to secrete themselves in dark corners of staircases, and to pounce upon persons as they ascend to their habitations."

*Naples* is now open to the gospel. The spirit of the government is seen in its action regarding the monasteries, &c.:

"By a decree of the present government of Naples, the two concordats are solemnly annulled and declared void. All persons, of whatever creed, are declared equal before the law, and ecclesiastics have no longer any peculiar exemption. All monastic orders for either sex, cease to be recognised by the government. The same fate has fallen on benefices of all kinds without cure of souls, and on all chapters of collegiate churches. The property of these religious houses is taken for the benefit of the government, and is to be charged, first, with popular education; next, with the augmentation of the salaries of parish priests, and with the relief of the most needy members of the clerical body. The fabrics are to be employed for school purposes, among which infant and evening schools are not forgotten. But large and sweeping as is the change, the interests of the present inmates of these houses have been cared for. Those who wish to continue a monastic life, are to receive a pension, which is to be augmented by one-sixth, if they reside out of the cloister. *No more novices are to be admitted.*"

The gospel is preached; the Bible is circulated. The correspondent of the *London "Record"* writes:

"I rejoice to be able to inform you that the work of reformation going on in *Naples* is very cheering, and very exciting, and I cannot help feeling that the many fervent prayers which are offered up by our kind Christian friends in England, and by other Protestants, are now receiving an abundant answer. Upwards of six thousand Bibles and New Testaments have been sold in *Naples* and its immediate neighbourhood; and as we walk along the *Toledo*, we have the cheering sight of the Bible exposed to public sale in almost every book stall that we come to. *Gavazzi* is preaching most powerfully against the errors of the Church of Rome, in a room capable of holding one hundred and fifty people, and filled to overflowing.

"*Cresi* (the second native missionary) is going on more quietly, but is doing much good. He preaches every Sabbath and Thursday evening, and is constantly employed in distributing the Scriptures, and organizing schools. He is a very different man from *Gavazzi*, much more quiet and retiring in his manners, and requires the support of such a man as *Gavazzi*, who would face all the powers of darkness if called on to do so. The two remind me of *Luther's* and *Melancthon's* characters. The one is quietly, but slowly undermining the Papal fortress; the other is rushing in at the breach, sword in hand, and carrying every thing before him."

*Spain*.—This unhappy country is maintaining its character as the irreconcilable enemy of the Bible and Protestantism. It is engaged in its old work of persecution. We quote from circular of "Evangelical Alliance:"

"Persecution has for some time past been very severe against Protestants in *Spain*. In May, 1859, *Escalante*, a British subject and a Bible colporteur, was seized and cast into a loathsome dungeon, with murderers and other criminals, on the charge of selling Bibles; and after enduring several months' imprisonment he was brought to trial, and condemned to nine years' penal servitude; but this sentence was, on appeal, reversed, and he was set at liberty. The priests have recently become alarmed at the progress of Protestant principles in that country, and have endeavoured by bonds and imprisonment to check the spread of the gospel. A young man named *Alonzo*, studying for the priesthood in the Roman Catholic Church, having seen a Bible at the house of *José Alhama*, at *Granada*, was induced to read it, and, being convinced of his error, renounced Romanism, and embraced the Protestant faith. This fact becoming known to his family, he was persecuted; and to escape the horrors of a Spanish dungeon, fled to England, and is at this time engaged as a missionary to the Spanish sailors and others at *Liverpool*. In consequence of this persecution, twelve other persons were in a short time seized and imprisoned in *Barcelona* and *Granada*, on account of their religion; six others fled to *Gibraltar*, in order to be under the protection of British law. Many of these persecuted refugees have thus been deprived of their means of livelihood, and are reduced to great want. Although most of the prisoners have been released, there are two, named *Manuel Matamoros* and *José Alhama*, who are still confined, and will be brought to trial; and two others have very recently been cast into prison."

Still, the Cortes are engaged upon a plan for the sale of all the remaining

ecclesiastical property, for the purpose of diminishing the national debt by the proceeds.

*France.*—The Ultra-Montane party in this kingdom—the bishops, priests, and bigoted Papists—are in open hostility to the Emperor: but the moderate republicans are drawing nearer to him,—his course regarding Italian affairs influencing each of these parties: one would push him to an active defence of the Pope's tottering throne; the other wishes to strengthen his hands in the behalf of liberty in Rome and throughout Italy. The issue is regarded as hardly doubtful—Louis will prove too strong for the Ultra-Montanes. He will, if he diffuses knowledge among the people, as the following intimates to be now his purpose:

“An interesting and intensely important subject has begun seriously to engage the attention both of the Government and the country—viz., the state of popular education. When out of 310,289 soldiers, representing under the conscription-laws, all grades in society, only 192,873 are able to read and write; when in all France there are but 4,225 booksellers, of which the rural *communes* rejoice in only 165; when out of 2,250,000 boys, 475,000 go to no school; and out of 2,593,000 girls, 533,000 are left without instruction; when, out of 1,000 criminals, according to the last returns, (1857,) 786 are illiterate, thereby proving ignorance to be the promoter of crime—it is high time to give the subject due consideration. Improvement is imperative, and has been so strongly felt by the Government to be so, that the Minister of Public Instruction has offered a first prize of 1,200 francs, and seven inferior ones, to the best papers sent in by schoolmasters, in answer to this pointed question, ‘What are the wants of primary instruction in a rural *commune*, in the threefold point of view of the school, the scholars, and the master?’ The papers were to be given in on the 3d of February. This, together with the raising of the minimum salary of schoolmasters to 600 francs, which decision benefits 4,405 of them, and sundry pecuniary reliefs given to above 2,000 schools, shows a solicitude called for by a crying evil.”

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

Civil war has been inaugurated: a fearful calamity: but unavoidable, unless the whole land is prepared to succumb to the arrogant and aggressive slave power. Our readers are aware that the seven states lying farthest south have formed themselves into a Confederacy, claiming to be an independent nation; that they have adopted a Constitution; chosen a President, and set in motion a government. This they have done, without even submitting their Constitution to the popular vote in any of the states. Still, they act vigorously in the mean time, and will be able to muster in considerable force. They have also a large amount of military stores, which they have stolen from the United States. The action of the government in Washington has been, so far as we can see, in accordance with the Inaugural of President Lincoln—calm, cautious, and prudent, but firm and consistent. At his accession, Fort Sumter in Charleston harbour was held by a handful of men, scantily provisioned. The government determined to send supplies to its famishing soldiers. Before the fleet sent for this purpose could extend relief, the Confederates opened fire, and in a short time the fort surrendered, (April 13,) to the great joy of the Southern revolutionists, and the greater indignation of the North. This was followed by a proclamation of Lincoln, calling for seventy-five thousand volunteers, and declaring his purpose to employ the power of the nation, not only to hold the forts yet remaining in his hands in the South, but also to recover those that have been seized by the rebels. The country is deeply moved. Blood will flow. The precise issue none can foretell. May it not be that God designs by all this, not only to humble the nation for its many sins, but also to bring to an end the iniquity of slavery? We should pray earnestly that such may be the result. Our comfort is—the Lord reigneth, who is more by might than the waves of the sea.

THE

# COVENANTER.

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JUNE, 1861.

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READING.

(Concluded from page 264.)

II. What shall we read? And the very inquiry suggests the wide difference between our circumstances, and those of the generations antecedent to the invention of the type, and the press, and the printer. The curious, unless in the neighbourhood of some large library, would then inquire, What can I find to read? The Bible was a rare book. And as to works, literary or scientific—these, except to the rich, or the professed student, were as forbidden fruit. Even a bishop of the tenth century presented a request, regarded as unreasonable, to the Pope, when he asked the loan of a Bible, in the original tongues, with Cicero on Oratory, and Quintillian on Rhetoric. And as to that class of works, which now swarm as the locusts of oriental countries, called light literature, with the items and articles of the press—of these they had not even the most remote conception. The volumes now issued, count by many thousands in each year—the pamphlets and periodicals come forth by millions—the newspaper and the tract pile up their tens of millions—I mean of distinct copies. Even different works are in thousands. It becomes, then, a very serious inquiry, What shall we read?

1. We should read *what is wholesome and nourishing to the intellect and the heart*; or, more distinctly, we should read nothing but what is profitable, in some way, now, or capable of being turned to some profitable use hereafter. Dismissing the case of one who reads for instruction in his own profession or trade, which may be highly beneficial to him, but very useless to his equally intelligent neighbour, and treating the question on general grounds, it is obvious that we are brought here to a position of no moderate responsibility. The art of printing has, by no means, been an exclusive *good* to mankind. Far from it. Bad books solicit the reader at every turn. Light and frothy literature—it calls itself literature—in the form of the periodical, and the weekly newspaper, stocked with tales—sentimental, affectionate, romantic, startling, tremendous, or horrible—with some paragraphs of a higher tone—fairly thrust themselves into our faces, and our very hands. Readers they have, abundance of them—old and young, polished and rude, rich and poor. Like the frogs of Egypt, they enter the parlours and bed-chambers of the magnates of the land, and lodge themselves in the kneading-troughs and the corners of the kitchen.

And yet, to do them justice, they have, in part, taken the place of a much worse class of writings, which, at least in older countries than ours, and perhaps here, still circulate very largely among the more illiterate orders. Stories of unvarnished vice, and of bloody crimes—lives of the murderer, the pirate, and the highway robber; and sheets black with all that is scandalous. But whatever rank we assign light literature, compared with these, and it is certainly of a far better type, we cannot, in the exercise of a sober judgment, admit it to any higher place than the unprofitable. This condemns it; and does so emphatically in the light, (1,) of the fact, that our minds and our hours are both too precious to be spent unprofitably. And, (2,) of the fact, that these productions are of that enticing kind, that demands, and *will* have a large place, if any at all; and hence tends, like the use of high-seasoned, but unwholesome viands, to render plainer diet insipid. And, finally, in the light of the fact that there is no lack of works which combine the highest attractiveness with the most salutary lessons.

But what is profitable reading? No single term—nor sentence—nor even page—can furnish a satisfactory reply to this inquiry. It is not necessary that it be such as severely tasks the attention, or demands close and careful study. Profitable is here a relative term; relative to various minds, and varying states of the same mind. We may safely say that no reading is, in the highest sense, and ultimately profitable, which is not intermingled with the reading of the word of God. Some might say, Read the Bible, and nothing else. And if asked for a reason justifying the extermination of all other writings—for, of course, it would amount to that at last—might in substance reply, as is the tradition regarding Omar, the Mohammedan conqueror of Egypt, who, when asked what disposition should be made of the 600,000 manuscript volumes of the library in the city of Alexandria, replied, “Burn them all;” and when some remonstrance was made, justified his order in the following terms:—“If these books teach any thing contrary to the Koran, they ought to be burned. If they agree in their teachings with the Koran, there is no need of them, and they may as well be burned.” And burned they were, furnishing a half year’s fuel for the public ovens of Alexandria. I cannot acquiesce in this Mohammedan method of disposing of the question. The most zealous would save from the conflagration some human productions—the symbolic books of the church, for example; or some favourite expositor, or preacher. Most would save a large number—the number increasing with the knowledge of books, and fondness for mental acquisitions. Still, there is no reading that can come in competition with the reading of the word of God. The Bible, in its most ancient portions, is the oldest book in the world,—its narratives are the most wonderful and authentic. It alone renders intelligible the earlier human records. In style, the Scriptures are inimitable. Some of the greatest orators have sought familiarity with the Bible, because there they found the most finished specimens of rhetorical beauty and vigour. But above all, it is in the Bible alone that we find the lessons of genuine and unadulterated wisdom—even that which makes wise unto eternal salvation.

Insisting upon this, and admitting, besides, that it were well for

multitudes that they had sought for knowledge in the Bible alone, and with a perfect willingness to have a host of works consigned to the flames, there still remains a large class of human productions to which we may turn very profitably. But having said this, we must leave the actual choice to be determined largely by the circumstances, and tastes, and position, and duties of each individual—the choice being made under the presidency of an enlightened conscience. The range of our selection is immensely wide,—History and Biography, sacred and profane—Science, Travels, Poetry, and even such works as are partially of a fictitious character, designed and calculated to illustrate the religious life or moral truth;—Bunyan's *Pilgrim's Progress* an example of the former, and *Uncle Tom's Cabin* of the latter.

2. We should *read what is seasonable*—that which relates to our own day—the existing condition of affairs in our own nation, and in other lands. And here I refer particularly to the newspaper. This is a modern institution; but the principles of human nature, which have given it so prominent a place among the active and impulsive elements of civilized society, are coeval with the race itself; and are found to operate most strongly in the best, the most advanced minds. Men have ever sought eagerly the knowledge of contemporaneous events. Historians of the middle ages tell us with what rapt attention the pilgrim returned from Palestine, was heard by his fellow-countrymen, high and low, as he told of the strange scenes through which he had passed—of battles long and bloody, in which the steel-clad Crusader contended for the Holy Land, with the lithe and wily Saracen—of the wondrous beauty of Oriental scenery—or talked of European lands, and peoples, and manners, almost as strange as those of the East itself. And every student of English and Scottish history, has learned with what lively interest the population, even of the remotest districts, anticipated the return of the packman, who supplied them at once with goods and with news. And, in the religious world how intense the desire of the most devoted and pious of the servants of Christ, in days of Reformation, and especially of persecution, to learn how it fared with their brethren elsewhere—to know what events were then uppermost and visible on the wheels of Providence. Surely, if we may read the history of the long past, we should not overlook the world of to-day. If we inquire of our neighbour's welfare as the new day breaks upon the world, we may ask, and should, with interest, How fares it with the nations and with the churches?

The newspaper, I have said, is a modern institution, not yet two hundred years old, even in England. So late as 1685 the newspaper was a tiny sheet, rarely issued—a whole year's issues containing not so much of general interest as two copies of the daily *London Times*. Discouraged by the civil authorities—feebly supported, for there were comparatively few able or willing to purchase—it has made its way to the gigantic proportions which warrant us in styling it an “institution” of civilized society. Discouraged it is, even to this day, in nearly every land—subjected in nearly all nations to a severe censorship. Nor have these discouragements been unknown, even in our own land. But little more than fifty years ago a law was passed by Congress, called the Sedition law, with the express design of restraining politi-

cal newspaper discussions. And what student of late events is unaware of the deadly hostility to the free newspaper, undisguisedly manifested in the slaveholding portions of this land?—or of the hostility of the government itself to an untrammelled press, and the official efforts to interfere with its circulation, even in the North, as in the case of the New York Tribune?

The history, then, of the newspaper press, gives it a claim upon our attention. False it has often been—erroneous, prejudiced, and partisan—sometimes fawning upon, and flattering the occupants of high place, venal and licentious—it has still ever had its intelligent, its true, its faithful representatives of high principle and sterling integrity; and, at this day, is working with intense activity, to a large extent, on the side of truth and of human rights. While men sleep, many eyes are open, many hands are busy, to furnish the ample and well-filled sheet which visits the early tables of the citizen, or is borne, with almost lightning speed, to the distant reader. A first class paper, such as that I have already mentioned by name, presents an almost daily epitome of the world's doings. In its columns Asia, Europe, and Africa, with our own continent, are exhibited in the actual current of their life; daguerretyped, not, it is true, in very minute detail, but in all their leading features; and just so soon as any event occurs, of extraordinary interest—a war, a treaty, a revolution, a singular missionary trial or success, or change even in the religious world, it is set forth in a full length portrait. A good newspaper is eminently an educator. Regularly taken, and read carefully, it contributes more than most of the training of the common schools to the imparting of available knowledge.

But do not misunderstand this. I have not drawn my sketch from any such paltry and wicked affair as that which in this city claims the high title of the "Public Ledger;" which, professing to be neutral in the field of politics, like all such neutrals, belonging most decidedly to the one or the other, and generally to the worst one; nor from any mere partisan sheet, whose vocation it is to blind, rather than to instruct its readers; nor from a large proportion of the religious press, for even to these you will often resort in vain for such information, regarding what is going on in the world, or even the churches, as is essential to the making up of a sound and religious judgment on passing events. As an instance, there are in this city religious papers from which you could never learn the fact that all abolitionists are not infidels—that the infidel section is a very small minority, indeed—that there are whole denominations, and large sections in others, as decidedly anti-slavery, and as thoroughly abolition, as it is possible for those to be who believe slaveholding to be man-stealing, and, of course, a heinous sin, to be at once repented of and forsaken.

Read what is seasonable: and, I add, that in these days, the father of a family, who at all can, and does not provide for his household reading a good periodical or paper, one as trustworthy as he can find, is sinfully derelict to the duty he owes both himself and his offspring.

III. How shall we read? An important inquiry, taking rank with the Scripture exhortation, "Take heed how you hear." All reading of what is calculated to profit, is not profitable reading; nor does all

which is reasonable make the reader a wise discerner of the times. Let us read,

1. That *we may derive profit from our reading*. It is lawful, I admit, to read that curiosity may be gratified—to read as a recreation from the severer studies and toils of life. We are strangely made. We need recreation. Constant, unbending, serious thought, rarely yields the highest benefits in our state of mortal infirmity. It must be pursued with intervals of mental relaxation. But this concession is to be received with the most important caution; for a love of recreation and amusement tends rapidly, when indulged, to dissipate attention—to deteriorate the powers of the understanding—and finally to deprave the heart. Hence, the absolute necessity of blending instruction—in minor proportions it will be—with the immediate purpose of mental refreshment. Reading is in this analogous to conversation. Profitable conversation is not characterized by unvarying seriousness and gravity. It is not conducted in one uniform strain of statement, discussion, and argument. It is enlivened with wit, and anecdote, and incident—the play of mind. The under current—and often the surface current, too—is vigorous and earnest—thought comes into collision with thought—heart appeals to heart—and thus, and thus alone, it relieves, and warms, and elevates, and quickens for the real work of life; but it moves not always as the deep, flowing river, but at times as the rippling stream, which, in the language of the poets, “laughs along its course,” until it subsides into the deeper pool or reach, where it reflects from its calm and glassy surface the arch of the heavens above. So is it in the perusal of the printed page. We may mingle the light, the comparatively light, with the weighty; the more superficial with the profound, and yet throughout with the conscious and well-formed purpose to waste no precious hours, but to gather from every line, not excepting the apparently trivial, some addition to our resources, intellectual and moral. And as in the actual workings of social life, they only are entitled to seasons of rest and recreation, who have finished their task and their toil; so here, they only can claim the admitted indulgence, who have met and satisfied, in their reading and study, the demands of the intellect and the conscience.

2. *Reading should be done at home*. The out-door tendencies of the age are very distinctly manifested in the establishment in city, town, and village, of some place of resort for the perusal of the news of the day, periodical literature, and even standard works. This is one prominent object of the multiplied Christian associations of young men, of which our times have seen the origin and rapid maturity. Reading in public, I would not entirely condemn. For the stranger, for whom as yet there is no domestic circle open—for the student who prosecutes deep researches, and must needs turn his inquiries in various directions—and as the occasional and passing resort of all—the reading-room and lyceum may be healthy appliances. But reading should be chiefly done at home. There is no fairer or more attractive picture of domestic life, than that of a young husband—fond of home, and of books besides—who spends his leisure evenings in his—it may be, all the better if it is, humble but well-lit parlour,—by the



side of his loving and beloved wife—improves his own mind and hers by well-selected reading and judicious converse. Or that other scene, perhaps equally pleasant to look upon—the father with the now matronly wife—still satisfied in the fellowship of home and offspring, and amid all the cares and anxieties attending life's increasing burdens, happy in encouraging and aiding their children in the attainment of knowledge and culture.

Whatever advantages attend the public reading-room, it is haunted by serious perils. The family circle is broken up—its members pursue, alone and apart, what they should seek and enjoy together. There is thus some danger that habits may be formed, which may jeopardize the benefits arising from relations far more near, and incomparably more precious than any, abroad, can ever be. Thought is liable to be dissipated by the very variety which is so full of attractions. That which began with high promise of mental, and even social advantages, may end in not a few unanticipated evils. Once, there were reasons which would have warranted this mode of reading and study, even in view of some perils attending it. But not so now. The cheapness of books, or the library—easy of access, and often free—put it in the power of all—in our cities, at least—to possess themselves of abundant intellectual supplies.

3. *With a prayerful spirit.* Ever seeking, in Christ's name, the blessing of the Most High to rest upon our studies and our knowledge. A direction of this kind we expect from the pulpit in reference to Scripture reading and religious teaching. It may be regarded as somewhat beside our general theme. But why not here, as well as in the pursuit of higher knowledge, confess our dependence upon the great Teacher? True it is, men, regardless of God, indifferent to the help of the Spirit of Christ, may be singularly learned—may attain the highest measures of mere intellectual culture—may experience no little enjoyment in their literary, scientific, and professional acquirements; but none the less is it indispensable to the wise, and in the end beneficial and happy exercise of the mental powers, that our God and Redeemer be recognised in all their operations as the true and only fountain of light. The lamp of unsanctified knowledge, however brightly it now shines, shall at last go out in utter and awful darkness. And, besides, what so manifestly and certainly effectual in guiding the reader in his choice of suitable works on which to occupy his God-given faculties, as the fixed and ever-present determination in all his reading, humbly to ask the blessing of the Almighty?

In fine, how distinguished are our opportunities! How high, in consequence, our responsibilities! How rich the treasures open on every hand to each one of us! The things of earth, of man, of heaven, of eternity, we find ready for our replenishment, for our enjoyment. Let the covetous follow his sordid and perishing gains, the ambitious his fleeting honours, the sensualist his base indulgences. Let it be our aim and effort to fill, and expand, and invigorate, and polish, and by the grace of God, sanctify our immortal intellects and hearts,—never forgetting such utterances as these by the wisest of men, speaking also by the Spirit of God. "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is bet-

ter than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace." And that other, "The fear of the Lord is the beginning of wisdom."

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CHRIST'S DOMINION ESTABLISHED.\*

It is of importance to notice *how and when, by what means, and at what time*, all this shall be effected, (the actual establishment of Christ's universal dominion.) *First*, with regard to the *means* of its accomplishment, unquestionably the providence of God will subserve the purposes of his grace.

"Man deceived,  
Sunk underneath the tyranny and guile  
Of Rome and Mecca,"

and his final rescue from their iron, oppressive grasp, will involve a dreadful, deadly struggle. The systems they represent have a powerful political and secular, as well as religious character, and are fortified by all the might of despotism, both in Europe and Asia. In addition to the baneful influence of Western Antichrist, the Muscovite Pope—his stern, schismatic compeer in the East—a determined foe of liberty and true religion, upholds with his utmost potency, the reign of ignorance, superstition, and thralldom, over a vastly more extended territory. Immoral combinations so widely ramified, deeply rooted, and mighty as the Antichristian and Mohammedan, are not likely to be destroyed without tremendous agitations and convulsions. And although it were presumption to speak positively regarding the manner of their overthrow and extirpation, it is highly probable that such physical means as the temporal judgments of wars, famines, pestilences, and earthquakes, will be employed. The awful catastrophe which will be the closing scene in the long tragedy of Antichrist shall be performed by human instrumentality, the arm of civil power; for Daniel represents it as the result of a judicial sentence, though he does not tell us *who* or *what* they are by whom, in the special providence of God, it is to be executed. "But the judgment shall sit, and *they shall* take away his dominion, to consume, and to destroy it unto the end." Elsewhere, however, we learn that those powers of the earth, or European governments, of whom the British is one, which befriended and supported him, are specifically intended. "The ten horns which thou sawest are ten kings: these have one mind, and shall give their power and strength unto the beast; and shall make war with the Lamb." But the ten horns "shall hate" her of Babylon, the mother of abominations, and "shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Events will be so overruled, that the very potentates who eagerly subserved her interests shall be turned against her, shall annihilate her power, and strip her

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\* From a Sermon by the late Mr. Milwain, of Douglas' Water, Scotland; quoted from Reformed Presbyterian Magazine.

of all her revenues and temporal resources. The will of God may be accomplished, and his judgments inflicted, even by "those who mean not so, neither do their hearts think so;" and rather than that she shall not be consumed, they that are allied to her, and "partake of her sins," shall perish along with her, and "receive of her plagues." Nor will the present comparative mildness and toleration of the Ottoman empire, which is the great bulwark of Mohammedanism, arising from feebleness and torpor, atone for cruelty and blood of its past career, cancel the sentence of doom under which it lies, or shield from its overwhelming execution. Its destiny seems included in, or conjoined with, that of the kingdom of the beast, (Dan. vii. 25,) and with its fall, the great Apocalyptic river, as a matter of inevitable necessity, will be dried up. In whatever way extermination may be brought upon powerful parties who will not bow to Christ, certain it is they shall, in their incorporated capacity, be swept away, and leave this earth ultimately to be the residence and portion for a time of the meek, faithful followers of the Lamb. "The beast was taken, and with him the false prophet. These both were cast alive into a lake of fire burning with brimstone." The first time the word "Hallelujah" occurs, is on occasion of the consuming of the enemies of the Lord. "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord," (Hebrew, Hallelujah,) Ps. civ. 35. The last time we find this term, is on the downfall of mystical Babylon, when it is doubled. "After these things I heard a great voice of much people in heaven, saying, Alleluia; and again they say, Alleluia. And her smoke rose up for ever and ever." In both instances the word is used as a note of triumph for victory obtained by Zion's King over his and her enemies. In connexion with this, it must be observed, that the *religious* or *spiritual* part of the Antichristian system, can only be destroyed by *moral*, or *religious and spiritual means*. While science, commerce, and even war,—“of all the murderous trades by mortals plied the worst”—may be employed to pioneer and open a passage for the ambassadors of peace, as of late they have extensively done in China, India, and Turkey, prophecy teaches us to regard the blessing of God on his word, the gospel of truth, whether written or preached, as the great efficient means of extinguishing false religion, and consuming the Man of sin. "That wicked," or lawless one, "whom the Lord will consume," gradually waste, "with the spirit," or breath, "of his mouth," his sacred word, "and will destroy," render ineffectual to deceive the world, "with the brightness" or bright shining, "of his coming." As darkness is dispelled by the rising sun, so the mystery of iniquity shall be destroyed by the lustre with which Christ will cause his gospel to shine in the latter days.

"And from the lips of truth, one mighty breath  
Shall, like a whirlwind, scatter in its breeze,  
The whole dark pile of human mockeries."

Hence, just before the fall of Babylon is sounded, an angel is seen flying in 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." And it is by the same spiritual sword, or

word of God, that Paganism and Judaism, with all false religion, will be destroyed—that the fulness of the Gentiles shall be brought in—and so “all Israel shall be saved.” “It shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem.” In unison with this declaration of prophecy, Paul tells the Corinthians, “We preach Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” That which, in the days of the apostle, “turned the world upside down,” and was “the power of God unto salvation to every one that believed, to the Jew first and also to the Greek,” will still “dig down the altars,” and draw all men to the side of Him, to whom “the gathering of the people shall be.” Blanching the tyrant’s cheek in every clime, it will visit the poor, down-trodden slave, in his wretched bondage of body and mind, corrode his galling fetters, and set him free—

“Inform his mind; one flash of heav’nly day  
Would heal his heart, and melt his chains away.”

“This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord of hosts.”

*Second, When shall all this come to pass?* A similar question was put for Daniel’s satisfaction, on the banks of Ulai. “How long shall it be to the end of these wonders?” What is the time prefixed in the counsels of Heaven for terminating the sufferings of the church, by the amazing revolution of states and kingdoms, in overthrowing her enemies? Without detailing abstruse calculations, it appears from the carefully ascertained import of the prophetic numbers of Daniel and John, *that the period is very near.* It had been a proverb in the land of Israel, “The days are prolonged, and every vision faileth;” but this was to cease, and Ezekiel was to say to the mourning captives by the river of Chebar, as we in this case do, “The days are at hand, and the effect of every vision.” This accords with what we read in the Apocalypse, that the things foretold “must shortly come to pass,” and “the time is at hand.” The precise period when the Turkish power and religion shall be destroyed, is nowhere declared; only, it is said to take place at the end of the times of the beast—namely, the second wo shall pass when the third wo should be at hand, (Rev. xi. 14, 15.) They had their rise nearly connate, or, at the same time, their duration is of the same length, and their destruction will be almost contemporaneous. Western Antichrist appeared in the sixth year of the seventh century—A. D. 606; while the Arabian arch-impator, an illiterate camel-driver at Mecca, rose in the East very soon after; and the extermination of the power and policy of both may be expected about 1866, the year in which the 1260 years, or prophetic days of their continuance, in our view, seem to expire. The lapse of only a very few more years, is thus most likely to bring about their long, devoutly-looked-for overthrow. Most probably, also, the downfall of Antichrist will usher in the conversion of the Jews, for this seems to wait for the fall of the Papacy, whose idolatry and persecu-

tion are great scandals to them, and have all along prejudiced them strongly against Christianity. On its overthrow, the saints in an ecstasy of joy exclaim, "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come,"—namely, the conversion of the Jews, who formerly, when "invited to the marriage of the King's Son," according to our Lord's parable, refused to come, but now being "ready," make haste to do so. There will first be a complete absorption of the water of the mystical Euphrates—in other words, an entire annihilation of the temporal dominion, and the religious system of Turkey, and then the ruin of mystical Babylon will follow, whose destruction will again be immediately succeeded by the conversion of long outcast Israel to the faith of Christ, and the evangelization of the heathen world. "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

But is it not *hopeless*, even *preposterous*, to look for such immense changes, in a space so brief as that which we suppose is indicated by the application of prophecy to our own time? No, assuredly. As Christ told his disciples in another case, "With men this is impossible; but with God all things are possible." It is the Lord's own work, "the battle of that great day of God Almighty," which, with its happy results, he will not only achieve, but *hasten*. "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." "A short work will the Lord make upon the earth." The aspects of the surrounding horizon are intensely interesting and ominous. War is yet looming at short distance, and stupendous occurrences are starting up on all sides of us, which proclaim the immediate proximity of a great political and moral crisis. Our globe, so long the scene of commonplace and every-day events, which led to nothing but ordinary and prosaic consequences, is suddenly becoming a theatre of marvels. "Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you." (Hab. ii. 5.)

TURKEY, which has been photographed as "a mis-shapen agglomeration of different races, without cohesion between them," would of late, but for the combined opposition of powerful parties, have been entirely submerged by a raging flood of northern barbarians. It is said to be "perishing for want of Turks," and, in the last stage of mortal consumption, enjoys only a precarious, spasmodic existence, sustained by present European interests. With the decline of the crescent and its golden horn, the mystical Euphrates is rapidly drying up. The eyebeam of the Russian vulture is still fixed upon "the sick man of Europe," about to be her prey. The success of Christian missions in the dominions of the Porte, within these few years, is very remarkable, and indicates the nearness of a glorious future. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." The Papal government can scarcely move on the creaking hinges of its red-hatted cardinals. As an instrument of civil rule, it

has been "growing small by degrees, and beautifully less," and is imbecility and weakness itself. The muttering of thunder is heard, the convulsive tremour of the earthquake is felt, and a mine is ready to spring, that, metaphorically speaking, will blow the seven-hilled city, with its Vatican, and all their complicated appendages, and smouldering ruins, into the turbid "horned flood" of the adjoining Tiber. In general, the spirit of inquiry in Ireland and elsewhere, from the valley of the Mississippi to the wall of China, is arousing myriads, who had sunk down into the torpid quiescence of Popery. In England, from the number of perverts to Romanism, all loudly trumpeted, and the influx of its votaries to certain localities, its pernicious influence may seem to be increasing; yet, through the progress of Scriptural knowledge, and a growing disposition on the part of the Pontiff's own subjects to repudiate his authority, in connexion with reliable statistics, it rather appears, on the whole, to be greatly on the wane. Indeed, from all quarters it is quite clear, that mere human authority, without a "Thus saith the Lord," was never more feeble and powerless in matters of religion than now; and if not yet arrived, the day is fast coming, when all religious systems shall be brought to a fiery trial, their "wood, hay, stubble," will be consumed, and none but the pure, and spiritual, and true, shall abide, and come forth without loss and ruin. The bones of the poor *Hebrew nation*—"a people scattered and peeled"—are very dry, and many of them with infidel spirit begin to say, "Our hope is lost;" but there has been for some time a hopeful shaking among them, and not a few of the long "lost sheep of the house of Israel," in various parts, are earnestly "seeking the way to Zion, with their faces thitherward." "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." In the *heathen world*, it appears from the history of Christian missions, and the reports of religious societies, there have been realized,

"Scenes surpassing fable,  
Yet true! Scenes of accomplish'd bliss."

The word of God is not bound, but, translated into nearly two hundred languages and dialects, is scattered broadcast over the earth, from California to Japan, and

"From Greenland's icy mountains  
To India's coral strands."

The gospel is extensively and successfully preached in many lands, and in the distant isles which gem the ocean. Many run to and fro, and knowledge is increased; and as the light of truth grows, we see the darkness which covers the earth passing rapidly away, ushering in the glad day, when "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Even now the sun never sets on the followers of the Lamb. Amid the deep solitude of the vast southern expanse, songs of salvation are wafted on the breeze, and there suddenly strikes on the ear the hum of cities and of men with accents of civilization. Infant communities, as if it

were by crystallization, start up into empires, with the language, the literature, the religion, and the institutions of liberty. Our age, as has been justly remarked, is cosmopolitan in all its issues and tendencies. The time of its fulfilment may be yet a little distant, but it is no dream or phantasm, that nationalities shall give place to individualities. The great globe itself shall in time become one kingdom, and its inhabitants one people, whatever be their kindred, or clime, or colour. The gigantic appliances of steam-power, and the electric messenger, which all but annihilate space and time, are hurrying onward that happy era, when not only man, but *Christian*—"the highest style of man"—shall be a citizen of the world; one who is at home in every place, and regarded as a brother. One song shall then employ all nations:—"And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." Zech. xiv. 9.

"The dwellers in the vales and on the rocks,  
Shout to each other, and the mountain tops  
From distant mountains catch the flying joy;  
Till nation after nation taught the strain,  
Earth rolls the rapturous Hosanna round."

Already, it has been beautifully said, the bow of promise is seen on the dark, retiring cloud of ignorance and idolatry; and, ere long, its ample arch shall span the whole heavens, and touch the horizon in both extremes at the same moment. Upon the summit of its bright circumference the sapphire throne of the Son of Man shall be planted, and the shouts of adoring nations roll upwards like thunder: "Alleluia; for the Lord God omnipotent reigneth." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

(For the Covenanter.)

#### SHOULD WE ABSTAIN TOTALLY FROM INTOXICATING DRINKS?

It is often difficult to determine the precise limits of Christian liberty. None of us doubts the general duty of self-denial, but conscientious persons are often troubled to know whether some particular indulgence is consistent with a holy Christian life. This is the case with the question which stands at the head of this article. The inquiry whether a Christian can consistently allow himself the use of alcoholic drinks as a beverage, has long attracted attention in the religious world, and to this day the church at large is divided in her belief and practice on this point.

In examining this question, it is to be observed that we have nothing to do with those who would advocate unlimited indulgence, but with those who claim the liberty of moderate and occasional drinking.

Again, we distinctly exclude from the discussion all use of intoxicating drinks for medicinal purposes. The object now is to ascertain whether we may use them, when nothing in the physical system requires their stimulating effects.

And finally, we confine the discussion to the liquors in market among us at the present day. The question is not, What would be right, pro-

vided we had abundance of light, innocuous, and wholesome wines? but, What is our duty now with reference to the liquors of our time?

We lay down the proposition that *indulgence in the alcoholic drinks of the present day, as a beverage, is inconsistent with Christian duty.* In establishing this, we remark—

1. That such indulgence is unnecessary. The day is past when it was advocated as an aid to digestion, almost past when it was claimed necessary for enduring long-continued exposure and exertion. The most convincing testimony has been presented to the fact that the habitual use of alcoholic drinks unfits for severe and protracted exertion. In the various expeditions of late to the arctic seas it has been ascertained that men of strictly temperate habits have greater powers of endurance, and military commanders have recorded it as their experience that soldiers will sustain more fatigue and privations when liquor forms no part of their daily rations. The reason of this is obvious. The introduction of alcoholic drinks into the system imparts no additional strength, but merely excites to a more lavish expenditure of that already existing. Now nature's laws of equilibrium and compensation are so exact and inflexible, that such excitement is always attended by a corresponding subsequent depression. Hence to use artificial stimulants in our daily labours, is to draw on the resources of to-morrow for the necessities of to-day, the surest way to physical, as well as pecuniary ruin. It may be allowable and judicious to produce this temporary augmentation of power for some temporary emergency. To the soldier, who is to watch for a single night in cold and storm; or the hangman, who would nerve himself for his revolting task, such stimulation is desirable, even at the expense of subsequent depression. But this is strictly a medicinal use of these drinks, and it is a painful necessity which requires it; and to the daily labourer in the study, or the workshop, or on the farm, they are, to say the least, absolutely useless.

But it is asked, Why forbid wine on festive occasions? Since it produces a genial flow of spirits, quickens the mental activities, and promotes conviviality, why not use it to enhance the enjoyment of the hour, even at the expense of the vigour and activity of to-morrow? Now, we ask, is not the society of friends sufficient to give interest to our festive hours? Are there no topics of conversation so fruitful and important as to engage, and even excite us, without the aid of artificial stimulants? Has the world so lost its interest, and life its charm, that, like the worn-out votary of pleasure, we must whip ourselves up to every social effort, and to our most delightful tasks? And to know that this exhilaration is not natural, but artificial, must detract from the pleasure it affords. That beaming smile, that cordial welcome, that joyous peal of laughter that mingles with the ring of glasses at the festive board, is the offspring of a drugged stomach and excited brain, rather than the genial and spontaneous outburst of the heart. And, moreover, show your right to spend the strength of the next hour, or any part of it, in pursuit of pleasure in this, to incur depression and feebleness to-morrow, for the greater enjoyment of to-night. If you say, "I have nothing to do to-morrow," *it is false.* That man or woman does not live, who has nothing to do. That moment never



passes over our heads that does not bring its own imperative obligations. And when the duties of to-day present their claim, it is no excuse for failing to discharge them, that we have spent our strength in last night's festivities. Those who, under artificial stimulus, have shone brilliantly in a company for a single evening, will compare quite unfavourably next day in the legislature, or on the platform, or at the Board of Trade, or at the plough, with the more temperate members of the company. For general, equable flow of spirits, for vigorous and sustained mental or physical exertion, we will put a circle of strictly temperate men and women against the world. How much wit, and humour, and enjoyment, would the world lose next year, if all who drink for social purposes were to become total abstainers? How much less would life be worth in a world bereft of liquors? Would not social intercourse every where be just as cordial and joyous as we see it now? Would not friendship, and love, and marriage, be just as frequent and as blissful as they are to-day? We conclude that alcoholic drinks are unnecessary for physical exertion or endurance, and unnecessary for social enjoyment or intellectual effort. The only argument, then, in their favour, is the gustatory pleasure experienced in swallowing them. In ordinary cases this, we freely admit, is a sufficient argument. Of two kinds of food equally wholesome, it is a sufficient reason for a man's choosing one that it affords him more pleasure than the other. But this is the lowest motive which can possibly be presented for any act. Our appetites are given us, doubtless, as guides to action, but subject always to the decision of the judgment and conscience. Hence any sound argument against alcoholic drinks addressed to these higher faculties, establishes our proposition against such indulgences. We argue, then—

2. *It is dangerous.* It is admitted that these drinks, so far as they are alcoholic, do not answer any of the purposes for which water is introduced into the system, and contribute nothing to the nutrition of the body. But it is not to be concluded that they are entirely harmless. When the temporary excitement, and subsequent depression, are past, the system is not left as vigorous and active as before. "The capacity for prolonged endurance of mental or bodily labour, and for resisting the extremes of heat and cold, is diminished by habitual indulgence. Their *excessive* use always produces a morbid condition of the body at large, and especially of the nervous system; and the frequency of more chronic diseases, of the same character, among *moderate* drinkers, indicates a gradual perversion of the nutritive processes, and a strong predisposition to disease occasioned by the frequent introduction of alcohol into the system."\* The prevalence and fatality of many other forms of disease are due to the prevalence of habitual moderate drinking. The highest medical authorities agree in recommending total abstinence, on physiological grounds, to all healthy persons.

And further, the testimony of medical science and of universal experience is that frequent indulgence in such liquors as our market affords, even such as contain but a small proportion of alcohol, is followed by a desire or appetite for them, and a sense of satisfaction in

\* Carpenter's Physiology, page 390.

using them, which was at first unknown. This attachment is formed so gradually, that usually the mind takes no notice of it till it has gained considerable strength. It is not like the partiality for particular articles of food, which often increases with their use, but is confessedly a disease, a functional derangement caused by the very drink it craves. It increases steadily with the indulgence; and if once the craving be formed, there is no remedy for it but total abstinence. And none can use these liquors so moderately, that this result will not follow, to a greater or less extent. And the human system knows no appetite equal in intensity and power to this terrible, irresistible, craving for drink. It is stronger than the judgment, than conscience, or the affections. It mocks at the victim's own vows and resolutions, laughs at the censures of the church, tramples down the restraints of social position, and thrusts aside the affectionate entreaties of friends. Would you erect a barrier between the drunkard and his cups? Set up before him the mother that bore him, the wife of his bosom, the child of his love; set up all his hopes for this world, and all his hopes for the world to come, and he will have his drink, though those hearts lie crushed and bleeding, and those prospects in ruin behind him. Let no man say, "I will quit it as soon as I find I like it too well." That is the very time you will not quit it. You will never know how well you like it till you try to quit it, and you will probably never try till you like it so well you can't quit it. To say you will, is to contradict the experience of nineteen-twentieths of the men who have tried it, with the same expectations. Men of just as strong will as any of us, men with social and religious restraints just as powerful as those that surround the most favoured of us have fallen; and shall any man say, "I can stand?" And knowing that if you drink you will *probably* have this craving, and that if you have it you will in all probability be ruined by it, is it wise, is it safe to drink at all? How does it comport with the warning, "Go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away?" It is inconsistent and sinful for a man, trusting in his own strength, or God's grace, to go and stand on the brink of danger, to court the temptation before which so many have been unable to stand. If he has not God's grace within him, he has no assurance that he will not fall into the lowest depths of drunkenness; and if he knowingly tampers with temptation, it is pretty conclusive evidence he has not this grace. The conscientious Christian, who with fear and trembling is working out his own salvation, will keep as far from danger as the path of duty will allow, and avoid every appearance of evil.

3. Such indulgence is uncharitable. It is inconsistent with love for our neighbour, and due regard and anxiety for his temporal and eternal welfare. We know that probably 70,000,000 gallons of intoxicating drinks are consumed annually in the United States, and that the cost of liquor imported, and the value of grain destroyed, capital invested, and labour expended, in the production of that manufactured at home, amounts to at least \$15,000,000. We know that by its effects, producing idleness, thriftlessness, recklessness, sickness, and death—throwing men out of employment, and rendering others untrustworthy, at least as much more is destroyed, making an aggre-

gate of \$30,000,000, in which the country is impoverished every year. We know that it is largely connected with the filling of our prisons, and that our poor-houses, hospitals, and lunatic asylums, owe to intemperance a large proportion of their inmates. We know that hundreds every year enter an untimely grave under the curse, "No drunkard shall inherit the kingdom of God." These are acknowledged facts. Now if it can be shown that our indulgence has any influence in perpetuating or extending the evil, or that our abstinence would at all limit or weaken its influence, would it not be our duty to abstain? Now—

(1.) Does not our indulgence involve the supporting, by our custom, the manufacture and sale of ardent spirits? Of the money which we pay for the liquors in market at the present day, part—a very small part—reverts to the original producer of the grain and fruits from which they have been manufactured, and the rest is divided among the distillers and venders of the article; and every penny which goes to increase the profits of one, encourages others to enter the business, and thus multiplies establishments for making and selling intoxicating drinks; and there is no article of commerce in which the supply creates its own demand as it does in this. The establishment of a grog-shop will often build up a large business in a neighbourhood where none existed before, and the establishment of another will often double that. It is not too much to say that if all professors of religion would withdraw entirely the support they give to the business, the number of places for selling would be largely diminished. And—

(2.) Does not our indulgence give the weight of our example to the manufacture, and sale, and *use* of intoxicating drinks? Why is it that liquor-making and liquor-selling are not disreputable? Manifestly because countenanced by so many, respectable for social position and moral character. "What! denounce my shop as a nuisance, as a mischievous, pernicious establishment! Why, there is Deacon A, a zealous Methodist, and Elder B, a regular Presbyterian, and there's old farmer C, a stiff, old Covenanter, and they all patronise me. And Judge D gave me an order for fifty bottles of wine before his last party. *No!* while I have the custom of the most religious and respectable men in the community, my establishment shall not be denounced in such terms." There is not a community where the temperance cause, in its first beginnings, was not met by such opposition as this; and there are many where, to this day, you hear just such arguments in the mouth of indignant rum-sellers. And so Christians interpose their influence to sanction the traffic, and neutralize the efforts of those who oppose it. And he who does anything to shield the traffic from the condemnation of the public from the arm of the law, and the penalties of the church, shares in the guilt of those engaged in it. And—

(3.) Your indulgence gives immediate occasion of drunkenness to others. Let us suppose a case. A young man of your acquaintance has been seduced into habits of intoxication. Friends have remonstrated, his own conscience has rebuked him, his mother has entreated, and he *has vowed that he never will be drunk again*. He does not think of becoming a total abstainer. But he will not be *drunk* again.

For a time no occasions of drinking are thrown in his way, and he even avoids them. Those who had wept at the prospect of his speedy ruin begin to hope, and his mother gives thanks with each departing day that he is still safe. \* \* In your parlour is assembled a joyous company, and he whose steps have been so lately diverted from the edge of ruin is among them. Yourself of the number who believe that moderate indulgence is allowable, you have provided store of choice wine for your guests. The reforming drunkard takes the cup you proffer. Oh! how that taste thrills through him! How it awakens the slumbering remembrances of his former pleasures, the wild joy of intoxication, the frenzied delight when the pulse is quickened and the brain heated by drink. That thirst burns like a fire, and with the yearning of separation, his heart leaps toward the object of his lust. He withdraws from your parlour, to seek the ever-open saloon, and at midnight or morning is borne home *drunk*. He has learned, for the first time, the truth that he cannot change from a drunkard to a moderate drinker. He never can reform while he drinks. Ah! sneer, ye who choose, at his want of self-control. I tell you that disease is beyond his control. He can no more shake it off than a man can rise out of a fever, or put off an ague fit by an act of his will. And how can you meet that mother, and tell that from your hand he received the cup that ruined him? And when a mightier Judge shall ask, "Where is thy brother?" will you say, "Am I my brother's keeper?"

Or will you say, "A reforming drunkard should become a total abstainer, of course, but others not in his dangerous condition need not on that account deny themselves." Well, now, granting it to be his duty to abstain, his sin to taste, but a lady's hand offers the glass, a winning voice presses it upon him. How he is tempted by the rosy hue, by the overpowering fragrance that fills the air! It is no common temptation. The sad record that has been written, again and again, and again, of the unequal contest between convictions, and resolves, and vows, and prayers, on the one hand, and the passion for drink on the other, the fact that hundreds with intellects as clear, and will as strong as any man's, have gone down in this contest, is proof sufficient that it is a powerful, a terrible temptation. And when the sneer of a jovial company comes to second it, when the insinuation of weakness falls on his ear, shall he be obliged to make the humiliating confession—"I dare not, I cannot trust myself," and under circumstances when such a consideration will be received with less kind consideration than almost any other? You may be strong enough to stand under such a temptation. Probably you are favoured with grace and strength sufficient for it; but there are those who cannot stand, and it is for them we plead. Dare you present the temptation, and when the weak fall under it, say, "Their blood be on their own heads?" He sins who falls under temptation, and he sins who presents it. And who sins most? Let God judge. There are men to-night struggling against the appetite for drink, whom the sight or smell of spirits would drive to their forsaken cups and to inevitable perdition. Branded fruits have before now ruined a reforming drunkard, and it is inconsiderate, and uncharitable, and unchristian to put such temptations before a fellow-man. O contrast the holy jealousy of the apostle:—

“If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.” And again—“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak.” There is one rule in all such cases—a rule full of kindness and sympathy—“That no man put a stumbling-block, or an occasion to fall in his brother’s way.” And though you may have no acquaintances in this unhappy and dangerous condition, your neighbour has, has he not? You know families whose guests are helped on to ruin by the glass that sparkles at the social board, and who will not banish it from their table because it would be *unfashionable*. The world knows hundreds of such families. Now the religious community is bound to do what it can to make abstinence fashionable. It is unchristian to lend our influence to support a social custom which is insnaring and destroying so many of our fellow-men.

4. Total abstinence from intoxicating drinks, is encouraged and commended in the Scriptures. The Nazarites were forbidden to drink wine or strong drink, or eat moist grapes, or dried, during the days of their separation. This cannot have been simply an ascetic prohibition; for rigid austerity was no part of their discipline, and no restraint seems to have been laid on other bodily gratifications. There must be some reason why this particular indulgence was forbidden. It seems necessary to regard it as establishing in the Nazarites a perpetual testimony against luxurious indulgence—a perpetual monument to the fact that abstinence was consistent with the highest physical health and enjoyment.

The priests were forbidden to drink wine, or strong drink, during the period of their ministrations, that they might always have the clearness of judgment necessary for expounding the law, and officiating in the solemn services of the tabernacle. (Lev. x. 8—10.) In Proverbs the same restriction is enjoined upon kings. “It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted.” Now if it is unwise for those who are in responsible stations to drink stimulating liquors, it is unwise for any one. Who can afford to have his mental perceptions, and the operations of his judgment interfered with? Can the teacher, the merchant, the tradesman, the farmer? That which will unfit the priest at the altar, and the king on the throne for the discharge of their duties, will unfit the poorest peasant for the discharge of his. No man who has any responsibilities resting upon him, who has any duties, can afford to indulge in intoxicating drinks. And because the Bible warns against the greater folly, it cannot be argued that it countenances the less.

The case of the Rechabites merits particular attention. The prophet Jeremiah was commanded to offer them wine. They refused to take it, assigning as a reason that Jonadab, their father, had commanded them not to use it. The prophet then draws a contrast between the obedience of the Rechabites to their ancestors, and the rebellion of the Jews against their heavenly Father, and pronounces a singular blessing on the Rechabites for their obedience. So, then, the first and primary duty taught here, is that of reverence for God, and obedience to his laws. But there is more than this taught here.

Parental authority necessarily expires at death. The relation between parent and offspring is then severed, and the commands and wishes of a parent can, after death, only be regarded as counsels, and are binding only in so far as they are in themselves wise and right. Now, this command of Jonadab to his posterity had been given some three hundred years previously, and to the Rechabites then living it had not even the solemn interest that gathers around the dying injunctions of an immediate parent. Consequently they were under no obligations to obey this command, only in so far as it was in itself wise and right, and there was nothing praiseworthy in their obedience but on the same grounds. Hence the commendation passed upon them by the prophet is a commendation of the wisdom of this restriction imposed by their ancestor, and perpetuated by their own voluntary choice. He foresaw the calamities about to come on the Jewish nation, and enjoined them not to have any landed property; and the wisdom of this advice was vindicated at this very time, for the Rechabites were now living safely in Jerusalem, whither they were enabled to flee more readily because not encumbered with estates. He saw the ruinous effects of intemperance around him, and instituted the rule of total abstinence—formed his posterity into a temperance society—and his wisdom in doing so is here vindicated, and they are blessed for their adherence to it.

Again, the proper use of stimulating beverages is more than once intimated in the Scriptures. In intimate connexion with the restriction laid upon kings, (Prov. xxxi. 4,) comes the direction, "Give strong drink to him that is ready to perish, and wine to those that be of heavy heart;" that is, plainly, use them when extreme physical exhaustion, or nervous depression renders advisable the application of artificial stimulants. Ziba met David with two hundred loaves of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and *a bottle of wine*, "that such as be faint in the wilderness may drink." Paul directed Timothy to drink no longer water, but use a little wine for his stomach's sake, and his often infirmities. Whence we must infer that Timothy had been a total abstainer. Paul, believing that his physical welfare required it, recommends him to relax the severity of his rule, which it seems he was in danger of carrying too far; and this is far more creditable to Timothy than if Paul had been obliged to warn him against too frequent and liberal indulgence.

But to all this it is replied, that wine is promised in the Scriptures as a blessing, and united with the choicest products of the earth. "His eyes shall be red with wine, and his teeth white with milk." "Wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." The Lord will bless "the fruit of thy land, thy corn, and thy wine, and thine oil."

To this we reply, first, we come to these passages, knowing that whatever they mean, they do not countenance indulgence in any noxious beverages. If any drink is so strongly alcoholic as to injure those who use it, it is not included in the blessings promised in these passages.

Second, we must keep in mind the different character of the Hebrew wines from our stimulating drinks. That the wines of Judea

were largely nutritive and wholesome, is proven by the fact that they engaged so large a portion of the productive industry of the country. No community can afford to have a very large amount of its capital and labour employed in the production of a mere luxury—unless, being exported, it brings back in exchange the necessaries of life. But the Jews were an agricultural, and not a commercial people. And hence any branch of business that employed so much of the wealth and industry of the people must have ministered to the support of life, and the supply of its natural, not artificial wants. And, moreover, the original term *ἵνα*, which in all these passages is translated wine, is the generic term, which includes all the various kinds of wine, as well as the pure blood of the grape, that “flowed round the white feet of laughing girls and boys,” as the strong intoxicating liquor, powerful to dethrone the strongest judgment, and overcome the steadiest nerves. And hence the “wine” which is promised as blessing is not the “wine” that “is a mockery,” nor that against which we have been contending. And in the New Testament, the *οἶνος* likewise includes the unfermented juice of the grape, for the new wine (*νεος οἶνος*) was not to be put into old bottles, lest the leather should give way under the process of fermentation; but into new bottles, which would allow the expansion of the volume of the liquid within. Hence nothing requires us to suppose that the wine made by our Saviour, at the marriage, was not of the most harmless character. It is a monstrous perversion of Scripture to argue from such passages in favour of the poisonous, adulterated drugs of our day.

Thus we see that total abstinence is, first, lawful; second, easy; third, safe; fourth, charitable; and fifth, countenanced in Scripture. The agonies of heart-broken mothers and wives, worse than widowed, because married to husbands worse than dead—the influence you desire to have in rescuing the degraded inebriate—the slavery which binds public opinion, and legal authority, and ecclesiastical censure, to the dictates of fashion, and the customs of society—your love for your own children—your regard for weak brethren, and for your own safety—these are the considerations by which we recommend total abstinence from all intoxicating drinks of the present day.

STEPHANOS.

#### JOY AND PRAISE.

What was the spirit of the gospel as it existed in the experience of believers in the apostolic age? It was pre-eminently a glad and joyous spirit. They had received by faith a gospel which brought them glad tidings of great joy, and their daily walk was in the fear of the Lord and in the comforts of the Holy Ghost. A natural, and with them, the *habitual* expression of this joy was praise. No sooner was the Lord parted from his disciples, and carried up to heaven, than they returned to Jerusalem with great joy, and “were continually in the temple praising and blessing God.” Praise was a part of the daily expression of that pentecostal gladness with which thousands of new converts at Jerusalem received the first great outpouring of the Spirit. “And they did eat their meat with gladness and singleness of heart, praising God.” At midnight, in the inner prison at Philippi, two prisoners, with their feet fast in the stocks, were overheard praying and singing praises to God. The peace which passeth all understanding kept their hearts, and One who never sleeps,

and who has promised never to forsake them, was near. Both they and their companions in the faith were often in tribulation; but as the sufferings of Christ abounded in them, so their consolation also abounded by Christ. They knew how to be abased, and how to abound; how to be full, and how to be hungry; and in whatsoever state they were, therewith to be content. Whether they were in favour with all the people, or were led forth to prison and to death, they went out with joy, and were led forth with peace. They knew not what a day would bring forth; but they were careful for nothing, casting all their care on Him who cared for them.

Blessed be God! the joy which prison walls, and chains, and midnight darkness could not extinguish, was not confined to the apostolic age. The history of Christianity, down to the time of Constantine, presents the great body of believers as being pervaded, to an extent never since realized, with the spirit of religious joy expressed by praise. The living spring of gladness which had been opened in their hearts poured itself forth in exuberant, never-failing streams of sacred melody. It sent these streams winding and purling along all the paths of life, making them, like the garden of the Lord, a perpetual delight. In their social gatherings, in their homes, and in their daily private walks, the early Christians lived and moved in an atmosphere of praise. Generally, no season of household worship was without it. The reading of the Scriptures, prayer, and sacred song, besides opening and closing the active labours of the day, accompanied their ordinary meals. Through a portion, at least, of the period which we are now contemplating, the notes of tuneful worship might have been heard ascending from their happy dwellings four times in a day. And there were those who, like a psalmist, rose at midnight to give thanks—a custom which is said to have originated in those persecuting days in which Christian assemblies were compelled to seek the cover of night for safety. “Songs dedicated to the praise of God,” says Jamieson, “formed their pastime in private, and their favourite recreations at their family and friendly meetings.” When the family group dispersed from the loved household altar, each to his daily occupation, their songs still cheered them in their toils. Jerome, writing from the rural retirement which he had sought as a “peaceful port,” after a stormy life, says: “Here, rustic though we are, we are all Christians. Psalms alone break the pervading stillness. The ploughman is singing hallelujahs while he turns his furrow. The reaper solaces his toil with hymns. The vineyard-dresser, as he prunes his vines, chants something from the strains of David. These are our songs, and such the notes with which our love is vocal.”—*Hymns and Choirs.*

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#### THE COMFORTER.

The Lord's people need a comforter; for, O, how much have they to render them unhappy! What with sin within them, the world without them, and Satan constantly trying to distress and cast them down, they have enough to dishearten them. Then, there are the cares of business, the trials of the family, the oppression of the great, the sufferings of the poor, and the state of the church, all combining to fill them with grief and sorrow. Under these circumstances, human comforts are feeble and inefficient. God alone can impart the consolation needed. In order to meet the case, the Holy Spirit has condescended to assume the office of Comforter. He is intrusted with all the fulness of Jesus; he knows all the thoughts of the Father; he has examined all the stores of grace, and is perfectly acquainted with all the riches of glory; and with these he is to comfort the Lord's people. He knows every saint and every circumstance. He knows every foe and every temptation. He can gain access to the heart, and he can impart the comfort we require. He turns the eye to Jesus. He excites in us confidence in God. He begets lively hopes



of glory. He applies His promises. He sprinkles the atoning blood. He whispers peace. He teaches our hands to war, and our fingers to fight. Yea, he comforts us in all our tribulations; and so comforts us as to imbitter sin, endear the Saviour, and produce greater love of holiness. O, Holy Spirit, may we never quench thy influences, grieve thy love, or slight thy intimations; but may we be led by thee, be taught by thee, and possess thee as the earnest of our inheritance!—*Strong Tower.*

#### CROSS-BEARING CHRISTIANS.

It has been remarked that the gospel has made most progress in our days, in distinction from preceding ages, in the classes of society that are placed in easy circumstances; and that, in order to penetrate into their bosom, the gospel has been conformed to their image, and that the Christianity by which those classes live is a Christianity easy, like themselves. For, in short, what does it cost to-day to be a Christian,—I mean an orthodox Christian, an irreproachable Christian,—according to the Christian ideas of the day? The question was in ancient times a terrible one. What did it cost to be a Christian? It might be, according as the times were, the sacrifice of one's ease, of fortune, or of honour, or of family, or of life. With us, let us confess it, there are not such hardships; and this difference, which has its merciful aspect as regards our Lord, has it not also an aspect solemn, almost fearful, in regard to us, my brethren and sisters in Jesus Christ? It is written, "Whosoever doth not bear his cross and come after me, cannot be my disciple." (Luke xiv. 27.) Well, then, your cross,—the cross which you bear,—where is it? What are the sacrifices, the bitternesses, the humiliations, to which your faith condemns you? What are also—weigh especially this question—what are the pleasures, the delights, the vanities, to which your gospel is incapable of accommodating itself? No; neither a life of frivolity, nor a life of indolence, can be in alliance with the Christian enterprise which I have in view throughout these discourses. If you have it in your hearts to take part in the regeneration of the church and of society, be assured it will never be in your power to do this, without a serious, humble, and crucified life. We need here, not men like Jabez, whose prayer is, "to enlarge their coasts, and to be without sorrow," (1 Chron. iv. 9, 10,) but Pauls, who "bear about in their body the dying of the Lord Jesus." (2 Cor. iv. 10.) Am I deceived, my brethren, in thinking that more than one among you, outstripping my exhortations, has been sighing in secret after this dying life, so bitter, yet so full of strength? May there rise up for the holy work which is set before us a generation more capable than we are of answering the call; and if, in order to give them birth, the earth which bears us is not sufficiently fertilized by the tears of the holy apostle, may it be at least by the blood of the cross!—*Adolphe Monod.*

#### FRUITFUL CONVERSION.

Behold here the conversion of Saul: behold it recognised in its visible fruits, and also sought out in its hidden germ. Saul is converted on the day, the hour, the moment, when, confessing that he is in himself evil, unworthy, lost, and for ever devoid of all righteousness before God, he substitutes the name of Jesus Christ for his own in all his hopes of eternal life, and casts himself without reserve at the foot of the cross, as a poor sinner who has no other resource in the world than the blood of the Lamb of God. But this same Saul, from the day, the hour, the moment that he is converted, enters wholly into the spirit, into the thoughts, into the works of the Saviour that redeemed him. It is not merely his name with which he covers himself; he clothes himself with his righteousness; he becomes united to his entire being. As he

lives no longer except by Jesus Christ, so also he no longer lives except for Jesus Christ, who has been at once the germ and the fruit, the beginning and the end, the alpha and the omega of his new life. And now, every genuine conversion, beginning like that of Saul, ends also like that. It begins by Jesus Christ living and reigning in the heart before God, (2 Cor. xiii. 5;) it ends by Jesus Christ living and reigning in the works, before men, (1 John ii. 6,) and forcing them, by the contrast of the old life with the new life, to say, as men said respecting Saul at Damascus, "Is not this he" whom we have known so different? (Acts ix. 21)—so greatly is the convert transformed, so great is the difficulty in recognising him in himself. That man, so jealous of his duties, and so easy in regard to his rights—is it not the one whose susceptibility was offended by the slightest reproach, and whose self-will was irritated by the smallest contradiction? That man, so gentle, so respectful, so grave—is it not he who flew into a passion at every thing said, exclaimed against God and men, and with profane levity mingled the holy name of the Saviour with interests the most vulgar, frivolous, and unworthy? That man, so liberal, so ready to give, seeking out opportunities for doing good, and seeing in his fortune only a deposit which God had intrusted to his faith—is it not he from whom you had so great difficulty in drawing a moderate subscription, either for the service of God or the relief of the poor? That man, who lives a life of prayer, of self-renunciation, of holy activity, of generous devotion—is he not the one who took his pleasure in the amusements of the world, its feasts, vanities, and lusts?—*Idem*.

## MISSIONARY CORRESPONDENCE.

## LETTER FROM REV. J. BEATTIE.

Latakiyeh, March 21st, 1861.

DEAR BRETHREN:—Another winter is past and gone, ever to be remembered as a season of bitterness and distress to thousands in Syria, whose sufferings, we trust, are soon to be alleviated by the fruits of an abundant harvest. The winter crops, now rapidly ripening for the harvest, on the mountains and plains around Latakiyeh, furnish the cheering prospect of a plentiful return, and inspire the poor Fellaheen with bright hopes of having their wants supplied in a few weeks with something more substantial and satisfying than mere grass or weeds, which have been their principal means of sustenance and support during the winter. The Giver of all good is not leaving himself without witness—even to an ungrateful people—in thus giving rain from heaven, and fruitful seasons, filling their hearts with food and gladness. O, that men would praise the Lord for his goodness, and for his works of wonder to the children of men!

Mr. Dodds and I visited B'hamra some weeks ago, to ascertain the condition of the mission property there, and found the mountaineers in a most pitiable state of destitution—without bread, and without the means of purchasing it—men, women, and children, scattered abroad over the country in search of something for greens—their only remaining resource; thus men and beasts feeding alike on the grass of the field. Poor creatures! One could not but feel how truly their outward and physical destitution represented their inward and spiritual needs. Destitute of the only knowledge that ennobles and improves the soul, they, like the beasts that perish around them, live and die without God and without hope. While their bodies are suffering for

the bread that perishes, their souls are starving for the more precious and enduring bread of life.

I had never before visited B'hamra, or travelled more than half an hour's distance, indeed, in any direction from Latakiyeh into the country; so that the journey to me was, in some respects, a novelty; and although the weather was cold and stormy during a part of the time we were away, we enjoyed the ride very much, and excepting the human misery and wretchedness we beheld, there was nothing to mar the pleasure. The distance is about six hours from the seaboard, across one of the finest, and richest, and yet one of the most sadly neglected districts in all Syria. This vast plain, like most of the plains in Syria, which seem to be perfectly level when viewed from some eminence, possesses many inequalities and irregularities when travelled over; and though capable of sustaining two or three times its present population, is, to a large extent, a total waste, overgrown with shrubs and bushes, the haunts of wild boar and other game. We rode three hours before reaching a human habitation, and then merely a collection of a few insignificant dwellings, which in America would be called huts, occupied by shepherds and herdsmen.

The country around B'hamra is very diversified and picturesque; the hills suddenly swell to mountains, and assume stern and rugged proportions, covered with trees and bushes—dotted on all sides with little, white domes, conspicuously located, and visible at some distance, unless, perhaps, as is sometimes the case, partially concealed amid a grove of ancient oaks, whose far-reaching and over-hanging boughs well-nigh conceal them from public view. These are the worshipping places of the Fellaheen, and may be the remains of the "*high places*" and "*groves*" alluded to in Scripture.

Our road led us to some of these sacred spots, by the sides of which we saw collected ploughs, ox-yokes, and other implements, for safe-keeping. This may seem a little incredible; but it is asserted, on reliable authority, that these people, so habituated to waylay, rob, and steal from one another, will never venture to take anything from one of these altars of their devotion.

We reached B'hamra near sunset, and were greeted with a hearty welcome. We found some of the buildings in a very dilapidated state. The situation is very pleasant, commanding an extensive view of the great plain, the sea, and Latakiyeh, terminated by Mount Cassius on the right, and the mountains of the Ismaeleeh extending to Mount Lebanon, whose snow-capped summit peered prominently above all the rest. We spent one night in B'hamra, which afforded us but little time to look around and call on the people. We reached Latakiyeh at an early hour on the following day.

The schools are prospering in the usual way. There are about fifty or fifty-five in attendance. Among the people themselves there is no apparent change. They give no evidence of repentance or change.

There are still some apprehensions of danger in the vicinity of Damascus. The French troops show no disposition to leave the country. Dr. Dwight, of Constantinople, who has refreshed us by his presence, by making us a short visit on his way from Beirut to Kessab and Antioch on a missionary tour, tells us that Christians are leaving Damas-

cus, and coming to Beirut, and also that the road between the two cities is not considered safe for travellers. It is very evident the affairs of this country are still unsettled. The steamer is in port, and I must close. Mr. Beattie, and Mr. and Mrs. Dodds unite in love to you, your families, and all our dear brethren in the Lord.

As ever, yours in the gospel, on behalf of the mission, J. BEATTIE.

#### PITTSBURGH PRESBYTERY.

This court met in Allegheny, at 7 P. M., April 2d, and adjourned the next evening. There were present thirteen ministers, and eleven elders. There were no cases of protest and appeal, or of a disciplinary character.

Mr. J. Buck was taken under the care of Presbytery, as a student of Theology. Three students having been regularly dismissed from the Seminary, and having presented all their pieces of trial, were licensed to preach the gospel. They are William Milroy, A. J. McFarland, and R. D. Sproull.

Rev. J. Hunter demitted the Deer Creek branch of his congregation, which was taken under the care of Presbytery as a missionary station.

Rev. T. M. Elder stated that Thomas Wallace, deceased, late a member of his congregation, had bequeathed to Pittsburgh Presbytery, for its domestic mission fund, one thousand dollars. The treasurer is appointed to receive the money, receipt for it on behalf of Presbytery, and invest it to the best advantage.

Rev. T. M. Elder is appointed to moderate in meetings of the session of Salem congregation, and moderate in a call when requested. The petition for the moderation of a call in Oil Creek congregation, was granted, and the standing committee is directed to appoint the minister to attend to it.

R. M. C. Thompson and T. P. Stevenson, students of the fourth year, are taken on trial for licensure, and the standing committee is directed to assign them the usual pieces for trial. The committee is also to assign texts to the other students.

The salary of the pastor of Springfield, &c., congregation is supplemented fifty dollars for the ensuing year, and the congregation is recommended to increase it by the same amount. Brownsville congregation has also fifty dollars supplemented to its pastor's salary.

Rev. A. M. Milligan read the following paper on the condition of the country, which was adopted, and ordered to be published with the minutes:

*Resolved*, by the Pittsburgh Presbytery of the Reformed Presbyterian Church, met in Allegheny City, this 3d day of April, 1861, That whereas it is our duty as a witnessing church of Christ, in such a time as this, when the pillars of the government under which we live are crumbling—when the liberties of our country, purchased by patriot blood, are endangered—when one of the proudest ships of state of a year ago, is now lying a stranded and a helpless wreck—to sound a note of warning, and point the nation to its danger and its remedy:

We therefore call the attention of this nation to the fact that in its consti-

tution it has made no recognition of the existence or authority of God, or of the supremacy of his Son, or the obligations of his law—but, on the contrary, recognises the people as the source of power, and the government as the ordinance of the people. The constitution, as the supreme law of the land, forbids the application of a religious test as a qualification for office; refuses to serve the church of Christ, or to discountenance idolatry, anti-Christianism, and atheism, and throws the shield of its protection and its fostering arm over the most offensive system of human bondage that the sun ever shined on. We also call the attention of the nation to the fact that God has declared in his word, (Ps. vii. 17,) that “The wicked shall be turned into hell, *and all the nations that forget God.*” Isa. lx. 12: “The nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted.” Ps. xii. 5: “For the oppression of the poor,” &c., “now will I arise, saith God.” James v. 1, 4: “The hire of the labourers which is of you kept back by fraud, crieth.” We call the attention of the nation to the fact that as a church we have lifted our testimony from the organization of the government against the flagrant disregard of the authority and violation of the law of God, the Supreme Ruler, and of the rights of millions of men our brothers—of which it is guilty; and that we have for half a century sounded the note of warning, and pointed to the rocks on which the nation is now stranded, and now we regard the present condition of things as the legitimate and necessary result of those evils we have pointed out—that this is but the beginning of sorrows; and unless we turn from our sins by righteousness, wasting and desolation will soon overtake this guilty land, and the noble fabric our fathers reared will stand a monument of the jealousy of the insulted majesty of the Governor of the nations. We, therefore, in the name of Christ, call this nation to humble itself before God, acknowledge his authority and that of his anointed King, our anointed Messiah, and of the Bible, his holy law, and to sound the trumpet of Jubilee, and “proclaim liberty throughout all the land to all the inhabitants thereof,” Lev. xxv. 10, and thus escape the impending judgments of God; and while the nation refuses to break off its sins by righteousness, and its iniquities by showing mercy to the poor, we call upon all who regard their own safety and the honour of an insulted Saviour, to “come out of her my people, receive not of her sins, lest ye partake of her plagues.”

Sessions that have not forwarded the statistics of their congregations, are directed to send them without delay to the clerk, to be prepared for presentation to Synod.

Adjourned to meet in this place on the last Tuesday of October, at 7 P. M.

#### A F F A I R S A B R O A D.

*State of Europe.*—Every thing portends a speedy conflict in Eastern Europe between the “powers that be,” and the revolutionary sentiment. *Poland*, long extinct apparently, shows signs of reviving, which evidently awakens great uneasiness, in Russia especially. Warsaw has been the chief scene of threatening disturbances, but the excitement extends to the entire Polish population. On two occasions the troops have fired upon the people, killing many, and the Russian legions are pouring in to garrison all the principal towns. Some concessions have been made, but the Poles will not be satisfied with anything short of a recognition of their distinct nationality. All classes appear in the movement. Prussian and Austrian Poland partake of the general feeling. A blow struck any where in behalf of independence in the east of Europe, will be at once responded to by the Polish provinces. The Austrian provinces—Hungary, Bohemia, Galicia, Croatia, Selavonia, and even the Tyrol, are bent upon the recovery of their former rights. Since 1849 Austria

has pursued a policy of concentration, endeavouring to unite the disjointed limbs of the empire in one compact kingdom, under the absolute control of the Emperor. This policy has ever been hateful to its non-German subjects, who have taken advantage of the weakness of the government consequent upon the Italian war, and demand their liberties. An attempt has been made to pacify them, by the establishment of a Diet composed of representatives allotted to each, to which the whole business of taxation is to be intrusted. The result has been increased demands. *Hungary* has asserted her rights as an independent kingdom; her Diet has met, and calls for the acknowledgment of the old constitution, and the laws of 1848. Taxes are not paid, Austrian officials are discarded, and, in the mean time, she almost governs herself. The election in Vienna for members of the Austrian Council has resulted in the choice, among others, of some Protestants and a Jew. The *Venitians* refused to vote for representatives to the Diet, and are kept down only by an army of many thousand men. In Western *Turkey* all is disquietude. The Herzegovina is in revolt; its importance is seen in the fact that Omar Pasha has been sent to head the Turkish arms. *France* is fully aroused—was never better prepared for war.

A great "earthquake" is at hand: "voices and thunders" fill the political atmosphere. Winds from the four quarters of the heavens begin to blow upon the European sea.

*Turkey*.—The religious efforts are unabated in Turkey, and are prosecuted with much success. Except in Syria, they have met with no serious, violent hostility, so far. How long this may be the case, it is difficult to say. There are some symptoms, even now, of a more determined opposition coming from the authorities themselves. Dr. Schauffler says, writing from Constantinople:

"I have received reliable and repeated information that the Porte intend to organize a decided opposition against the encroachments of the Bible into their nationality—about their religion they care nothing. Their plan seems to be this—to make diligent search for the New Testament and Bible in Turkish, and for their owners and readers, to confiscate the books, to frighten or punish (according to the degree of culpability) the individuals, and to exile those who have really made defection. Upon Mr. Williams they are not intending to lay their hands, but they will so isolate and guard him, that no one shall approach him. Two or three weeks ago, the Grand Vizier sent word to the Seraskier to call for Abdi Effendi (our baptized Imam) and examine him. This was done, and the old man made the following confession and statement:—'We are no ghiaours (*i. e.*, we worship neither pictures, nor crosses, nor saints;) we assemble and read out of this book (drawing out of his bosom the New Testament;) we sing out of this one (producing a Turkish hymn-book;) and we listen to preaching from the gospel, and engage in prayer for all men. If there is anything wrong in this book, please point it out to me.' He supposed (on inquiry) that there might be some forty men who were like him, and mentioned some of their names. He was then dismissed, with a word of advice to let alone things too high for him. Since then a young theological student, (Mohammedan,) who keeps and reads his Bible in his room in the Mosque precincts, has been searched after, but he happened to be absent in Broosa. The Omer Effendi (exile in Broosa) people have been informed, privately, that they will be taken in hand again, and that their leader will be exiled from Broosa to some other more distant and hopeless place. He is very closely watched where he is."

This may indicate some evil intentions on the part of the government; but it presents the encouraging fact that the Scriptures are read—not without effect—by Mohammedans themselves.

*Germany*.—The rush of stirring events in the great world has almost overborne detailed accounts of the religious condition of the more stable portions, particularly, of the old world. We have got few notices, for example, of the religious state of Germany, whence we welcome the following, which we extract from a summary prepared for the Christian Intelligencer:

"A great change has commenced in the Protestant Church of Germany. Doubt-

less, the Bible Societies and Religious Tract Societies have done much to resuscitate evangelical piety in the churches of that country. The re-action from a heartless and hopeless infidelity, also, did something to prepare the way for something better. At all events, there is a great advance in the right direction. A very blessed work of grace, about the year 1825, did much good in Berlin and other places in Prussia. The labours of Martin Booz, and his fellow-priests Gosner and Linder, (both of whom afterwards became Protestants,) did much to enlighten the minds of Romanists in southern Germany, especially in Bavaria, a few years earlier. The appearance of Tholuck, Hengstenberg, Neander, Müller, and other sound men, as professors in the Prussian universities, has been the commencement of a new era for Protestantism in that country. The number of pious students who are preparing to preach Christ's gospel at home and abroad, has greatly increased. Many good societies, or other organizations, have sprung up. There are now in Germany no less than six or seven 'missions-institutes,' or seminaries, to educate young men for missionary labour in the unevangelized world. There are several missionary societies. One of the most important of these is the 'Gustavus Adolphus Society,' which is doing much for the Protestant Diaspora, or Protestants in Catholic States, whether in Germany or outside of it, not even excluding our own country. The Society for 'Inner Missions' is also doing much to revive religion in Germany. There are twenty thousand Protestant churches and chapels in Germany, and twenty-two thousand Protestant pastors of churches, and professors in gymnasia and universities. Among these pastors and professors, the number of evangelical and true ministers of Christ has greatly increased within the last twenty-five years. The great 'Evangelical Alliance,' meeting at Berlin, in September, 1857, brought together more than nine hundred of these excellent men, and a vast amount of most important information respecting the 'revival,' as some have called it, of religion in Germany."

*Italy. 1. Rome.*—It is apparently impossible that the Pope can much longer retain even the nominal temporal power which he now possesses. The French troops still garrison the city; but there appear to be some indications of an understanding between Cavour and Napoleon on the subject. All parties anticipate the establishment of the Italian capital in Rome at an early date: and rumours are abundant and various as to the future location of the Papal chair—Spain, Bavaria, and Jerusalem, are mentioned. The Roman population—ecclesiastics excepted, of course—are longing for some relief from the stifling pressure of Papal authority. The University has been broken up in consequence of the insubordination and Italian sympathies of the students. Secret associations are preparing the people for the approaching day. Bibles, even, are circulated. A few months will settle the whole matter.

*2. Naples.*—There have been some attempts to bring about a reaction in Naples, in favour of the Bourbons. They have been easily put down. The gospel has now an open door in the city itself. The reporter of the British Bible Society says:

"When the word of God was first offered for sale in the city of Naples, the people seemed slow to realize the liberty which the overthrow of the oppressive government had accorded to them, and many hesitated to purchase it; for they said it was a prohibited book. This feeling of reluctance soon yielded to a desire to purchase the sacred volume; and the sudden appearance of a book, which so very few had ever seen, in one of the busiest streets of this populous city, caused no little excitement, and soon became a general subject of conversation. The book seemed almost as new to the priests as it was to the people, and some of the former were among the first to buy it. One did so with many misgivings, for the only Bible he had ever seen was in several quarto volumes, (Martini, with notes,) and he could not believe that the little book which he held in his hand contained the entire word of God. He was assured that the book was complete, minus, of course, the Apocrypha. He made his purchase, but took down the address of the colporteur, lest his suspicions should prove correct. Another priest not only purchased a Bible, but expressed a wish to procure any Protestant books which explained it. He has since bought elsewhere M'Crie's History of the Suppression of the Reformation in Italy, as well as other religious works. A copy of De Sancti's Letter to Pius IX. came into the possession of a Neapolitan printer, who immediately reprinted it on a broad sheet, and affixed copies to the corners of some of the streets

by way of advertising it. Among the crowd who were looking at this new wonder, was a Tuscan colporteur. A priest came behind him, and, clapping him on the back, told him to buy it, for it was the truth. 'Buy it,' said he, 'and keep it by you as long as you live.'

Gavazzi still labours on with all his former zeal and eloquence, and with more of an evangelical spirit. The "News of the Churches" thus alludes to him:

"A remarkable work is going on in southern Italy among both priests and people. Many persons attend inquiringly the preaching of Gavazzi, while several have already declared themselves converts. All Naples has been crowding to hear a Franciscan monk, who has preached the Lent sermons in one of the principal churches. He is a great orator, and in his appeals to the hearts and consciences of his hearers drew his arguments from Scripture alone. The sermons produced a great impression."

3. *Italian Colportage*.—There is evidently no limit to the opportunities for the work of evangelization in Italy, except the want of means. Men can be had, and the land is open. Dr. Revel writes from Florence to the Bible Society in this country:

"In order to give you an idea of the bearing of the political revolution which has taken place in this country, which has until now been called a *Popish* nation and country *par excellence*, I will limit myself to the fact that, in the month of December last, one of our colporteurs of Bibles and religious tracts went to the mountains and valleys of Piedmont with his *permit to sell*, delivered by the intendant of Pignerol, and his pack of books on his back, and commenced to sell at Pignerol. He came to Turin, where he made a stock at the central depot, or *Evangelical Library*. From thence he passed to Alexandria, Plaisance, Reggio, and Bologna; then passing over the Apennines, arrived at Florence, where he passed some days, selling in the city and its environs, and replenishing his pack at our depot; took his route for Arezzo, Perugia, Foligno, Spoleto, Monte Calvo, Sora, Iserna, Capua, Naples. Here he made another halt, again supplying himself at the depository just established there, and resuming his Bible pilgrimage through Salerno, Policastro, Cozenza, Monte Leone, Reggio, and from thence to Messina, where he sold passably, and from whence he went to Palermo, where he is at present.

"A depository has also been formed in this last-named city. He thinks of setting out for Trapani, Marsala, Girgneti, Noto, Catania, and Messina. That which is particularly remarkable is, that he has traversed the Italian peninsula from one extremity to the other, selling the *Book* which the Roman clergy oppose with fury, without having been *molested* in one place; and every where *protected* by the civil authorities. Without being able to give the exact number of colporteurs at the present moment in Italy, we are not above the number in naming forty."

*France*.—Louis Napoleon has long succeeded in retaining the favour of the Ultramontanes in his empire; but is fast losing it by his refusal to stay, by any active intervention, the dilapidation of the Pope's throne. The bishops of that party are speaking boldly against his measures, and do not spare his person and character. In the meantime his courts take them in hand, and subject them to humiliating admonitions—premonitory of more stringent measures, should they persist in their seditious courses. In proportion to the alienation of the Papal adherents, the liberal party are drawing nearer to the Emperor. This party is very strong; and it is supposed that Louis has really lost no strength—has perhaps gained—by this change of supporters. Protestants will certainly be gainers. The liberals are not disposed to interfere with their efforts.

*England*.—The alliance between Great Britain and France still abides; and notwithstanding rumours to the contrary, is likely to stand. English troops, it is said, are about to be sent, with the consent of the Porte, to hold St. Jean d'Acre, the celebrated fortified post in Syria. The French troops are mostly to be withdrawn.

England is not a "tee-total" country; but can the following be true? It comes upon quite good authority:

"It is estimated (says the *N. Y. Advocate and Journal*) that 30,000 persons are



excluded annually from the 36,000 Christian churches in England for the one vice of drunkenness. These appalling statistics are accounted for by a newspaper writer, on the ground that habitual drunkenness is seldom recognised as a sufficient warrant for exclusion. A correspondent of the *British Standard* (Congregational) says:—‘At the present time I know of a church that has been broken up lately from this very cause, nearly every member being charged with the sin of intemperance, not one member daring to exercise discipline upon another for fear of a like exposure himself; and, owing to this cause, for some months past the Lord’s Supper has not been dispensed.’”

The following possesses interest:

“The numerical statistics of the progress of education in England and Wales are somewhat remarkable. The Education Committee Report, just published, gives the items, which are carefully reproduced and reviewed in the *London Times*. The following are instructive: In 1818, the proportion of week-day scholars to the population was 1 to 17.25. In 1833, it was 1 to 11.27. In 1851, 1 to 8.36, and now the proportion is 1 scholar to every 7.7 of the estimated population for 1858. The aggregate number of day, evening, and Sunday-schools is as follows:—Of the 2,535,462 scholars in week-day schools in 1858, as many as 1,675,158 were in public schools; 860,304 were in private adventure schools, or schools kept for the profit of private persons. Of the 1,675,158 scholars in public schools, 1,549,312 were in week-day schools supported by the various religious bodies; 43,098 were in Ragged, Philanthropic, Birkbeck, and factory schools; 47,748 in work house, reformatory, naval, and military schools, and about 35,000 in collegiate and the richer endowed schools. The religious bodies are, therefore, the chief supporters of education. The number of scholars in Sunday-schools in 1858 was 2,411,554, and in evening-schools, 80,966.”

*Sandwich Islands*.—These islands are under a Christian constitution. The first article is as follows:

“It is our fixed decree—1. That no law shall be enacted which is at variance with the word of Jehovah, or at variance with the general spirit of his word. All laws of the island shall be in consistency with the general spirit of God’s law.”

#### AFFAIRS AT HOME.

*The State of the Country*.—So far—May 17—there has been no collision between the Southern and Northern armies. Both are, however, actively preparing for the conflict. The South has received accessions to its Confederacy. Arkansas, Tennessee, and Virginia, have seceded—subject in the last two to the vote of the people; but the authorities have not waited for any further expression of the popular will, and are acting in full accord with the “Confederate States.” The other Border States are agitated and divided, but will probably be retained. The conflict will be a sharp one, but can hardly continue long. The ports of the South are blockaded; and every effort is making—and we believe with entire success—to prevent any supplies going south from the Northern States. This is a contest for the life and existence of the nation. It appears to us that to permit the claim of the South to peaceable secession, would be an act of national suicide. However this may be, it is our hope—and the hope of great multitudes, if not the majority of the North—that this war will, in some way, put an end to slavery. It has brought out, and no doubt awakened, an amount of anti-slavery feeling and determination, far beyond what even the most sanguine would have dared to anticipate. The *Christian Intelligencer*—which has not been marked by a particularly earnest northern spirit—has an article on home affairs under its commercial head, from which we take an extract which contains some wholesome and plain-spoken truth:

“It is thus apparent that the present conflict between the North and the South is not unnatural or surprising. It is the same conflict which has convulsed the world throughout its whole past history, the same conflict which is now convulsing Europe

to its very centre, and to decide which the despots of Europe have at present a million and a half armed soldiers, and fleets with steel-clad ships; it is the conflict between the few and the many, between despotism and democracy, between the principles of evil and good. We know that good must prevail in the long run, but it is oftentimes not only a long run, but a hard and trying run, before it does prevail. The victory is to those who can endure the longest, and can run without being wearied. It is no easily-gained victory. We must suffer and endure. The people of the free States are roused for the conflict, and much depends on the system and persistency with which the Government direct their energies. It is a war of principles. Compromise is defeat. Compromise again will prove to be a spirit ten times more evil than that which has possessed the North for the last thirty years. The towering mountain rock of Northern conscience, the pride, the bulwark, and sure-abiding stay of our fathers in 1776, has been softening for the last quarter of a century under the malign influences of 'compromise,' until conscience had become little better than a mass of loose sand, ready to be swept into the Gulf of Mexico by the rolling stream of the southern Mississippi.

"Our public men, our business men, our bankers, trembled at the echo of the slaveholders' threats, and hastened to offer up their principles, their conscience, their manhood, a sacrifice on the altar of an arrogant slaveocracy. All this was changed at the fall of Sumter. The conscience of the North is once more a rock, a mountain, a sure-abiding beacon for our guidance, a rallying-point for the nation in its doubts and fears. If our principles are right, their results will be right. This conflict between evil and good has been forced upon us, not only against our wills, but also against our most anxious endeavours to avert it. It has been forced upon us by the infatuation of the South, and a fearful responsibility rests upon us to fight unflinchingly and perseveringly until the victory is gained, which conscience and duty alike approve. Pharaoh of old, increasing in his arrogant tyranny, and blinded to his own destruction, is a literal type of all contests between despots and the people, tyranny and freedom, aristocracy and democracy, and between the South and the North."

That this is the true, inner character of the conflict, we have no doubt. We learn its nature by the history of the growth of the alienation between the sections of the country. Still, we are apprehensive that the rulers of the nation, and the military leaders, will fail to see this clearly. No technicalities of constitution or law have brought things to the present pass, and nothing of the kind must control it. It must—to be successful—be a war for liberty against tyranny; and the sooner the government makes up its mind to put, at least, no hinderance in the way of the slave population, should there be rising, the sooner the nation will find rest, and a rest worth having. Any other course will deprive the free States of much valuable sympathy, and bring essential defeat.

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#### NOTICES OF BOOKS.

THE BEAUTY OF IMMANUEL. "His name shall be called Wonderful." By Le Roy J. Halsey, D. D. 12mo., pp. 294. Presbyterian Board of Publication.

This volume contains, in small bounds, much truth of the greatest moment, well expressed and illustrated:—The life and character of Jesus Christ—His birth and early history—His baptism and public ministry—His mighty miracles—His matchless instructions—His immaculate virtues—The manifestation of His glory—His sufferings and death—His resurrection and ascension—His mediatorial offices and work—His second and glorious appearing, and the saving power of His gospel. We think the author carries to an extreme the modesty of an interpreter, when he declines the expression of any judgment upon the period of Christ's second coming—whether *pre* or *post*-millennial. That it is the latter, we are satisfied is a demonstrable truth. The work is calculated to be very useful.

AMERICAN SLAVERY. Demonstrations in Favour of Dr. Cheever in Scotland, &c. John A. Gray, Printer, 16 and 18 Jacob Street, New York. 1860.

Dr. Cheever is doing a seasonable work in Great Britain. He knows American slavery well, and as well, the sophistries and blasphemies of its defenders. His eloquence attracts great assemblies. He has the ear of British Christians. His speeches have a ring like the trumpet of war. We would be far better pleased, however, if he would freely acknowledge the pro-slavery compromises of the Constitution, and denounce them. It is a vain attempt to try to whiten these black spots on this nation's fundamental law.

GOLDEN VIALS FULL OF ODOURS. A Lecture on Prayer. By Rev. John Blakey, D. D., Author of "The Theology of Inventions." Glasgow. 1816.

An excellent pamphlet on a subject in which every believer has the deepest personal interest. It does not need the apology that it was "hastily prepared." It gives evidence of familiarity with the exercise of prayer: out of the fulness of the heart the mouth spoke. It is written with the pen of a ready writer. The subject was well chosen for an address before a "Young Men's Religious Improvement Society."

THE SIXTH ANNUAL REPORT OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF PHILADELPHIA. 1861.

We have already given our views of these associations. Their original purpose was, certainly, a good one—to look up the young men who are thrown into the vortex of city life, and, of course, exposed to novel and perilous associations—to provide a place where proper and improving acquaintances might be formed—to secure a reading-room and library, to which such young men, and others, might resort for profitable reading and intercourse. These were excellent objects, and still hold a place among the ends to be obtained. But these associations have not stopped with this. They undertook the "care of the churches," and in consequence they have declined. We learn from this report that comparatively few members have been added during the year, and that many since its organization have withdrawn, and of those remaining not much over the half have contributed their dollar. Such associations, when they go "beyond their line of things," become ephemeral. Zeal should be well directed.

THE PERFECT LAW OF LIBERTY. An Address delivered in Rehoboth Church, Iowa, July 4, 1860. By J. M. McDonald. 8vo., pp. 24. Published by Request of the Audience. Philadelphia. 1861.

This pamphlet treats the subject of slavery from the Scripture standpoint; and although much has been written—particularly of late—in vindication of the word of God, Old and New, from the foul charge of sanctioning American slavery, there was still room for this lecture, and its publication was very judiciously requested. Concisely, but effectually, the assertions of the pro-slavery interpreters are met and confuted. The principles here taught, and arguments adduced, will be found ample to confound the blasphemers who dare to claim the authority of the God of heaven for this system of theft and oppression. It is well written, and will have, we sincerely hope, a quick and large circulation.

## COVENANTER.

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 JULY AND AUGUST, 1861.
 

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MINUTES OF THE SYNOD OF THE REFORMED PRESBY-  
TERIAN CHURCH.

SESSION XXXI.

*Second Church, New York City—May 28, 1861, 7½ P. M.*

The Synod of the Reformed Presbyterian Church met according to adjournment; and after a sermon by the Moderator, on Acts ii. 41—47; iv. 31, 32; ix. 31, was constituted with prayer by the Moderator. Synod adjourned to meet to-morrow morning, at 9 o'clock.

*Same place—May 29, 9 A. M.*

Synod met pursuant to adjournment, and was constituted with prayer by the Moderator. The members present were ascertained, and are as follows:

## NEW YORK PRESBYTERY.

<i>Ministers.</i>	<i>Elders.</i>	<i>Congregations.</i>
J. C. K. Milligan,	C. B. French,	First, New York.
A. Stevenson,	M. W. Bartley,	Second, New York.
J. R. W. Sloane.	H. Glassford,	Third, New York.
S. Carlisle,	R. Campbell,	First, Newburgh.
J. R. Thompson,	J. Fraser,	Second, Newburgh.
J. B. Williams,		White Lake.
N. R. Johnston,		Topsham.
J. W. Shaw,	W. Shaw,	Coldenham.
J. M. Armor,	J. A. Morse,	Craftsbury.
J. M. Dickson,	W. F. Bell,	Brooklyn.
S. M. Willson,	G. Spence,	Kortright.
J. M. Beattie,	R. Dickson,	Ryegate and Barnet.
W. Graham,*		Boston.
R. Z. Willson.		

## PHILADELPHIA PRESBYTERY.

J. M. Willson,	D. Smith,	First, Philadelphia.
S. O. Wylie,	W. Brown,	Second, Philadelphia.
J. Middleton,	H. Lamont,	Third, Philadelphia.
Joshua Kennedy,		
W. W. M. Millan,*	D. J. Cummings,	Baltimore.

## PITTSBURGH PRESBYTERY.

T. Sproull,	D. Gregg,†	Pittsburgh and Allegheny.
J. Crozier,	W. Finney,	Monongahela.
J. Galbraith,	J. Magee,	Union and Pine Creek.
Joseph Hunter,		Wilkinsburgh.
A. M. Milligan,	J. Temple,	New Alexandria.
T. Hannay,	G. Boggs,	Slippery Rock, etc.
R. Reed,	D. M. Elroy,	Brookland, etc.

\* Ordained since last meeting of Synod.

† Not present at opening of Synod.

<i>Ministers.</i>	<i>Elders.</i>	<i>Congregations.</i>
T. M. Elder, H. P. M'Clurkin,	R. Dill,  R. J. Brown, J. M'Giffin,	Rehoboth. Salt Creek. Oil Creek. † Salem. †
ROCHESTER PRESBYTERY.		
D. Scott, S. Bowden, M. Wilkin, J. M. Johnston,	R. Willson, W. M'Cracken, † J. Hunter,	Rochester. York. Stirling. Syracuse.
LAKES PRESBYTERY.		
W. Milroy, † J. Dodds, J. S. T. Milligan, P. H. Wylie, J. C. Boyd, H. H. George,	Isaac Patterson, †  A. M'Intyre,	Second, Miami. Garrison. Southfield. Rushsylvania. Utica and Sandusky. Cincinnati. Xenia.
A. M'Farland.	ILLINOIS PRESBYTERY.	
James Wallace, A. C. Todd, J. M. M'Donald, R. B. Cannon, D. J. Shaw, † J. Stott, † J. M'Cracken, † D. S. Faris, R. Johnson, W. L. Roberts, D. D., †	J. Steele, D. T. Willson, A. Charlton,  H. Dean,	Old Bethel. Elkhorn. Sharon. Rehoboth. Bloomington. Princeton. St. Louis. Bethel. Vernon. Maquoketa.
<i>Absentees.</i> —S. Sterrett, J. J. M'Clurkin, W. Slater, J. Love, J. A. Thompson, J. Milligan, J. M'Lachlan, J. French, B. M'Cullough, R. Hutcheson, W. Sloane, J. Neill, W. F. George, and the missionaries to Syria, R. J. Dodds and J. Beattie.		

## CONGREGATIONS NOT REPRESENTED.

*New York Presbytery*:—Bovina, Argyle, Glengary.

*Pittsburgh Presbytery*:—Jackson, Springfield, Miller's Run, Londonderry, Middle Wheeling, Little Beaver, † West Alexander, † Brownsville.

*Lakes Presbytery*:—First, Miami, Lake Eliza, Jonathan's Creek, Cedar Lake, Macedon, Novi.

*Illinois Presbytery*:—Church Hill, Linn Grove, Clarinda.

*Rochester Presbytery*:—Lisbon.

Disorganized since last meeting of Synod—Fourth, Philadelphia.

The rule requiring the calling of the roll in the election of Moderator and Clerk, was suspended. J. Crozier was chosen Moderator; S. Bowden continued Clerk, and J. W. Shaw Assistant Clerk.

Absentees at last meeting of Synod gave reasons of absence, which were deemed satisfactory.

Synod resolved to hold its sessions from 9 A. M. to 12 M., and from 3 P. M. to 6 P. M.

S. M. Willson, D. Scott, and W. Shaw, were appointed a Committee to report a schedule for Devotional Exercises.

The Moderator appointed the following Committee on Unfinished Business:—J. Kennedy, S. Bowden, and C. B. French.

Synod directed that the sermon on Foreign Missions be preached on Thursday, at 7½ P. M.; and the sermon on Domestic Missions, on Friday, at the same hour.

\* Ordained since last meeting of Synod.

† Organized since last meeting of Synod.

‡ Not present at constitution of court.

S. Carlisle, J. B. Williams, and D. T. Willson, were appointed a Committee to solicit a copy of the sermon preached at the opening of Synod, for publication.

The Minutes of the last meeting were put into the hands of the committee on Unfinished Business.

S. M. Willson, T. Sproull, J. M. Willson, H. Dean, and W. Brown, were appointed a committee to prepare a report stating the position and duty of the Church and her members in the present crisis of affairs in our country.

Leave was granted to Rochester and Illinois Presbyteries to hold a meeting in this place during the sessions of Synod.

Twenty-five dollars (\$25) were ordered to be paid to the Clerk out of Synod's Literary Fund.

Allegheny city was appointed as the place, and the fourth Tuesday of May, 1862, 7½ p. m., as the time, of the next meeting of Synod.

Adjourned to meet at 3 p. m.

Same place—3 o'clock, p. m.

Synod met according to adjournment, and was constituted with prayer. Members all present, except J. M. Beattie, who soon appeared. Minutes read and approved.

The Moderator appointed the following Standing Committees:—

*On Presbyterial Reports.*—J. Galbraith, D. S. Faris, W. F. Bell.  
*On Discipline.*—D. Scott, J. C. Boyd, H. Glassford. *On Theological Seminary.*—J. C. K. Milligan, J. M. McDonald, W. Finney. *On Signs of the Times.*—A. M. Milligan, James Wallace, A. M'Intyre. *On Foreign Correspondence.*—J. M. Willson, J. R. W. Sloane, R. Dill. *On Missions.*—A. Stevenson, J. Dodds, A. Charlton. *On Finance.*—M. Wilkin, H. H. George, D. J. Cummings. *On Presbyterial Records.*—New York Presbytery, A. C. Todd, T. M. Elder, H. Lamont; Philadelphia Presbytery, Joseph Hunter, P. H. Wylie, M. W. Bartley; Pittsburgh Presbytery, J. S. T. Milligan, J. M. Armor, R. Campbell; Rochester Presbytery, S. Carlisle, R. Reed, J. Steele; Lakes Presbytery, R. Johnson, J. R. Thompson, D. M'Elroy; Illinois Presbytery, N. R. Johnston, J. Middleton, G. Boggs.

Committee on Devotional Exercises reported. Report accepted and adopted, and is as follows:

The Committee on Devotional Exercises respectfully recommend:—1. That immediately after the constitution of Synod, to-morrow morning, one hour be devoted to devotional exercises. 2. That the Moderator preside, and call on such members as he deems proper, to conduct these exercises; and also the members who shall be employed to converse on the subject of meditation. 3. That the singing and praying be frequent. 4. That each one employed shall be as brief as possible. 5. That Psalm xxxi. 23, "O, love the Lord, all ye his saints," be the subject. All which is submitted. S. M. WILLSON.

Papers called for and numbered as follows:—Paper No. 1. Memorial from some elders of 2d Congregation, New York. No. 2. Memorial from elders and deacons of 2d Congregation, New York, in answer to paper No. 1. No. 3. Protest and appeal of Session of 2d Congregation, New York, from decision of New York Presbytery in case of Hugh Cheyne. No. 4. Protest and appeal of deacons of 2d Congregation, New York, from a decision of session of said congregation. Referred by Presbytery. No. 5. Petition from Session of 1st Congregation, New York. No. 6. Petition from 1st Congregation, Philadelphia.

Paper No. 1, read and laid on the table for the present. No. 2. Read, and laid on table for the present. No. 3. Referred without reading to Committee on Discipline. No. 4. Disposed of in same way. No. 5. Read in part, and referred to Committee on Discipline. No. 6. Read, and laid on table for the present.

Committee on Unfinished Business reported. Report accepted, and taken up item by item for consideration. It is as follows:—The Committee on Unfinished Business report, that they have examined the minutes of the last meeting, and find them correctly and carefully transcribed.

The Committee report the following items of Unfinished Business: Item 1. Ministers who had neglected it, to preach on the subject of Systematic Beneficence. (See printed Minutes of Reformed Presbytery, 1859, p. 204.) 2. Committee on "Rules of Ecclesiastical Procedure" instructed to publish their report on overture, and inferior courts directed to report upon it, (p. 222.) 3. One bond not transferred to Synod's Treasurer, (p. 225.) 4. Moneys to be paid to A. Bowden, Receiver of the estate of the late Rev. J. R. Willson, D. D., (p. 226.) 5. D. Scott appointed to prepare a full narrative of the "Division of 1833," (p. 227.) 6. Clerk ordered to send letter to United Presbyterian General Assembly's Committee on Foreign Correspondence, (p. 227.) 7. J. M. Willson and T. Sproull, Committee to prepare articles of Testimony on Slavery and Secret Societies, (p. 228.) 8. M. Wilkin directed to institute inquiries in regard to \$500 bequeathed to Synod, (p. 238.) 9. D. Scott, R. Johnson, A. M. Milligan, and W. Milroy, appointed a committee in regard to Geneva Hall, (p. 240.) 10. S. O. Wylie to receive and forward memorials to Congress, (p. 245.) 11. Report of Committee on Signs of the Times. 12. W. Brown, J. Caldwell, etc., to solicit books for Seminary Library, (p. 246.)

Respectfully submitted,

J. KENNEDY, *Chairman.*

Item 1. Indefinitely postponed. 2. Instructions to Committee to publish in overture continued, and inferior courts directed to report to next meeting of Synod. 3. Laid on the table for the present. 4. Laid on table for the present. 5. Made the order of the day for tomorrow, at ten o'clock. 6. Attended to. 7. Attended to: the report of Committee to be presented to-morrow morning. 8. Laid on table for the present. 9. Laid on table for the present. 10. Attended to. 11. While the report of Committee on Signs of the Times was under consideration, Synod adjourned, to meet to-morrow morning, at 9 o'clock.

*Same place—May 30, 9 A. M.*

Synod met and was constituted with prayer. Members all present, except Bell, W. Brown and Campbell, who soon appeared.

According to the arrangement made on yesterday, the morning hour was spent in devotional exercises.

Minutes read and approved.

Papers called for, and numbered as follows:—No. 7. Communication from Rev. R. Hutcheson. No. 8. Communication from Rev. T. M. Elder and J. M. Johnston. No. 9. Memorial from Session of Third Congregation, Phila., with regard to occasional hearing, etc. No. 10. Report of New York Presbytery. No. 11. Report of Philadelphia

Presbytery. No. 12. Report of Pittsburgh Presbytery. No. 13. Report of Lakes Presbytery. No. 14. Report of Rochester Presbytery. No. 15. Petition from Rushsylvania Session on "Occasional Hearing." No. 16. Petition from some members of the Church in Lakes Presbytery. No. 17. Report of Treasurer of Theological Seminary. No. 18. Complaint of John J. McKay. No. 19. Memorial of James Matthews and others. No. 20. Memorial from Session of Rehoboth Congregation, Iowa, on "Occasional Hearing." No. 21. Memorial from members of New Alexandria congregation on "Proclamation of banns of Marriage." No. 22. Communication from David Gregg, Treasurer of Theological Seminary. No. 23. Report of A. Bowden, Receiver of the Estate of the late Rev. J. R. Willson, D. D. No. 24. Report of W. Brown, Treasurer of Synod. No. 25. Report of W. Brown, Trustee of Synod, in regard to certain funds held by him in trust for Synod. No. 26. Report of Committee for distribution of Students' Fund.

Paper No. 7. Read and referred to Committee on Theological Seminary. No. 8. Read and laid on table for the present. No. 9. Read in part, and referred to Committee on Discipline. In regard to papers 10-14, the hearing of Presbyterian reports was made the order of the day for this afternoon. No. 15. Referred without reading to Committee on Discipline. No. 16. Laid on the table. No. 17. Referred to Committee on Finance. No. 18. Referred without reading to the Committee on Discipline. No. 19. Read and referred to Committee on Missions. No. 20. Read and referred to Committee on Discipline. No. 21. Read and referred to same Committee. No. 22. Read and referred to Committee on Missions. No. 23. Report accepted and adopted, and is as follows:—

The Receiver of the estate of the late Rev. J. R. Willson, D. D., makes the following report :

Moneys received at last meeting of Synod (See printed minutes, Ref. Presbyterian, page 224 ) ..... \$342 00

Received in Allegheny during sessions of last Synod,  
 From Rev. T. M. Elder, ..... 10 00  
 " " S. Sterrett, ..... 5 00  
 " M. D. Boyd, ..... 5 00

\$362 00

This sum I then paid over to the executor of the estate, and took his receipt, which accompanies this report.

1859.					
July 2,	Rec'd from	Sterling cong., per	Mr. J. H. McFadden,.....	\$10	00
" 18,	"	1st Newburgh, " "	J. W. McCullough,..	15	76
Aug. 8,	"	Bloomington, " "	Rev. D. J. Shaw, .....	10	00
" "	"	1st New York, " "	Mr. J. W. Bowden, .....	15	10
" 30,	"	Coldenham, " "	John Fleming,.....	4	37
Sept. 4,	"	1st Phila'phia, " "	Wm. Crawford, .....	20	00
Oct. 1,	"	Mr. Spears, " "	Rev. J. M. Willson, .....	2	00
Oct. 7,	"	Rochester co'g., per	Mr. John Lowry,.....	25	00
Nov. 4,	"	Cinci'ti & Xenia cong., per	Rev. J. R. W. Sloane,	20	00
" 26,	"	Salt Creek cong., per	Miss S. R. Willson,...	8	00
1860.					
Jan. 17,	"	Slippery Rock cong., per	Miss S. R. Willson,	5	00
Feb. 21,	"	Cedar Lake cong., per	Rev. J. French,.....	5	00



Feb. 24,	Rec'd from Old Bethel cong., per Rev. James Wallace,..	10 00
“ 27,	“ Church Hill cong., per Mr. A. M. Thompson,	5 00
Mar. 17,	“ Sharon cong., per Rev. A. Stevenson,.....	25 00
“ 29,	“ Ist Miami cong., per Mr. C. Jamison,.....	10 00
	“ Rev. Robert Johnson,.....	5 00

\$195 23

Paid the executors as shown by the accompanying receipts,..... 178 09  
 Leaving a balance of \$17,14 cts., for which a check accompanies this report.

All which is respectfully submitted,  
 May 29th, 1861.

ANDREW BOWDEN, *Receiver.*

The balance remaining after the payment of Synod's debt to the estate, was referred to Committee on Finance to report what disposition shall be made of the same.

Paper No. 24. Referred to Committee on Finance. No. 25. Read and referred to Committee on Finance. No. 26. Referred to Committee on Finance.

The special Committee on the position and duty of the Church in the present crisis reported. Report accepted and laid upon the table for the present.

The Board of Superintendents of Theological Seminary reported. The report accepted and referred to Committee on Theological Seminary.

Synod adjourned with prayer, to meet at 3 P. M.

*Same place—3 P. M.*

Synod met and was constituted with prayer. Members all present, except Lamont, who soon appeared. Minutes read, amended and approved.

Committee appointed at last meeting to prepare additions to the Testimony reported. Report accepted and laid upon the table for the present.

Papers called for and numbered as follows:—No. 27. Protest and appeal of J. S. T. Milligan, and H. H. George, from Lakes Presbytery. No. 28. Reference from session of 2d Congregation, New York, to New York Presbytery: referred by said Presbytery to Synod.

No. 27. Referred without reading to Committee on Discipline. No. 28. Read and laid upon the table for the present.

Item 4, in report of Committee on Finance, Sessions of Synod, 1853, in the matter of the will of Mrs. White, (see Reformed Presbyterian for 1853, p. 182,) was referred to Committee on Finance.

Synod proceeded to the order of the day—the hearing of the Narrative of “the Division of 1833.” The report was accepted and laid upon the table for the present.

The rule requiring an adjournment at 6 o'clock was suspended, and Synod adjourned with prayer, to meet to-morrow morning at 9 o'clock.

*Same place—May 31st, 9 A. M.*

Synod met and was constituted with prayer. Members all present, except M'Elroy, who soon appeared. Minutes read, amended and approved.

Papers called for, and numbered as follows:—Paper No. 29. Statement and queries in behalf of executors of estate of J. M. Elder, deceased. No. 30. Appeal of James Hooks from New York Presby-

tery. No. 31. Memorial of James Nichol, Edinburgh. No. 32. Appeal of James Campbell, from Rochester Presbytery. No. 33. Letter from Irish Synod. No. 34. Communication from Rev. J. S. T. Milligan. No. 35. Communication from Benjamin Wood.

Paper No. 29. Read and referred to a Special Committee, consisting of D. Gregg, W. Brown, and C. B. French. No. 30. Referred, without reading, to Committee on Discipline. No. 31. Read and referred to a Special Committee, consisting of S. O. Wylie, W. L. Roberts, D. D., and G. Spence. No. 32. Referred, without reading, to Committee on Discipline. No. 33. Read and referred to Committee on Foreign Correspondence. No. 34. Read and laid on the table for the present. No. 35. Read and referred to Special Committee on Paper No. 31.

It was resolved that Committee on Foreign Correspondence be directed to inquire whether any action of this court is necessary in regard to the relation now existing between this Synod and the Reformed Presbyterian Synod of Scotland—and, if so, what? and report at this meeting of Synod.

A. M. Farland and W. F. Bell were appointed a Committee to solicit a copy of the sermon on Foreign Missions, preached before Synod last night, for publication.

Board of Domestic Missions reported. Report accepted and referred to Committee on Missions.

Board of Foreign Missions reported. Report accepted and referred to Committee on Missions.

S. Bowden stated that Miss Mary S. Carnduff, a member of his congregation, now residing in West Galway, N. Y., offers herself as assistant missionary in Syria. This matter was referred to Committee on Missions, and said Committee were instructed to report on the expediency of reinforcing the mission in Syria.

The consideration of the report of the Committee on Signs of the Times, pending at the adjournment on Wednesday evening, was resumed, and while a motion to amend said report was under consideration, Synod adjourned to meet at 3 P. M.

*Same place—3 P. M.*

Synod met and was constituted with prayer. Members all present, except J. M. Johnston, Sloane and Spence, who soon appeared.

Minutes read and approved.

Synod proceeded to the order of the day, namely, the hearing of Presbyterial Reports.

Paper No. 10. Report of New York Presbytery. Read and referred to Committee on Presbyterial reports, except so much as relates to Domestic Missions, which is referred to Committee on Missions. No. 11. Report of Philadelphia Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to the matter of sitting on juries, which is laid upon the table for the present. No. 12. Report of Pittsburgh Presbytery. Read and referred to Committee on Presbyterial Reports. No. 13. Report of Lakes Presbytery. Read and referred to Committee on Presbyterial Reports. No. 14. Report of Rochester Presbytery. Read and referred to Committee on Presbyterial Reports. No. 36. Report of Illinois Presbytery. Read and

referred to Committee on Presbyterian reports, except so much as refers to the "soldier's oath," which is laid upon the table for the present.

The consideration of the report of the Committee on the Signs of the Times was resumed. The report was adopted, and is as follows:

The Committee on the Signs of the Times respectfully report the following causes of fasting and thanksgiving:

The judgments of Almighty God are abroad in the land—the condition of the Church and society calls loudly on all the disciples of Jesus to humble themselves with fasting and weeping, and with mourning, because of their own sins and the sins of others.

I. Our own sins.

1. *The low state of vital godliness*, manifest in the feeble efforts to secure our own salvation. "Work out your own salvation with fear and trembling" is still a divine injunction. But the almost entire disregard of the command by many, the careless use of the means by others, the formality in our devotions and the indifference of nearly all respecting the attainment of the grace of assurance, indicate this. While the eagerness with which we attend to the things of time and the zeal in amassing property not to be expended in the service of Christ, but laid up for self, proclaim that we do not seek *first* the kingdom of God *and his righteousness*. And again; little zeal in seeking the salvation of others, little of the spirit of Him who died that we might live—or of Paul, "who ceased not to warn every one night and day, with tears." This is seen not merely in the neglect of the spiritual interests of thousands perishing around us, no man caring for their souls; but especially in the unconcern of Christian parents respecting the regeneration of their children. If they are moral, industrious and respectable in the community, the fact, that they are without love to Christ and his cause, awakens little anxiety. Indeed the conversation of many parents, both in general social intercourse and with their children, savours more of worldly-mindedness than of Christianity. "Out of the abundance of the heart the mouth speaketh." Alas, we proclaim to each other that we have set our affections on the earth, that our conversation is not in heaven.

2. *A tendency to recede from a pointed and faithful testimony*. The precious truths which respect the claims of the Messiah over the Church and over the nations as King in Zion and Lord of lords, the unity of the Church and the unalterable form of her government and worship, do not occupy so prominent a place as formerly, in conversation, in prayers, and in the preaching of the gospel. In practice there is a willingness on the part of many to wait on the ministrations of those who are sworn to support the God-dishonouring and oppressive system of civil government in this land, as well as of those who corrupt the government and worship of the house of our God, and some, alas, have turned aside from the fulfilment of their vows, abandoned their profession and walk no more with us.

3. *Feeble efforts to promote the testimony and cause of Jesus*. This might be expected from what has preceded. We have little love to the truth because we have little real godliness, and because we are becoming weary of the sackcloth, our efforts to hasten the triumph of the testimony are feeble. There is little sense of individual responsibility in diffusing the truth or supporting the public interests of the Church. Our zeal is local, few looking beyond their households or their own congregations. A distressing apathy respecting our distinctive principles prevails both with young and old. The history of the martyrs is almost forgotten, and there is little of that enlightened and noble attachment to the truths and people of God which so distinguished our covenant-antecedent fathers. The result is seen in the support given to the school of the prophets, the sums contributed to missions and in the maintenance furnished to the ministry. And because of this we are low and in a low place.

4. *Sad misimprovement of precious ordinances and opportunities.* We have long enjoyed the means of grace. We have had much preaching—pastoral oversight and care. For two generations there has been a great expenditure of time, of labour, and of money in the service of Christ. Where is the fruit in personal piety, in family godliness, in enlarged devotedness of the Church, or increase of her members? Where, even in social reformation? We have wrought no deliverance in the earth. Indeed we have reason to say in the bitterness of our soul, "I have laboured in vain, I have spent my strength for naught and in vain."

II. The sins of the churches around us.

1. *They are still in sworn connexion with the civil government of the country.* They uphold it in its rebellion against God—its rejection of Him whom the Father delighteth to honour—its refusing to submit to His law—and in its oppression of men.

2. *In many, important truth is not only concealed, but gross error is proclaimed.* The worship of God is corrupted by the introduction of instrumental music and the compositions of uninspired men, to the rejection of the precious psalms furnished by the Spirit of the living God. And this sore evil is increasing.

3. *Neglect of discipline.* The Church is a garden enclosed, her members a holy nation, a peculiar people, to show forth the praises of Him who hath called them out of darkness into his marvellous light. We find, however, *Sabbath breakers*, men stealers, and slaveholders are tolerated in many, rum-sellers, and drunkard-makers in nearly all.

4. *Little respect to the law of God or faith in divine institutions.* Expediency is the great law, and feeling the test of religion. Too little practice of or faith in family worship, sabbath catechizing and parental government to train a generation to know and serve the Lord, little faith in the church and ordinances of divine appointment as the grand instrumentality to regenerate society and reform the world. A voluntary association and human devices are preferred—many seem more anxious to please the multitude than to glorify God by honoring his institutions.

III. While these sins abound so alarmingly in the Church, the condition of the nation calls for mourning and humiliation before God.

1. *It still refuses to acknowledge the claims of Messiah, the prince of the kings of the earth,* and acknowledges no higher law than the ever-changing will of the majority of its citizens.

2. *Error and heresy are encouraged and increasing.* Infidelity, Unitarianism, Poperly and Mormonism are in places of trust and honor.

3. *Immorality is fearfully prevalent.* Profane swearing, Sabbath breaking, drunkenness, dishonesty, theft, whoredom and oppression, holding millions of unoffending men in bondage by constitutional enactments. There is an overflowing deluge of all these evils, and by them the process of the destruction of society is making rapid progress.

4. *The dread calamity of war has been brought upon the land.* The constitutional sanction of slavery—the fostering care of the government of this inhuman, disorganizing and impious system, have, in the holy providence of our God, produced their natural effects, rebellion and treason, to perpetuate and extend it. The serpent has sought the ruin of its protector. While we rejoice that the accursed system will soon be destroyed, yet in the progress of the war we have great reason to mourn. Commerce is prostrate. Industry is paralyzed—homes are empty—benevolent enterprises languish. Morality and true religion suffer.

5. *Great insensibility under the judgments of God.* No confession of national sins. No breaking of every yoke that the oppressed may go free. No acknowledgment of the Almighty God, nor submission to His will. No re-

formation—though His hand is lifted up yet they will not see. For these and other reasons, Synod appoints 4th Thursday of August, 1861, as a day of fasting by those under its care.

#### CAUSES OF THANKSGIVING.

Notwithstanding the prevalence of sin, “the tender mercies of our God are over all his works.” We are called to thanksgiving for

1. We have a competent portion of the good things of life. Last season was propitious, the earth yielded abundantly, and we have plenty in all our borders. The plague has not come near, and health prevails in our dwellings. We are still protected in the full possession of our rights, as members of the community, and we enjoy precious opportunities of education for our children.

2. We are receiving the answer of the prayers of godly fathers for many generations. That the downfall of the western antichrist draweth nigh is manifest from the declining power of the Pope, the diffusion of the Holy Scriptures in Italy, the progress of evangelical Christianity on the continent of Europe, and the success which has already attended the Italian army in their efforts for liberty and national independence. The eastern antichrist is fast passing away. Liberty of conscience is guaranteed in the Turkish empire. The death penalty for conversion from Mohammedanism to Christianity is abolished. The Bible is freely circulated, and liberty to print the Scriptures in the sacred language is granted. The wars over which humanity mourned have opened a wide door to the preaching of the everlasting Gospel in Syria, India, China, and generally in the East.

3. Tyranny, both civil and religious, is becoming more and more hated and opposed. The emancipation of twenty millions in Russia, inspires with gratitude. The aspirations for liberty so general in the population of Poland, Italy and Hungary encourage hope. And the deep and constantly increasing hatred of slavery in our own land, with the spontaneous rising of the North against the Pro-slavery Rebellion, fills our heart with joyful anticipation of the time when every yoke shall be broken and the oppressed go free.

4. God in his providence is forcing upon this nation the recognition of Bible truth. By the mighty movements which are shaking the nation to its centre, by the discussions respecting the rights of man—the wickedness of slavery—the character of civil government—in the halls of legislation—in the pulpit and through the press, he is demonstrating that only respect to the law of God in the constitution, and righteousness and truth in its administration, can secure permanent peace and prosperity to the nation.

5. *The evident tokens of Divine favour to us as a Church.* Our organization is continued, and notwithstanding great unworthiness in ourselves and much opposition from without, we are enabled to hold on in the maintenance of the truth and make some progress. The attendance upon the Word and ordinances is encouraging, with internal peace in our congregations. The Theological Seminary since last Synod has been greatly prospered. The number of students is encouraging; the institution grows in the confidence and occupies a large place in the prayers of the people of God. Our foreign mission has been wondrously preserved and prospered amid dreadful scenes of suffering and strife, and a great and effectual door of usefulness seems opened to our brethren beloved, toiling in the missionary work. The help which our covenant God has sent to the mission from a quarter little expected, should fill our hearts with gratitude and encourage us to greater effort in the foreign field. By recent events at home the great evils in the civil constitution of the land against which we have so long testified are clearly exhibited, and our testimony and position vindicated. Indeed, we may see more clearly than ever before, that the end of evil is nigh and the dawning light of the millennium morn plainly has come. For these and other reasons we recommend Synod to appoint the last Thursday in November, 1861, a day of thanksgiving, to be observed by all under its care.

A. STEVENSON, *Chairman.*

Item 3d of Report of Committee on Unfinished Business was taken up. Dr. Roberts stated that the bond held by him, referred to in this item, would be transferred immediately to Synod's Trustee. Item 7th, in same report, was taken up, namely, Report of Committee on preparing additions to the Testimony. The report was amended, and while a motion to adopt was under consideration, the rule requiring an adjournment at 6 o'clock was suspended, and Synod adjourned to meet to-morrow morning, at 9 o'clock.

*Same place, June 1st, 9 A. M.*

Synod met and was constituted with prayer.

Members all present except Bell, Dean, Elder, J. M. Johnston and Middleton, all of whom soon appeared, with the exception of Middleton, absent through indisposition.

Minutes read and approved.

A paper entitled a Complaint of Joseph Dodds against the Illinois Presbytery was returned, because not transferred.

Committee on Records of Rochester Presbytery reported. Report accepted and adopted, and is as follows :

The Committee on the Records of the Rochester Presbytery, report that they have examined said records and find nothing in them contrary to the law and order of the Church, except that the minutes of October, 1860, are not signed by either Moderator or Clerk. We would respectfully recommend that when the records of an inferior judicatory are approved by this court, a minute specifying such approval be entered in the records, signed by the Moderator or Clerk.

S. CARLISLE, *Chairman.*

Committee on Records of Illinois Presbytery reported. Report accepted and adopted, and is as follows :

The Committee to examine the Records of Illinois Presbytery, report that they find nothing in them contrary to the law and order of the Church.

N. R. JOHNSTON, *Chairman.*

Committee on Records of Pittsburgh Presbytery reported. Report accepted and adopted, and is as follows :

The Committee to examine the Records of Pittsburgh Presbytery, report that they have examined said Records and find nothing in them contrary to the law and order of the Church.

J. S. T. MILLIGAN, *Chairman.*

Committee on Records of Philadelphia Presbytery reported. Report accepted and adopted, and is as follows :

The Committee on the Records of the Philadelphia Presbytery, report that they have examined said Records, and find nothing in them contrary to the law and order of the Church.

JOSEPH HUNTER, *Chairman.*

Paper No. 37. Letter from the Synod of Scotland was read, and referred to the Committee on Foreign Correspondence.

McFarland and Bell, the Committee appointed for a similar purpose on yesterday, were instructed to solicit for publication a copy of the Sermon preached last evening, on Domestic Missions ; all three sermons, if obtained to be published in one volume.

The business pending at the adjournment yesterday was resumed, viz., the Report of the Committee on Additions to the Testimony. The Report was adopted as amended, and is as follows :

*New York, May 27th, 1861.*

The undersigned who were appointed by Synod, at its last meeting, to prepare additions to the Declaratory part of our Testimony, report:

That we have attended to the work assigned us, having drawn up a *new* section to be added to the xxii. chapter—that on oaths and covenants—and another to chapter xxix. that on civil government. They are as follows:

Christians should walk in the light. Their doctrines, their purposes, and manner of life, their rules of action and conduct, should not be concealed. The formation of secret associations, for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principle.

1 *Thess. v. 5; Matt. v. 14; Acts xxvi. 4; John iii. 20, 21.*

Error. That members of associations, either sworn or pledged to secrecy in regard to the nature and doings of such associations, may be admitted to ecclesiastical fellowship.

The holding of human beings, of whatever race or colour, as slaves, being in every aspect opposed to the word of God, and inconsistent with the principles of the gospel of Christ—a gross infringement upon the rights of man, and so a sin against God, should be held and treated by national authorities as a crime. Nor can any constitution of government be just or moral, which does not provide against the commission of such a crime within its jurisdiction.

*Ex. xxi. 16; 1 Tim. i. 9, 10; 1 Cor. vii. 21; Rom. xiii. 4; Is. lviii. 6.*

Error. 1. That man can hold property in man. 2. That slaveholders may be admitted to the communion of the Church.

These sections, &c., were published in order that the inferior courts might if they were so disposed, examine them previously to this meeting of Synod, and so expedite the issue of a new edition of the Testimony which has become necessary.

JAMES M. WILLSON,  
THOMAS SPROULL.

Synod ordered that the additions be entered in their proper place, in the next edition of the Testimony. The Committee on Finance were instructed to report upon a plan for raising means to publish a new edition of the Testimony.

Item 8 of the Report of Committee on Unfinished Business was taken up. Mr. Wilkin laid on table of Synod \$100, with interest to date, and stated that the remainder of the \$500 would be paid by instalments. Synod then expressed themselves satisfied with the diligence of Mr. Wilkin in the matter, and direct the treasurer of the Theological Seminary to place the money in the hands of the Committee for the "Endowment of the Seminary," and direct Mr. Wilkin to remit the remainder as received to the Treasurer to be invested in the same way.

Item 9 of the same Report was taken up and made the order of the day for Monday afternoon.

That part of the Report of the Philadelphia Presbytery which relates to sitting on juries was made the second order of the day for Monday afternoon.

Item 12 of the same Report was taken up. Committee appointed to solicit publishing houses for assistance to Seminary Library. Committee reported. Report accepted and adopted, and is as follows:

The Committee appointed to solicit donations of books for the Theological Seminary, report:

That after consultation, the Committee became satisfied that the object would be much more efficiently accomplished by leaving it with the Board

appointed to purchase books for the library, which we have done, and doubt not but the report of the Board of Superintendents will satisfy the Synod that we have acted judiciously in the matter.

New York, May 30th, 1861.

WILLIAM BROWN, *Chairman.*

To the Synod of the Reformed Presbyterian Church, now in session.

Three items were added to Report of Committee on Unfinished Business.

Item 13. Congregations directed to take up collections on 1st Sabbath of September for the Seminary Library. (Ref. Presb. 1859, p. 237.) The elders, or failing them, the pastors in the various congregations were inquired at, as to whether such collections had been taken up. It appeared that the matter had been attended to in most of the congregations; delinquent congregations were directed to take up such collections before the 1st of November.

Item 14. J. M. McDonald directed to make inquiries, etc., in regard to books lost from the Seminary Library. Mr. McDonald reported that he had used diligence in the matter, but had not been able to ascertain the whereabouts of any such books. All persons in our church having such books are hereby ordered to return the same.

Item 15. J. M. Willson and A. Stevenson instructed to expend a balance of \$159.68 in purchasing books for the Seminary Library. Attended to.

The Report of Committee on position and duty of the church in the present crisis was taken up, unanimously adopted, and is as follows:

The Committee on the position and duty of the Church and her members in the present crisis, respectfully report:

That in view of the calamities brought upon this land by the iniquitous war now raging, *in the interest of slavery*, against the United States, Synod feels called upon to present, for the information of all whom it may concern, a brief outline of our position as a Church, and

1. We heartily acknowledge the numerous excellencies of the civil institutions of this land; we appreciate its code of laws, as, in general, wholesome and just; we prize the privileges and protection we here enjoy in our personal pursuits and rights, and take a deep interest in this land of our birth or adoption, endeared to us as the early refuge of the friends of civil and religious liberty, as the scene of a noble conflict for national freedom and independence, as our home and that of our children.

2. Notwithstanding all this, we are constrained, in conscience, to maintain, as we and our fathers have heretofore done, a state of dissent from the constitution of the United States, inasmuch as there is in this instrument no acknowledgment or even mention of the name of God, Most High and Eternal: no recognition of the supremacy of His law contained in the Scriptures of the Old and New Testaments; no profession of subjection to the Mediatorial authority of the Son of God, who is "King of kings and Lord of lords:" while, on the other hand, this constitution contains certain "compromises" in the interest of slavery and slaveholders. On these grounds we are compelled to withhold from said constitution, our oath in its support, and thus to deny ourselves certain privileges which we would gladly enjoy could we do so with good conscience toward God. But

3. That our position may be fully and definitely understood, we declare,

- (1.) That we disclaim all allegiance to the government of any foreign nation.
- (2.) That we "consider ourselves under obligations to live peaceably with all men, to advance the good of society, and to conform to its order in everything consistent with righteousness."



(3.) That we disown all sympathy, even the least, with the traitors styling themselves "the Confederate States," now in arms against these United States.

(4.) That we will, as true patriots, defend this, our common country, against these and all like enemies.

S. M. WILLSON, *Chairman*.

Synod agreed to spend an hour in devotional exercises on Monday morning.

The rule requiring Synod to sit from 3 to 6 P. M. was suspended, and Synod adjourned to meet on Monday morning at 9 o'clock.

*Same place, June 3d, 9 A. M.*

Synod met and was constituted with prayer.

The morning hour was spent in devotional exercises.

Members all present except Fraser, R. Johnson, Lamont and Stott. Minutes read, amended and approved.

Synod ordered that hereafter the Foreign Correspondence, the Reports of Presbyteries, the Report of the Committee on Signs of the Times, the Report of the Board of Superintendents of Theological Seminary, and of the Boards of Foreign and Domestic Missions, and the Statistical Reports from the various Presbyteries, shall not be transcribed with the minutes, but kept on file.

The Permanent Clerk of Synod was directed to deposit the Minutes, etc., in his possession in a bank safe.

Committee on Records of New York Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on the Records of the New York Presbytery, respectfully report that they find nothing in said records contrary to the law and order of the Church, except the neglect on the part of the Moderator to sign his name to the minutes in two instances, and the omission of name of the Clerk in one instance.

A. C. TODD, *Chairman*.

A. Stevenson was appointed to inquire after, and, if possible, obtain the Records of the Eastern Subordinate Synod, and report at next meeting of Synod. A similar appointment was given to T. Sproull in regard to the Records of the Western Subordinate Synod.

The resolution in regard to the Committee on "Rules of Ecclesiastical Procedure," was re-considered. The Report was returned to the Committee to be revised, and they were instructed to publish it in overture when so revised, as soon as possible.

Paper, No. 38. Complaint of Rev. W. Sloane against Illinois Presbytery was read and laid upon the table until the afternoon.

It was resolved that the Committee on Missions be instructed to report at this meeting a plan for the establishment of a "Board of Church Extension."

The Narrative of the "Division of 1833" was taken up and made the order of the day for to-morrow morning.

Paper No. 8. Communication from T. M. Elder and J. M. Johnston, who offer themselves chaplains for the army was taken up, and while it was under consideration, Synod adjourned to meet at 3 P. M.

*Same place—3 P. M.*

Synod met, and was constituted with prayer. Members all present, except Armor, Dean, French, J. M. Johnston, Lamont and Reed, all

of whom soon appeared, with the exception of Lamont. Minutes read and approved.

Dr. Roberts reported that the bond held by him had been transferred to Synod's Trustee.

The Committee on Foreign Correspondence reported as to what action of this court is necessary in regard to the relation now existing between this Synod and the Reformed Presbyterian Church of Scotland. Report accepted, and laid upon the table for the present.

Committee on Theological Seminary reported. Report accepted and laid upon the table for the present.

Committee on the publication of sermon preached at the opening of last Synod, reported. Report accepted, and referred to Committee on Finance.

Committee on Records of Lakes Presbytery reported. Report accepted and adopted, and is as follows:

The Committee appointed to examine the Records of Lakes Presbytery, report, that they have examined said Records, and find nothing in them contrary to the law and order of the Church, except an imperfection in the manner of their dating.

A. JOHNSON, *Chairman*.

Synod proceeded to the order of the day, the report of the Committee on Geneva Hall. The report was accepted. After some discussion, the consideration of the report was indefinitely postponed.

Synod proceeded to the second order of the day, that part of the report of Philadelphia Presbytery, which relates to sitting on juries. And while the report was under consideration, Synod adjourned to meet in this place to-morrow morning at 9 o'clock.

*Same place—June 4, 9 A. M.*

Synod met and was constituted with prayer. Members all present, Armor, Bell, Dill, Dodds, M'Clurkin, M'Elroy, and Wilkin, all of whom soon appeared, with the exception of M'Clurkin, absent through indisposition.

Minutes read and approved.

Synod proceeded to the matter under consideration at the adjournment, namely, that part of the report of Philadelphia Presbytery which relates to sitting on juries. After some remarks, the matter was referred to a Special Committee, consisting of J. M. Willson, T. Sproull and G. Bogg's: D. Scott and W. Brown were added by motion. The Committee to report at this meeting of Synod.

Committee on Communication of James Nichol, etc., reported. Report accepted and adopted, and is as follows:

The Committee to whom was referred the communication of James Nichol, report that the enterprise undertaken by Mr. Nichol is one of great interest to the religious community. The reproduction of the works of such men as Goodwin, Manton, Sibbes, Brooks, Charnock, Reynolds, Adams, &c., at prices placing them within the reach of all our ministers and theological students, merits the countenance and patronage of the Church. Synod expresses its approbation of the scheme proposed by the memorialist, and recommends it as eminently worthy of favorable consideration.

In regard to the communication from Benjamin Wood, we advise that it be published with the minutes.

SAMUEL O. WYLIE, *Chairman*.

Synod proceeded to the order of the day for this morning, namely, "the Narrative of the Division of 1833." After some discussion, the Narrative was referred to a Special Committee, consisting of W. L. Roberts, D. D., D. Scott, T. Sproull, A. Bowden, and W. Brown—J. M. Willson added by motion. D. Scott, Chairman of the Committee.

Said Committee to meet in Allegheny City, the Thursday previous to the next meeting of Synod at 10 A. M., revise said narrative, and report at that meeting of Synod.

Paper No. 38. Complaint of Rev. W. Sloane was taken up, and while a motion in regard to it was under consideration, Synod adjourned to meet at 3 P. M.

*Same place—3 P. M.*

Members all present, except W. M'Cracken, M'Clurkin and Milroy, who soon appeared, except M'Clurkin, still absent through indisposition. Minutes read and approved.

W. Brown resigned his place on the Committee on the Narrative of the Division of 1833, and S. Henry was appointed in his room.

The business under consideration at the adjournment was resumed, namely, the complaint of Rev. W. Sloane. After considerable discussion, the following preamble and resolution were passed:

WHEREAS, Synod, at its last meeting, sustained the appeal of the Rev. W. Sloane, and whereas it appears from his complaint that no action has been taken in the matter since such meeting, either by Elkhorn congregation or the Presbytery of Illinois—therefore,

*Resolved*, That the Elkhorn congregation be, and hereby is ordered, to pay Rev. W. Sloane the sum of \$72, the amount of his claim against them, allowed by Synod at its last meeting, on or before the first day of August next, with interest from June 1st, 1859, to the time of payment; and that Illinois Presbytery be, and hereby is, ordered to inquire at their next meeting subsequently to August 1, 1861, whether such claim has been paid, and if it is not, see that it is paid immediately after such meeting.

Rev. D. S. Faris, and others, dissented for reasons to be given in.

The Clerk was ordered to furnish a copy of this decision to the session of the Elkhorn congregation, and the Clerk of the Presbytery of Illinois.

Committee on Missions reported. Report accepted; and, while it was under consideration, Synod adjourned to meet to-morrow morning at nine o'clock.

*Same place—June 5, 9 A. M.*

Synod met and was constituted with prayer. Members all present, except Charlton, M'Millan, and Reed absent by indisposition. Minutes read, amended, and approved.

A certificate of standing was ordered to W. Milroy and A. Montgomery, both licentiates under the care of this Synod, as it is their design to visit the Church in Britain and Ireland.

The Committee on Foreign Correspondence reported a letter to Synod in Scotland. Report accepted and adopted.

It was ordered that a copy of the letter be signed by the Moderator and Clerk, and forwarded to the Scottish Synod.

The business under consideration at the adjournment was resumed, namely, the Report of the Committee on Missions. Report recommitted.

Item 16 was added to the Report of the Committee on Unfinished Business, namely, the direction given at last meeting of Synod to pastors to bring the matter of the endowment fund of the Theological Seminary before their congregations, etc., (Ref. Presb., 1859, p. 238.) Inquiry was made of the pastors, whether this direction had been obeyed? It appeared that the matter had been only partially attended to; whereupon the whole matter of the Endowment Fund was referred to a Special Committee, consisting of S. O. Wylie, T. M. Elder, and D. Gregg: H. Dean and W. Brown added by motion. So much of the report of the Treasurers of the Theological Seminary as refers to this business, was taken out of the hands of the Committee on Finance, and referred to this Committee.

J. C. Boyd was appointed to preach a sermon before Synod at its next meeting, on the duty of the Church to provide a ministry adequate to the present times.

Paper No. 8, under consideration at the adjournment on Monday morning, was indefinitely postponed.

Papers No. 1 and 2 were taken up, and made the order of the day for this afternoon.

Report of the Committee on Presbyterial reports was taken up, and, while it was under consideration, Synod adjourned to meet at 3 o'clock, P. M.

*Same place—3 P. M.*

Synod met and was constituted with prayer. Members all present, except N. R. Johnston and P. H. Wylie, who soon appeared, and Reed, still absent through indisposition. Minutes read, amended and approved.

Thirty-nine dollars (\$39) were laid upon the table of Synod by Rev. J. M. Willson from an unknown donor, in Newburgh; \$20 to go to the fund in aid of educating theological students, and \$19 to Seminary Library Fund. This designation by Mr. Willson, at donor's request.

The consideration of the business pending at the adjournment, was resumed, namely, the report of the Committee on Presbyterial Reports. The report was amended and adopted, and is as follows:—

The Committee on Presbyterial Reports, respectfully report that they have carefully examined the reports of the several Presbyteries, and find occasion to praise the God of our Fathers for the peace and prosperity enjoyed throughout our bounds, and for the position of safety and honour most graciously assigned to us, while the land has been convulsed by a political earthquake that threatens to remove the foundations of the social fabric.

We recommend the publication of the statistics furnished by the several Presbyteries, and that henceforward the statistical tables be prepared according to the form observed by the Presbyteries of Illinois, Lakes and Rochester.

Your Committee recommend the following distribution of the labourers at the disposal of Synod:

J. O. Baylis, June, July, Pittsburgh Presbytery; August, Lakes Presbytery; Sept. and Oct., Illinois Presbytery.

R. D. Sproull, June and July, New York Presbytery; Aug., Rochester Presbytery; Sept. and Oct., Pittsburgh Presbytery.

J. L. M'Cartney, June and July, Pittsburgh, then Lakes Presbytery to November.

- R. Z. Willson, New York until November.  
 J. C. K. Faris, Illinois until November.  
 D. Reid, June, July, Rochester; until November, Pittsburgh Presbytery.  
 J. Milligan, D. D., Pittsburgh Presbytery until November.  
 R. Shields, Lakes Presbytery until November.  
 W. Sloane, Illinois Presbytery until November.  
 J. Niel, Illinois Presbytery until November.  
 R. Hutcheson, Illinois Presbytery until November.  
 J. Kennedy, Philadelphia Presbytery.  
 A. J. McFarland, June and July, Lakes Presbytery; until Nov., Pittsburgh.  
 All which is respectfully submitted.

JOHN GALBRAITH, *Chairman.*

#### REPORT OF THE NEW YORK PRESBYTERY.

The New York Presbytery would respectfully report:—That since the last meeting of Synod we have held four regular meetings, also one adjourned meeting, in Boston; all of them characterized by harmony and zeal for the interests of the church.

Within our bounds are sixteen congregations; three of which, Argyle, Bovina, and Glengary, are vacant. We have two mission stations, Fayston and Walton; the latter formed since your last meeting, and thus far very promising, has obtained the grant of an organization.

We trust the Holy Spirit has, to a good degree, blessed the administration of the ordinances among us; and, though we have ground of lamentation, we have good reason to thank God and take courage.

We have fifteen ministerial members; all of whom have charges but one, R. Z. Willson; Joseph Beattie occupying his field in the Foreign Mission. William Graham was ordained and installed pastor of the Boston congregation, July 12th, 1860. Two licentiates, A. Montgomery and J. T. Pollock, are now within our bounds; the latter has just accepted a call from the Bovina congregation, and arrangements have been made in view of his ordination and installation; the former has laboured as stated supply at Glengary for the past eighteen months. We have two Theological students, David McAllister of the second year, and James C. Nightingale of the first.

Days of fasting and thanksgiving have been observed in all our congregations as Synod directed at its last meeting, and also by appointment of Presbytery at its meeting last fall.

Presbytery respectfully craves of Synod due consideration in the distribution of supplies; we should have the labours of two constantly.

We would earnestly renew our request for such change in the Home Missionary arrangements as would allow Presbyteries to retain the funds collected by them so far as needed for their own work, forwarding the remainder to Synod's Treasurer.

J. R. THOMPSON, *Clerk.*

#### REPORT OF THE PHILADELPHIA PRESBYTERY.

Since last meeting of Synod, Presbytery has held its usual semi-annual meetings; all which have been short, and characterized by entire harmony in judgment and feeling. Our ministerial members are five in number, and Presbytery has under its jurisdiction the same number of organized congregations. We have one vacant congregation.

At the time of your last meeting there was pending before our court an application from Rev. D. McKee for release from the pastoral charge of the 4th congregation, Philadelphia. The reasons urged by Mr. McKee in support of his application were deemed sufficient by Presbytery to justify it in releasing him, which accordingly it did. Owing to a variety of circumstances, the resources of the congregation had been greatly crippled and without prospect of improvement in this respect. Immediately after the retirement of their pastor, the congregation resolved to relinquish its organization, and to unite with the other congregations of their brethren in the city. The proceeds of its property were generously donated by the congregation to Synod's fund for Foreign Missions.

At our meeting in November, 1859, a call from the congregation of Baltimore upon W. W. McMillan, licentiate, was presented and by him accepted. A com-

mission appointed by Presbytery for the purpose met on the 26th December ensuing, and attended to the ordination and installation of Mr. McMillan. At our meeting in May, 1860, Rev. J. Kennedy renewed an application made by him a year previously for the dissolution of his relation as pastor to the Conococheague congregation. In view of the statements made by Mr. Kennedy, in regard to his health, the request was granted. The congregation is now on our list of vacancies.

The days appointed by Synod for fasting and thanksgiving were observed by the people under our charge, and the corresponding days of the ensuing season were designated by Presbytery for that purpose and observed.

Presbytery has felt justified by circumstances that have arisen to bring before the notice of Synod the question of sitting on juries. Some of our people have been greatly pressed on the subject, and have narrowly escaped the infliction of the heaviest penalties. They have made known their views, and their position as Reformed Presbyterians to the Constitution and Government of the United States, and have been assured by those high in authority that the juror's oath and office do not expressly or impliedly involve a recognition of allegiance to any existing government. A new feature in the case, and one referred to by our courts in proof of the above statement, is, that aliens equally with citizens are compelled to perform jury service. Presbytery, at its late meeting, appointed three responsible persons to procure, so far as they could, the facts on the subject with a view to their presentation to Synod. They are contained in a paper accompanying this report. Synod is asked to take the matter into consideration, and to give its judgment in relation to them.

Our people are feeling sorely the effects of the present national embarrassment and distress. At one time it was apprehended that our brethren in Baltimore might be compelled to submit to the spoiling of their goods, and seek liberty and safety by removing to some other place; but, through the favour of God, who reigns amid the tumult of the people, they now feel comparatively secure. We have fallen upon troubled times, and calamities greater than have yet befallen us are impending; but our comfort is, that the walls of Jerusalem shall be built in troublous days, and the dispersed of Israel gathered into one.

SAMUEL O. WYLIE, *P. C.*

#### REPORT OF THE PITTSBURGH PRESBYTERY.

The Reformed Presbytery of Pittsburgh would respectfully report:

Since the last meeting of Synod, Presbytery has held four meetings. The business transacted was chiefly routine. While we see enough to humble us and to stimulate us to activity, in the prevalence and fruits of false principles in the state of society, and in our own carnality and lukewarmness, we are still not without some encouragement in the work assigned to us in the portion of the Church under our supervision.

Brownsville congregation, reported as a vacancy at your last meeting, enjoys, now, the pastoral services of Rev. J. A. Thompson. He was ordained and installed Aug. 31, 1859.

Four congregations have been added to our number. The congregation of Oil Creek, formed out of the missionary stations of Perry, Oil Creek, Sugar Lake, and Conneautville. *Little Beaver*, formed by the division of the congregations of Little Beaver and Jackson. *Middle Wheeling*, formed by the division of Miller's Run and Middle Wheeling, and *Salem*, formed by the division of Rehoboth congregation. These are as yet vacancies; three of them, however, have petitioned Presbytery for a moderation of calls.

Five students, regularly dismissed from the Seminary, were licensed by Presbytery since last meeting of Synod. J. O. Baylis and J. L. McCartney were licensed at our meeting in April, 1860, and A. J. McFarland, W. Milroy, and R. D. Sproull, at our meeting in April of the present year. We have under our care, as students of the first year, J. S. Buck and R. J. Sharp; of the second year, J. H. Boggs; of the third year, N. M. Johnston, J. W. Sproull, and S. M. Stevenson; and of the fourth year, T. P. Stevenson and R. M. C. Thomson. We expect an annual increase of our students from young men in our bounds, who are prosecuting literary studies, some of them well advanced.

Visitation Presbyteries have been held in most of our congregations during the past year, with desirable results. A suitable list of queries would be a desideratum.

We have on our roll, as unsettled ministers, the names of Rev. J. Milligan and J. Newell. The former, though earnestly desiring to labour still longer in his Mas-

ter's service, is, through bodily debility and the infirmities of age, considered by Presbytery entitled to an honourable release from service. The latter left our bounds nearly a year ago, and went to Ireland, where we have heard he is settled in a congregation under the care of the Reformed Presbyterian Synod. As no dismission was asked from us, none was given.

The days of thanksgiving and of fasting, appointed by Synod, were observed in our congregation, as were, also, days for the same object, appointed by Presbytery, the succeeding year. That our labours are not without fruit, we think is evident from the increase of our own congregations. We have, also, peace in our borders. No paper of a disciplinary character, from our boards, appears on your table at this meeting.

The Lord of hosts is shaking the nations. The Mediator seems to be about to take to him his great power, and assert his right to rule over this world, which was put under him by the Father. God is working wondrously in his providence, and the church is called on to bestir herself to effect the conquest of all things to Christ, her Head.

We will need, at the least, four labourers in our vacancies. Had we the means we would employ another all the time in a most promising missionary field, in our north-eastern boundary.

JOHN CROZIER, *Moderator.*

THOS. SPROULL, *Clerk.*

Respectfully submitted.

#### REPORT OF THE LAKES PRESBYTERY.

The Presbytery of the Lakes report: That since last Synod Presbytery has held four regular meetings: in transacting the business of which the utmost harmony and good feeling prevailed among the members.

But little change worthy of note has occurred within our bounds during the past two years.

Rev. P. H. Wylie was in the fall of 1860 released from the pastoral charge of the Lake Eliza congregation and transferred to Rushsylvania. With this exception our settled congregations and vacancies remain as they were at the date of our last report.

We have now nine congregations with settled pastors, and two vacancies, viz.: 1st Miami and Lake Eliza.

D. Reid and J. T. Pollock, mentioned in our last report as Students of Divinity, having completed the prescribed course of theological study, were, in May, 1860, licensed to preach the everlasting gospel. Rev. R. Hutcheson, in our bounds at the time of your last meeting, and also Mr. D. H. Coulter, then theological student under our care, have at their own request been certified and dismissed to the Illinois Presbytery. We have still under our care three theological students, viz.: W. P. Johnston and J. C. Smith, of the third year, and C. D. Trumbull, of the second year.

The days of fasting and thanksgiving appointed by Synod have been generally observed by all under our jurisdiction, as also corresponding days in the year just past. A commendable degree of attention has been paid by the people of our charge to the observance of the external ordinances of religion, and that this has been accompanied with a considerable measure of inner sanctity, spiritual progress, and growth in grace, we are not, we trust, without some encouraging evidence in the increase of general harmony, of brotherly love, and of that wisdom which is full of mercy and good fruits. But still, while we hold this language, we feel called upon deeply to deplore our want of adequate improvement under the means of spiritual culture—our failure to be duly concerned about matters of eternal moment, and the slowness of our advancement in the Christian cause and the Divine life.

Amid the political excitements that have swept over the land, and the convulsions which have threatened and still threaten the dissolution and overthrow of the Government itself, we have to record with gratitude that few, if any, among us have manifested any disposition to abandon the position we have so long occupied of dissent from the Government of the country where our lot is cast, or to identify with any of the conflicting parties that participate actively in the stirring events that are now transpiring. On the contrary, there is a general belief that God is angry with this as with other nations that forget, dishonor and disobey him—that because he is angry he is shaking the nations—that he is visiting this nation for its sins—yea, that he will be avenged on such a nation as this.

Respectfully submitted.

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

## REPORT OF THE ROCHESTER PRESBYTERY.

The Presbytery of Rochester respectfully report: That we have under our care five congregations, all of them having settled pastors; besides these we have some missionary stations in Canada; two of them (Toronto and Ramsay) we hope soon to organize into congregations.

Since your last meeting a call was presented to Rev. R. Johnson from Vernon congregations, and upon his acceptance of the same he was dismissed to the Presbytery of Illinois.

So far as known to us, the ordinances of religion have been generally observed among us: the days of fasting and thanksgiving appointed by Synod, and those appointed by the Presbytery, have been kept—and though we have to lament that there is not among our congregations that consuming zeal for the glory of God—that growth in grace—that mind to work, or that increase in numbers which we desire; yet we are not left entirely without evidences of the presence of God in our midst. There is a sincere purpose among us, we trust, to hold fast the attainments of the church, and in some of our congregations an encouraging increase in the membership.

Our position being remote from the scene of conflict, exempts us in a large measure, from the exciting circumstances and fears of evil to which the congregations in various other parts of the Church are exposed.

Since your last meeting, four regular meetings of Presbytery have been held.

A statistical report is herewith appended.

S. BOWDEN, *Chairman of Committee.*

## REPORT OF THE ILLINOIS PRESBYTERY.

The Illinois Presbytery respectfully report: Since the last meeting of Synod we have had four regular meetings. These have been well attended, and characterized by remarkable unanimity of sentiment, mutual confidence and marked brotherly love. There are in our bounds fourteen congregations, three of which are vacant, Clarinda, Linn Grove, Walnut Ridge.

A call having been made by Clarinda upon the Rev. D. McKee, and by him accepted, arrangements have been made for his installation. Since your last meeting Rev. A. C. Todd has been installed pastor of Elkhorn, Rev. R. Johnson pastor of Vernon, W. F. George pastor of Church Hill, and W. L. Roberts pastor of Maquoketa.

We have fifteen constituent members. Of these, three (William Sloane, R. Hutcheson, and J. Neil) are without pastoral charge. Mr. Hutcheson labors as stated supply in Grove Hill station.

Owing to the peculiar features of Western society, our missionary stations are subject to frequent changes. At present, we endeavor to cultivate Stanton, Monmouth and Argyle, in Illinois; Morgantown, in Indiana, and Albia, Grove Hill and Davenport, in Iowa.

The Licentiates sent us by Synod have fulfilled satisfactorily their appointments. Our congregations, with few exceptions, have been visited by Committees of Presbytery with, as we hope, favourable results. Since the last meeting of Synod three constituent members have been added to our number, viz.: Rev. R. Johnson, certified from Rochester Presbytery; Rev. R. Hutcheson, from Lakes Presbytery, and Rev. D. McKee, from Pittsburgh Presbytery.

Presbytery has received, through its Treasurer, five hundred and fifty-nine dollars and fifty-seven cents, (\$559.57;) four hundred and three dollars (\$403.00) of which have been used in cultivating our domestic missionary field.

In view of the present condition of the country, and the peculiar position of Reformed Presbyterians in regard to the oath of allegiance to the United States Constitution, we respectfully ask Synod to prepare a form of oath which can be taken by our members without compromising principle, and which will be a sufficient expression of loyalty to the nation in the present crisis.

We wish to have our proportion of the ministerial labour of licentiates and others at Synod's disposal.

A statistical report as full as could be prepared, at present, accompanies this report.

Respectfully submitted.

J. McCracken, *Clerk of Presbytery.*



STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.  
NEW YORK PRESBYTERY.

CONGREGATIONS.	PASTORS.	Elders.	Deacons.	Families.	Communicants.	Increase.		Decrease.		Baptisms.	
						By Profession.	By Certificate.	By Dismission.	By Censure.		By Death.
First, New York, .	J. C. K. MILLIGAN,	7	0	76	172	19	6	17	2	7	22*
Second, New York,	A. STEVENSON, .	6	7	155	345	38	6	15	6	8	
Third, New York, .	J. R. W. SLOANE, .	6	0	105	245	30†	10†	4	1	0	19*
First, Newburgh,	S. CARLISLE, .	7	3	97	213	33	4	16	3	9	29
Second, Newburgh,	J. R. THOMPSON, .	5	5	58	138	31 in full				2	28
Coldenham, . . .	J. W. SHAW, .	3	2	25	45						
Whitelake, . . .	J. B. WILLIAMS, .	4	3		82	15 in full		0	0	3	10
Brooklyn, . . .	J. M. DICKSON, .	4	3	56	109	22	24	3	1	5	10*
Bovina, . . .		4	0	13	43	6	0	0	0	0	5
Kortright, . . .	S. M. WILLSON, .	4	3	23	58	7	1	3	4	3	5
Argyle, . . .		2	0	12	22						
Craftsbury, . . .	J. M. ARMOUR, .	5	2	38	65	7	0	1	0	4	10
Topsham, . . .	N. R. JOHNSTON, .	3	2	34	51	6	2	0	0	8	9*
Ryegate and Barnet,	J. M. BEATTIE, .	6	5	62	170	15	0	3	0	5	21*
Boston, . . .	W. GRAHAM, .	3	2	18	58	20†	2	2	1	0	5*
Glengary, . . .		3	0	7	24	6	0	0	0	0	1
	JOSEPH BEATTIE, Missionary to Syria.										
	R. Z. WILLSON.										

PHILADELPHIA PRESBYTERY.

First, Philadelphia,	J. M. WILLSON, .	6	8	90	234	17	33	6	4	4	23
Second, Philadelphia,	S. O. WYLIE, § .	7		105	271	12	58	22	2	8	
Third, Philadelphia,	No Statistics.										
Baltimore, . . .	W. W. McMILLAN,	6		24	64	1	5	1	2	4	
Conococheague, .	No Statistics.										

PITTSBURGH PRESBYTERY.

Miller's Run, . . .	WM. SLATER, . . .	5		27	81	7 mixed		2 mixed			
Union & Pine Creek,	J. GALBRAITH, . . .	7		59	138	10	"	6 "			
Slippery Rock, &c.	T. HANNAY, . . .	9		63	139						
Brookland, &c. . .	R. REED, . . .	7		54	166	8	"	2 "			
Springfield, &c. .	J. J. McCLURKIN, .	4	5	31	106						
Rehoboth, . . .	T. M. ELDER, . . .	3		27	61						
New Alexandria, &c.	A. M. MILLIGAN, .	10	5	76	203						
Monongahela, . . .	J. CROZIER, . . .	8		49	99	20	"	3 "			
Pittsburgh & Alleg'y,	T. SPROULL, . . .	9		163	401	51	"	25 "			
Jackson, . . .	S. STERRITT, . . .	5		50							
Londonderry, . . .	J. LOVE, . . .										
Salt Creek, . . .	H. P. McCLURKIN,	10	6	61	158	17	"	4 "			
Brownsville, . . .	J. A. THOMPSON, .	3		15	40	5	"				
Wilksburg, . . .	J. HUNTER, . . .	5		33	74						
Beaver, . . .											
Oil Creek, . . .		3	2	22	43						
Salem, . . .											
Middle Wheeling, .											

ROCHESTER PRESBYTERY.

Rochester, . . .	D. SCOTT, . . .	5	4	35	90						
York, . . .	S. BOWDEN, . . .	6		67	168	18	6	3	1	6	28
Stirling, . . .	M. WILKIN, . . .	6	3	42	85	12	2	3	4	3	8
Lisbon, . . .	J. McLACHLAN, .	3	3		63			1		4	2
Syracuse, . . .	J. M. JOHNSTON, .	5	3	30	68	34	2	3			31

\* First, New York, 1 adult: Third, New York, 1 adult: Brooklyn, 1 adult: Ryegate, 2 adults: Topsham 2 adults: Boston, 1 adult.

† For one year.

‡ Increase since March, 1860.

LAKES PRESBYTERY.

CONGREGATIONS.	PASTORS.	Elders.	Deacons.	Families.	Communicants.	Increase.		Decrease.		
						By Profession.	By Certificate.	By Dismission.	By Censure.	By Death.
Miami, First, . . .		4	2		104					
Second Miami, . . .	WM. MILROY, . . .	7			92					
Garrison, . . .	JOSIAH DODDS, . . .	2			42					
Rushsylvania and Macedon, . . .	P. H. WYLIE, . . .	6	3		73					5
Jonathan's Creek and Irville, . . .	A. MCFARLAND, . . .	5			56					
Southfield, . . .	J. S. T. MILLIGAN, . . .	7	3		130	26		7 (mixed)		14
Utica, . . .	J. C. BOYD, . . .	6	3		72					
Sandusky, . . .		2	2		27					
Cincinnati, . . .	H. H. GEORGE, . . .	3	1		38				1	3
Xenia, . . .		3	2		35				4	

ILLINOIS PRESBYTERY.

Bethel, . . .	D. S. FARIS, . . .	5	5	50	145	15	10	11	5	3	28
Old Bethel, . . .	JAS. WALLACE, . . .	5	3	50	115						
Bethesda, . . .	D. SHAW, . . .	3	4	32	85	8	2	1	1	1	2
Churchill, . . .	WM. F. GEORGE, . . .	6	4	56	142	13	19	6		8	21
Clarinda, . . .	D. MCKEE, . . .	3	4	35	80	6	5			2	8
Elkhorn, . . .	A. C. TODD, . . .	9	6	70	201	45	8	9	1	5	34
Lind Grove, . . .											
Maquoketa, . . .	WM. L. ROBERTS, . . .	3	4	25	65	6	6	9			3
Princeton, . . .	J. STOTT, . . .	3	4		92	5	5	2	2		10
Rehoboth, . . .	R. B. CANNON, . . .	9	5	31	111	14	3	20	1	1	11
Sharon, . . .	J. M. McDONALD, . . .	10	7	85	203						
St. Louis, . . .	J. McCRACKEN, . . .	3	4	21	53	3	3	11	1		4
Vernon, . . .	R. JOHNSON, . . .	3	0	34	47	12	4	0	0	6	19
Walnut Ridge, . . .											
Without Charge, . . .	WM. SLOANE, . . .										
" "	JAS. NEILL, . . .										
" "	R. HUTCHESON, . . .										

Committee on Finance reported. Report accepted and recommitted for revision.

The Treasurer of Theological Seminary was ordered to pay \$250—one quarter's salary—due the late Professor of Theology.

Committee on Discipline reported in part. Report accepted, and laid upon the table for the present.

Synod proceeded to the order of the day, namely, the consideration of Papers No. 1 and 2. The papers were read by their title.

It was moved and seconded that both memorials be dismissed. Whereupon the following resolutions were entertained as a substitute instead of this motion, namely,

*Resolved*, 1. That Synod direct the Second Congregation, New York, and all others under its care, which manage their temporalities in a similar manner, namely, by a consistory, consisting of ministers, elders and deacons, no longer so to manage their temporalities.

2. That it is inconsistent with the duty of ecclesiastical officers, as such, to act under the direction and control of any civil statute.

Upon the vote entertaining these resolutions as a substitute for the original motion, the ayes and noes were called for, and are as follows: *Ayes*—Armor, Boggs, Bowden, W. Brown, Crozier, Cummings, Dean,

Dill, Elder, Finney, Fraser, French, Galbraith, George, Glassford, Gregg, Hannay, Joseph Hunter, J. M. Johnston, R. Johnson, Kennedy, J. M'Cracken, W. M'Cracken, M'Elroy, M'Farland, M'Giffin, M'Intyre, M'Millan, Magee, J. C. K. Milligan, J. S. T. Milligan, Milroy, Patterson, D. J. Shaw, J. W. Shaw, W. Shaw, Sloane, Sproull, Temple, Thompson, S. O. Wylie. 41.

*Noes*—Bartley, Beattie, Bell, Boyd, R. J. Brown, Campbell, Cannon, Carlisle, Charlton, J. M. Dickson, R. Dickson, Dodds, Graham, N. R. Johnston, Lamont, M'Clurkin, M'Donald, Middleton, Roberts, Scott, Smith, Spence, Steele, Stevenson, Stott, Todd, Wallace, Wilkin, Williams, D. T. Willson, J. M. Willson, R. Willson, R. Z. Wilson, S. M. Willson, P. H. Wylie. 35.

*Not voting.*—Faris, Morse, and A. M. Milligan.

*Absent.*—John Hunter, Reed.

While an amendment to the first of the above resolutions was under consideration, Synod adjourned to meet to-morrow morning at nine o'clock.

*Same place*—June 6, 9 A. M.

Synod met and was constituted with prayer.

Members all present, except Beattie, Boggs, J. M. Dickson, Dill, J. M'Cracken, M'Elroy, Patterson, Reed, Scott and Wilkin, all of whom soon appeared.

Minutes read, amended and approved.

Committee on Foreign Correspondence reported a letter to the Irish Synod. Report accepted and adopted. It was ordered that a copy be signed by the Moderator and Clerk, and forwarded to Ireland.

It was ordered that the letters received from and sent to both Synods, be published with the Minutes.

LETTER FROM THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

*To the Synod of the Reformed Presbyterian Church in North America:*

DEAR FATHERS AND BRETHREN:—Unfeignedly do we wish you "grace, mercy, and peace, from God our Father, and Jesus Christ our Lord." Circumstances, to which it is unnecessary to advert, have prevented us from responding, so early as we could have desired, to the welcome communication of your Committee of Foreign Correspondence. It was gratifying to us to learn, that, notwithstanding trials and discouragements, you are not without some tokens of divine favor and approval. During the reign of Antichrist, or antecedent to the millennial reign of Christ and his saints, a living, witnessing, and working Church cannot expect uninterrupted sunshine or prosperity.

Your missionaries to Syria have doubtless "encountered difficulties." This was to be expected, from the animosities of the Druses and Maronites, the jealousies and rivalries of the Greek and the Latin Churches, the intrigues of the Jesuits, the fanaticism of the Syrian Mahomedans, the rapacity of the marauding Arabs, the antipathies of the Jews, the unsettled state of the country, and the feeble and corrupt government of the Turks; especially in that mixed and remote region from the capital. From the recent collisions, massacres, and atrocities in the south of Syria, you will no doubt perceive the wise and kind overruling providence of God, in driving your missionaries to the north, to escape the gathering tempest. Notwithstanding painful occurrences in the East, it is pleasing to hear of the success of the American missions generally in the Turkish empire, of the legal abolition of the penal statutes against Mahomedans becoming

Christians—at least of the death penalty, of the free sale and circulation of the Scriptures, and of the desire which has sprung up among Mussulmans to possess and read them, especially in and around the metropolis.

If your faith and patience have been tried in relation to your missions, your hopes seem to brighten in relation to your Theological Seminary and supply of preachers. An educated, pious, well-principled, qualified and efficient ministry, is a great boon to a Church. Scriptural organization is requisite; but it requires life to animate it, and enlightened piety to dignify, and hallow, and work it efficiently.

We are glad to hear that you have had conferences by committee with your former brethren, and that these were conducted in a courteous manner, and with a kindly and conciliatory spirit; “for the wrath of man worketh not the righteousness of God.” We regret, however, to learn, that in your opinion the prospect of re-union is not encouraging. Surely, they are not prepared, towards the close of the reign of Antichrist, and the approach of the reign of the Messiah, to surrender his universal mediatorial supremacy, the supremacy of his law in both Church and State, and national allegiance to Him as Governor among the nations and King in Zion, and merge into another body, whose separate and distinctive denominational standing is not the advocacy and promotion of these broad Bible and millennial principles. Have all healing means been exhausted? and can nothing farther be done by calm, candid, and dispassionate conference or correspondence?

We feel obliged for your information relative to the religious awakening in the United States. You had greater facilities and better opportunities of ascertaining the breadth and depth of the movement, as also the character and quality of it. In reaching your general conclusion, you seem to have looked beyond the surface, and floating surface impressions, and unreliable popular statistics. It would appear the movement has not reached the heart of society, nor has it bettered the temporal condition of the slave, or of the Christian ministry; and yet we ought to be thankful for increased interest, earnestness, and sympathy in relation to the soul's salvation.

With us a fraternal spirit continues to prevail, and a growing interest in our Foreign mission; whilst a Home Evangelistic spirit is generating and extending, accompanied with encouraging prospects. In the good providence of God, we are placed in a more favorable position, financially, for prosecuting Evangelistic work at home, and for maintaining our missionary efforts abroad. We have the near prospect of the extinction of the debt upon our ecclesiastical property. We mean not, however, to insinuate that we are exempt from trials. What Church is without them, in the present state of the churches, and of the kingdoms of this world?

Our Foreign Mission continues to prosper. As you are probably aware, we have now three missionaries in the heathen field. Mr. Inglis has come home, bringing with him a translation of the New Testament into the language of Aneiteum, and for the purpose of superintending the printing of it in this country. He is accompanied by Mrs. Inglis, and a native elder. Mr. Copland occupies his situation until he returns, assisted by a staff of some fourteen elders, and as many deacons, and about one hundred and fifty communicants, and between thirty and forty schools, as auxiliaries to his missionary work, on Mr. Inglis' side of the island. Mr. Paton is located on the contiguous island of Tana, and labouring meanwhile alone among savages, under the double disadvantage of the bereavement of his esteemed partner in life, whose removal was a serious loss to him and to the mission, and of the absence of Mr. Copland on Aneiteum.

Doubtless, you have heard of the religious awakening in the north of

Ireland, and in Wales, and of the excitement in many parts of Scotland. Stirring reports reached Britain and Ireland, relative to the revival in America. This tended to increase the desire of a similar awakening on this side the Atlantic, and to prompt to more frequent and earnest prayer for the effusion of the Spirit. The thrilling accounts from Ulster induced many ministers and private Christians to visit it. These returned with quickened zeal and resolution to promote a revival in this country. Weekly prayer-meetings multiplied, revival addresses were delivered, and descriptions given of the great things occurring and doing in Ireland. Religious excitement commenced, and sometimes very intense, and spread from place to place. As is generally the case in all great movements, there have been things to regret; and amid the surging of animal or nervous excitement, and religious emotion, there has been not a little spray and foam on the surface. Nevertheless, there has been increased attention, interest, and earnestness in relation to the soul's salvation. Religious people have been quickened in many localities, and there have been many awakened, and many apparent conversions, and, it is believed, many real. As to the depth of the movement, however, and the amount of permanent fruit, the Church will be in a better position to judge some years hence.

It is now some three centuries since the legal recognition of the Protestant Reformation in this country. There have been denominational commemorations of it, and now a sort of national one, truly effective and imposing, and specially interesting to those who are pledged "to maintain and diffuse the principles of the Reformation." The Scottish Reformation was an event worthy of such a commemoration. It serves as a public demonstration in behalf of it, as a renewed protest against Popery, and to recall the origin, the principles, and effects of it, to awaken slumbering Protestants, to arrest the attention of careless statesmen, to enlighten the public, to correct misapprehensions, to expose Romish tactics and iniquities, to revive the Protestant spirit and tone, and impress posterity with a sense of their obligations to the Reformation.

The position of the Papacy, and the Head of the Mohammedan interest, is become both portentous and perilous. The eyes of Europe are turned towards them with profound expectance. Prophecy and Providence portend their coming doom. The kingdoms of the Latin earth are unsettled, and some of them are tending either to revolution or reform, while the battle for civil liberty in Italy and its confines is imperilling the temporal power of the Pope.

Recent events have been teaching Great Britain and the United States the danger of their unchristian state policy. The former was visited with severe retribution in India, and had well-nigh lost her magnificent empire there, through her unfaithful stewardship, and culpable disregard of Christian principle and policy. The latter, through her unchristian and godless policy, has endangered the stability of the Union, the peace and prosperity of the Slave States, and provoked the righteous retribution of the Almighty. The law of national retribution, is one that rulers and people are slow to observe. They are unwilling to believe that the nation and kingdom that will not serve God shall perish, or that righteousness exalteth a nation, and that the kingdoms of this world shall become the kingdoms of our Lord and his Christ, though the mouth of the Lord hath spoken it.

But in conclusion, dear brethren, we trust that we who profess to know and believe these things shall not despair of their accomplishment, nor of the power of Christianity to reform mankind, and to regenerate the corrupt civil institutions and governments of the earth. We trust also, that as we wait and pray for the visible dominion of the Messiah over mankind

collectively, we shall not overlook his invisible dominion over our own hearts and lives individually. And now, with fervent desires for your prosperity in the service of our common Lord, believe us, dear fathers and brethren,

Yours very sincerely in the bonds of the Christian brotherhood.

Signed in behalf of the Synod of the Reformed Presbyterian Church, in Scotland, this 1st day of September, 1860.

JAMES FERGUSON,

*Chairman of the Committee of Foreign Correspondence.*

The Committee on Foreign Correspondence report the following letter:

*To the Synod of the Reformed Presbyterian Church in Scotland.*

DEAR FATHERS AND BRETHREN:—We hear with great satisfaction of the success which has attended your evangelizing efforts at home and abroad, of the zeal with which the people under your supervision and care, second your endeavours to promulgate the gospel of salvation, and that amid all the pressure of trials, they manifest a most praiseworthy degree of liberality in their contributions. We have taken special interest in your mission to the remote Pacific, and have followed the course of your missionaries by whose labours Aneiteum has been, as it were in a day, elevated from the lowest depths of savage degradation and cruelty, through the knowledge of Christ and faith in Him, to the love and practice of the purity and gentleness of a Christian people, and who in other islands are prosecuting a similar work, cheered by a hopeful prospect of similar happy results. We sympathize with them in their personal trials and pray God that their self-denying efforts may be abundantly blessed in the future as they have been in the past.

The latest accounts from our own missionaries in Syria are highly encouraging. The desolating scourge which laid waste other and not remote portions of that land, was not permitted even to interfere seriously with the prosecution of their work. From the date of their entrance into Latakiyeh they have had regular Sabbath services, as yet not largely attended, but at no time subject to any hurtful interference. Their school has grown. They have fifty-five scholars, ten of them boys and young men from the neighboring mountains, who, it is hoped, will be prepared with knowledge, and, by the grace of God, with faith and disposition to unite with our missionaries in carrying the tidings of salvation to the tribes of their people. We are taking steps to reinforce our mission. The hearts of our members are in this work, and we feel assured that they will respond to the calls that, following the leadings of Providence, we may make upon their liberality.

We congratulate you upon the extinguishment of the debts heretofore lying upon some of your church edifices and manses. In the effort to accomplish this, you have set an example which it would be well all churches should follow, and have met with such success as might furnish the requisite stimulus to earnestness and perseverance in seeking the same most desirable ends elsewhere.

The classes in our Theological Seminary have been nearly, if not quite as large, as at any previous period in its history; and we trust that the Most High will render it an efficient aid in preparing for their work able, godly and active men, suited to the times by intellectual attainments, evangelical holiness of heart, and by sincere desires for the conversion of sinners, and the diffusion and acknowledgement of the claims of our exalted Immanuel.

The witnessing church in this land continues to grow and extend, throughout the Free States, particularly. Our list of ministers shows a gradual increase, not rapid, it is true, but encouraging, notwithstanding. We have one settled congregation near the extreme border of the State of Iowa, and a few scattered people even west of that State, a very few have even reached the shores of the

Pacific; giving us the hope of planting before many years have elapsed, the standard of the Reformation, in those distant regions of our extended country.

You allude to the religious excitement which has awakened public attention in America, and in Great Britain and Ireland. Of the nature of this awakening so far as it came under our observation, we have only to say, that its actual fruits have not come up to the expectations entertained by many intelligent and excellent men. While in progress it was remarkably efficient in turning the minds of its subjects to social sins particularly. The nation remains indifferent, as before, to the national dishonour done to God and his Christ, and to the word of God, the supreme law: nor could we discover any direct influence of the movement upon the great question of human rights. It was not, as a movement, anti-slavery. Like yourselves, in regard to the similar awakening abroad, we do not doubt that in some, perhaps many instances, souls have been quickened to serious consideration, and have been turned to God in connexion with this "revival," as it has been termed; but we are well satisfied that it threatened at one time, to become the occasion, we may say the cause, of no little laxity as to important Christian principles. It has moreover proved itself ephemeral. It has passed away, and we are not prepared to say that it has left behind it, any specially good result, unless it may be, as its friends claim, that it has brought more youth under religious tuition, has excited some to greater diligence in family worship, and that additions, which were at first quite numerous in some localities, have been made to the list of church members.

You make some allusion to us in connexion with our former brethren, and ask whether all means of conciliation are exhausted? To this we can only reply that it is now two years since the result arrived at by the committees appointed to confer together in regard to this matter, were laid before the respective Synods, and no renewal of any measures looking in that direction has taken place in either body. We have no expectation of any union with that body, and it is, moreover, our purpose to make no reference hereafter to this subject in this aspect in our correspondence with the brethren abroad. There is, however, one aspect of this subject to which we would respectfully ask your early and most serious consideration. It is now more than half a century since the Reformed Presbyterian Church in Scotland and even in this country have maintained towards each other, the affectionate relation of sister churches. This relation was based upon the intelligent adoption of the same Scriptural doctrine, order and testimony. Each church has been clearly understood from the beginning of our correspondence to occupy the position of dissent from the civil constitutions of their respective countries: and this, on the ground that in both these constitutions there were to be found "moral evils." To this position we have ever adhered, making as both you and we have judged, a faithful application to the constitution of the United States, of our common faith on behalf of the glorious prerogatives of Christ, and of true liberty. So late as 1836, you reiterated your approval of this position, in a communication elicited by the fact that some of our members had become unfaithful to the previously recognized standing of the witnesses here. In view of all this we had good reason to expect that you would find no difficulty in maintaining the relations of full ecclesiastical fellowship with those in whose position as a church you fully acquiesced: that you would at an early date feel it your duty to withhold such recognition from those "whose views" in your own language had "undergone a change" on this subject. We regret to say that our expectations have not been as yet realized. A quarter of a century has elapsed and no further action, on your part, has appeared before us. We think the time has now arrived when this entire matter demands adjustment, so that we may continue to maintain that fraternal relation as Synods and churches, which for so many years you and we, our fathers and yours, enjoyed with each

other. We would urge this upon your attention with an earnest desire that the result may be mutually satisfactory; and the more as we see the day approaching when the witnesses for the law and supremacy of Zion's King and Head, the Prince of the Kings of the earth, appear about to enter upon their last conflict.

And you will, we sincerely trust, bear with us when we say that it has been understood among us, that there is some disposition on the part of a portion of the brethren in Scotland, to introduce some change in the matter of voting at the elections for civil rulers, such as members of Parliament, who are required to take the ordinary oaths of office. From the most authentic sources we have learned that this is not unknown in portions of the church in your land, and that there is some hesitation in regarding it as a censurable act, that the Synod, while expressing its desire to "bring the practice up to the testimony," has not held voting, in the cases referred to, as so inconsistent with the principles, testimony, and practice of the church as to require an explicit re-assertion of the necessity of discipline at least, in the last resort. If this be so, bear with us again when we say that, to us, this question has to do most intimately with the whole position of the church to the national constitution, that there is, so it appears to us, such an identification of the voter with his representative as involves the former in the oath taken by the latter. In other words, if the voter can join in sending a representative to Parliament, there to be qualified by an oath of allegiance, he could himself take that oath and thus fully identify himself with that constitution. And hence, it appears to us, and this is our position in this land, that voting at such elections goes far to render null a doctrinal testimony against immoral civil institutions—is inconsistent with the position of dissenters from such institutions. We would affectionately entreat you, as brethren, to give a full and decided expression on this point, so that none can question that you do still hold firmly the place so long and consistently occupied by your fathers and ours. And if, dear brethren, we seem too urgent, let it be put to the account of our deep interest in the Reformed Presbyterian church in Scotland, which has ever had a high place in our esteem and love, and with which in her early history and contentings for Christ's crown and covenant, we have delighted to identify ourselves in doctrine, testimony, and life.

Of the signs of the times, we need not speak. The world is moved and shaken, the earth trembles as the Lord comes out of his place to judge all nations. We are not cast down: we rather rejoice. Wars and rumours of wars, revolutionary charges, civil commotions, mark our age; but we are confident that there will be but one grand result, the demolition of the very system of iniquity, civil, religious, social, against which we have testified, and for whose overthrow we have prayed. With this, we comfort ourselves in view of the unnatural contest, begun in this land. In it has culminated the contending interests of slavery and freedom: and while we recognise in its advent and progress, the just judgment of the Almighty upon a nation that has forgotten his claims, while it cherished in its bosom the venomous reptile which now seeks its destruction, we do yet hope that in its issues, we shall see freedom triumphant, slavery overthrown and abolished, and this nation brought to confess its sins and to own the supremacy of our beloved Lord and Redeemer.

Wishing you, dear brethren, grace, mercy and peace, we remain

Yours in the Lord.

Respectfully submitted,

Jas. M. Willson, Chairman.

LETTER FROM THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN IRELAND.

Belfast, 18th April, 1861.

DEAR FATHERS AND BRETHREN: The aspect of Divine Providence calls upon all who love the Lord Jesus Christ, and especially the witnesses for the



truth of God, to draw more closely the bonds of brotherly love and Christian affection. We, therefore, the Commission of the Reformed Presbyterian Church in Ireland, in the name and by the authority of Synod, would desire again to express to you, our beloved fathers and brethren in the United States of America, our cordial regard, fraternal affection, and unabated interest in your welfare—desiring to rejoice with you in your joy, to weep with you in your sorrow, to bid you “God speed” in your work of faith and labour of love, and as far as in us lies, to “strengthen your hand in God.”

As all the important movements and public events affecting our interests on both sides the Atlantic are published in our respective magazines, and otherwise circulated through the many channels of communication between the two countries, the facilities for which at present are so great, it is not necessary for us to repeat common items of ecclesiastical intelligence respecting ourselves, with which you must be already familiar. Besides the visits of beloved brethren from you, which have been so cheering and refreshing to us, and a frequent repetition of which we earnestly desire, have the effect of making you better acquainted with our circumstances and procedure than any written communication could do. We cannot, however, refrain from stating with deep sorrow, that since you last heard from us, the angel of death has visited us in the removal of one of our youngest and most promising ministers—the Rev. William Hannah, who during his brief pastorate at Newtonards was most assiduous in his Divine Master’s service, and the great Proprietor of the vineyard owned his labours in no ordinary degree. What is our loss, we have reason to believe is his unspeakable gain; he has rested from his labours and his works shall follow him. We are thankful to be able to state, that by the time this reaches you, *four* ministers will we trust be added to our number during the past year, and that the number of our candidates for the ministry is also greater than for some years past, holding out the prospect of a full supply of labourers in the Lord’s vineyard. Several of our smaller mission congregations and stations are making vigorous and most praiseworthy efforts to obtain a stated ministry. All our synodical schemes have been efficiently sustained. A Jewish mission has been organized, and considerable interest taken therein by our people, so that we hope ere long to be enabled to do something on behalf of the lost sheep of the house of Israel. Steps are also being taken to have an “Aged Ministers’ Fund” established, and we have good reason to hope that in this we shall also be successful, as the stream of the church’s liberality is annually becoming broader and deeper. In our congregations as well as in our church courts we have been signally blessed with *peace*, and such a measure of prosperity has been graciously vouchsafed as to encourage us to hope that the pleasure of the Lord is in some measure prospering in our hands.

That you are lengthening your cords and strengthening your stakes, is to us a cause of sincere gratitude. Whilst it cannot but be painful for us to part with our beloved people, many of them the most promising and hopeful youths, we are greatly reconciled to this by the consideration that the greater number of them are going to swell the ranks of a community, which in the fullest sense of the word we regard as a “sister church.” We are rejoiced to think that the Covenanting vine has become indigenous to the American soil. May it take deep root and fill the land: let the hills be covered with the shadow of it, and the boughs thereof be like the goodly cedars!

Beloved brethren, it appears to us one of the most alarming signs of the times, in reference to the interests of *truth*, that many who were regarded as *witnesses*, seem to become “weary of the wilderness,” and ashamed of wearing the sackcloth. We are especially pained to think that churches still bearing the name of Covenanters, have either abandoned the ground of dissent, protest, and separation assumed by our forefathers, or manifest a strong tendency

to a *comprehension* utterly at variance with our Fathers' testimony: surely these are not the days to let slip any of our blood-bought principles! The accommodation of the Church's testimony, either published, or as heretofore practically exemplified, to the taste of public opinion, is the certain precursor of its ultimate renunciation. How important that we duly consider the sin and danger of leaving "first love." We are fully conscious of the increasing difficulties with which both you and we have to contend in the maintenance of a faithful testimony arising from the undue importance attached to partial and external reformatations or improvements in surrounding churches, and the rage for ecclesiastical unions that so greatly prevails. We sincerely rejoice in every step of *real* advancement that other sections of the church have taken (or we should rather say *members* of these churches, as the improvements are more *individual* than *constitutional*;) but we have no idea that any section of the church is warranted in making a compromise of truth, even though its numbers and worldly respectability may be increased thereby. That the church will be ONE we most firmly believe, and we glory in the thought. We pray and labour for its consummation. But the union which the God of truth will sanction, is a real unity of sentiment and aim, not a formal coalescence, without any proper principle of cohesion. And moreover, when we consider the practical effects of these ecclesiastical unions which have taken place of late in several countries, we are the more convinced that it is our duty at all hazards, and notwithstanding all the reproach connected therewith, to remain "separate," until the great truths regarding the universal dominion of our enthroned Mediator, for which our Fathers testified and died, are better understood and exemplified in their practical bearings.

The great religious excitement, or, as it has been called, "Revival," which took place here during the summer of 1859, was so conducted that we could take very little part therein. As a similar movement took place in your own country a short time previous, it is not necessary that we should now refer particularly to it. Though the whole religious community in the North of Ireland was for a time greatly agitated, our people for the most part kept entirely aloof from those scenes of dangerous and irrational excitement everywhere prevailing. And now that matters have assumed very much of their wonted aspect, we have no doubt but the "Revival" was overruled by God for the quickening of many of his dear saints, and we hope also, leading to the conversion of not a few souls to Christ: but the almost utter annihilation of the distinction between truth and error; the contempt cast upon the instituted ordinances of grace; the substitution of mere excitement and feeling for knowledge and genuine experimental religion; the enthusiasm and presumption engendered in self-styled "converts" and self-constituted preachers; the perversion and corruption of the worship of God, have produced effects which it will require a considerable length of time to counteract and remedy. But whilst we thus easily discover and point out the evils connected with *such* "Revivals," how much more important is it for us to endeavour to obtain a *real* revival of true religion among ourselves! A revival of religion in our own souls, in our families, in our congregations, and in our churches. Do we not need it? Let us, therefore, strive together in prayer for a more copious effusion of the Holy Spirit, that all sin, self-seeking, pride, formality, hypocrisy, and worldly-mindedness may be put away from us, and that we may be made more holy, more spiritually-minded, more zealous for the Divine glory, and more devoted to his service—that our churches may be more vital, active, and godly, "strengthening the things that remain, that are ready to die." Let our mutual aim be, that by holy living we may recommend the truth unto others, causing our lights so to shine before men, that others seeing our good works may be led to glorify our Father in heaven.

Of the important events occurring on the Continent of Europe we know

you are well advised. Truly, our exalted Mediator, who is the Governor among the nations, is arising to shake terribly the earth! The temporal power of the "man of sin" being now taken away, we have encouragement to hope that his spiritual dominion shall not long survive it, and that the period of his final overthrow is hastening on apace. The vials of Divine indignation are being poured out on the seat of the Beast, for "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the most High."

We are painfully conscious of the fact, that as our fatherland has been, and still is, prominent in giving countenance and affording encouragement to that doomed system, which God will destroy with the breath of his mouth and the brightness of his coming, so shall it be specially punished when God pours out his righteous judgments on those nations that give their power and dominion to Antichrist. Our prayer is, that He in whose hand are the hearts of all men, would convince our rulers of their sin and danger in this respect. We feel more and more convinced, that our duty and safety require us to stand aloof from all participation in those sins which would involve us in the coming plagues.

We are not uninterested spectators of the great political movements taking place in your country, which threaten the dismemberment of your great empire. We cordially congratulate you on the honourable and safe position your church occupies. Not only were you the first ecclesiastical community in the United States, publicly and officially to protest against slavery, but on account of it (among other reasons,) you have kept yourselves from incorporation with the Federal Constitution. God has signally vindicated, in his own time, the righteousness of your views, and the propriety of your position. What encouragement have you, therefore, to persevere in the faithful maintenance of your testimony! He on whose vesture, and on whose thigh the name "King of kings, and Lord of lords" is written, still reigns. He will bring light out of darkness, and order out of confusion, and make the wrath of man to praise him. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. . . . Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

We trust that the obstacles which have hitherto prevented you from engaging in the work of Covenant Renovation will soon be removed, so that with "one heart and one way," ye may be enabled to renew your own and your fathers' covenant; and that this may be experienced by you, as we have reason to hope it has been to some extent by ourselves, a "time of refreshing from the presence of the Lord."

Dear Fathers and Brethren: When we consider the goodness of our God, our manifold great and precious privileges and blessings, and the high honour conferred on us, in constituting us witnesses for valuable truths, and contrast with these our remissness, barrenness, and unfruitfulness, must we not exclaim, "It is of the Lord's tender mercies we are not consumed." Let us consider one another, to provoke one another to love and good works. Though unknown to the world, despised by large and opulent churches, deserted by some, and disheartened by others whom we would still regret not to call "brethren," yet let us fear none of these things, remembering the command and promise, "Be thou faithful unto death, and I will give thee a crown of life." Hoping you shall enjoy a pleasant and profitable meeting of Synod, and wishing you "grace, mercy, and peace,"

We are, dear fathers and brethren, yours in the bond of our common testimony and faith of the Gospel.

(By order)

JOHN HART, *Mod. of Syn. and Chairman of Commission.*

WILLIAM MCCARROLL, *Clerk of Commission.*

The Committee on Foreign Correspondence report the following letter to the Reformed Presbyterian Synod in Ireland.

Dear Fathers and Brethren:—We have been much gratified with the contents of your very welcome letter. It is “good news from a far country,” giving evidence that the God of our fathers is still with you, fulfilling his promise: “I will keep thee; yea, I will strengthen thee; yea, I will uphold thee by the right hand of my righteousness.” We are pleased to learn that you are employed successfully in building the walls of Jerusalem in troublous times—that while called upon to part with a brother in the ministry, beloved and honoured, your hands are strengthened by the coming forward of others, qualified and prepared to take their place as builders with you. We also continue to increase in numbers, both in the ministry and membership of the church. All of the former, upon our list at the date of our last communication, still survive; some have been added to our roll, and others, we hope, will be at an early period. The report of the Board of Superintendents of our Theological Seminary makes an encouraging exhibit of its operations during the sessions of the past two years. The classes have been well filled, and we hope that from them there will be furnished able and faithful labourers in the work and vineyard of our Lord.

Our Foreign Mission has been established, as you are already aware, from the published accounts which have come into your hands, in Latakijeh, a promising field; and, we are happy to say, to the praise of the mercy and truth of our God, has there enjoyed entire exemption from the calamities which have visited other parts of Syria, and has scarcely experienced any alarm, while the Druses and Mohammedans raged and ravaged elsewhere, to the serious obstruction of missionary operations in many localities in Lebanon and its neighborhood. We are taking measures to send out a reinforcement, which is earnestly called for by our missionaries.

We appreciate the allusions in your communication to the religious excitement which ran so high in this country and in yours, the last two or three years. That some good has been accomplished, we are not disposed to deny; but we cannot now, in view of its results, regard it as worthy of a place among the true revivals with which the Church has been not rarely blessed, in other times and lands. It was not in this country associated, perhaps, to the same extent as in yours, with extravagances, which all wise and good men unite in deploring, but was still characterized by the same tendencies to disorder and corruption in doctrine, and latitudinarian indifference to important principles relative to ecclesiastical arrangements, &c. We hear of it no more. And we are free to say that it should rather be regarded as a beacon to warn against the substitution of animal excitement, for an intelligent and earnest devotion to the word of Christ, and the great interests of the soul's salvation. The issue has vindicated the wisdom of such as refused to give it their countenance, when to stand aloof was almost regarded as an evidence of insensibility to the power and call of our Lord and Saviour.

That the “witnesses” should in these days exert an increasing vigilance that their garments be not defiled by the world; that they should be, more than ever, active, laborious, prayerful, trusting, and faithful, is too plain to require any array of argument or motives. The work of demolition has begun. “The nations are angry.” The Lord is coming out of his place to avenge his quarrel with apostate and corrupt churches, and with blasphemous and despotic civil powers. The days of anti-Christ—the eastern and Western alike—are evidently numbered. Pagan idolatry and darkness are giving way in various parts of the world, before the light which shines from the pages of God's word, now going forth to so many nations on its heavenly mission; before the voice of Christ in his ministry, and the wonders of his hand in Providence. At home and abroad we clearly discern great events on the wheel of Providence.

May we not "lift up our heads," assured that "the day of the Church's redemption draweth nigh," that the days of her mourning are nearly ended?

This land is in deep trouble. The compromises of the Constitution, against which the Reformed Presbyterian Church has borne her constant and earnest testimony from the time of their adoption, have yielded their bitter fruits. Under them, slavery has grown and swelled in its proportions until it ventured to demand express national recognition and protection in that immense territory which has not as yet been organized into States. And well might it anticipate success. But against this demand the North rose, and by the last election gave proof that the pretensions of the slave-power were henceforth to be subjected to an unprecedented scrutiny and restraint. This nation has been slow to learn the true nature of slavery, even as an arrogant and aggressive power, in its political aspect; it has not yet learned clearly that it is a sin against God, to be repented of and at once broken off; that no constitutional guarantees in its defence have any validity; that to observe such guarantees is deeply offensive to the God of the oppressed. Nor has this nation yet learned that its national infidelity provokes God's just judgments, and that of these, the final issue, unless repentance intervene, will be national ruin. A few have learned such lessons as these; some of them holding important stations in the churches around us, and millions are now hostile to slavery, who a few months since were either indifferent or friendly. Not many see as yet the purport and bearing of our testimony in all its principles and consequences; but we rejoice in the hope that we see here the beginnings of a work that will, before many years have elapsed, bring this nation to the feet of Him to whom of right belongs the kingdom. But this consummation we can hardly look for until judgments—it may be in other forms than the fearful one of civil war now upon us—have been inflicted upon a nation which has proved itself most ungrateful and rebellious. Should such visitations befall our land, we cannot complain, and shall find safety, we trust, under the shadow of the wings of our almighty Head and Redeemer.

We hear little now in reference to church union. Since the formation of the United Presbyterian Church by the union of the great majority of the ministers and members of the Associate and Associate Reformed Churches, there have been no projects of this kind entertained so far as we know. Indeed, the tendency in this country has been in the opposite direction. Slavery is the disrupting cause. The work began years ago. The Baptist and Methodist, and New School Presbyterian bodies were partially divided a number of years since; but only partially, inasmuch as the holding of slaves has not been made a term of church fellowship in either of the churches. Action in these cases came rather from the southern than the northern portions of these denominations. At this very time, a separation has begun between the Episcopalians and Old School Presbyterians of the South, and those of the North. In the case of the former, however, on the ground that the secession of the Confederate States requires, according to the principles of the body, a similar division among themselves, so as to conform to the political relations of the different parts of the country. In the latter, by the adoption of a series of resolutions by the General Assembly at its late sessions in Philadelphia, sustaining the Federal Government in its efforts to preserve the integrity of the commonwealth. For this reason, some of the delegates from the more Southern States left the Assembly, and will no doubt be followed by their Synods and Presbyteries. Both sections will, as heretofore, still admit slaveholders to their communion.

We are constrained, dear brethren, to bring to your notice the relation of this church to the Scottish Synod. You are aware that that body has thus far recognised, as it has recognised us, the body which took its rise in the year 1833, calling itself by the name Reformed Presbyterian, and claiming to be the lineal successor of the church originally constituted under this name in this country. This course of action has always appeared to us inconsistent

with the basis of our union, antecedent to that year, with the Scottish brethren; and we have now arrived at a period when, in our judgment, the matter should be definitely understood and arranged. So we have intimated to the Scottish Synod; we have also addressed that body in reference to the views and practice which seem to be at least partially in existence among them, on the subject of voting at elections for civil officers who are required to take the prescribed oaths of office. We hold that such voting would, if allowed, in effect change the relation of dissent from the government of Great Britain, maintained in times past by their fathers and ours. We thus allude to these subjects, inasmuch as it appears to be due to you as a Synod in complete fellowship with us, to know our convictions and feelings regarding them.

With fraternal regards and earnest prayers for your prosperity, and that the favor of our common Lord may rest upon your persons and ecclesiastical proceedings and efforts, we remain, dear fathers, and brethren, yours in our common faith and testimony. Respectfully submitted.

JAMES M. WILLSON, *Chairman.*

Committee on paper of T. M. Elder in regard to the will of the late J. M. Elder reported. Report accepted, amended, and adopted, and is as follows:

The Committee to whom were referred the "Statements and Queries" in behalf of the Executors of the Estate of James M. Elder, (deceased) report as follows:

1. The first query is, "In what stock would the sum be most properly invested?" We answer, "In Philadelphia city stocks."

2. The second query is, "In whose name shall the investment be made?" We answer, "In the name of W. Brown, Synod's Trustee."

D. GREGG, *Chairman of Committee.*

Committee appointed to solicit a copy of the sermon preached at the opening of Synod for publication reported, that Mr. Willson would furnish a copy for the use of Synod, as soon as he had the necessary leisure. Report accepted.

Committee on Finance reported. Report amended and adopted, and is as follows:

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance respectfully report:

1. That the contributions to the fund for defraying the travelling expenses of the members of Synod, and their expenses, are as follows:

	Contributions.	Expenses.		Contributions.	Expenses.
Utica,	\$31,60,	\$21,25	Brought up,	221,67,	752,76
Topsham, (1 delegate,)	10,00,	18,96	Craftsbury,	16,00,	45,00
Salt Creek, "	10,00,	34,00	Maquoketa, (1 del.,)	10,00,	61,00
Sharon,	16,00,	98,00	York,	18,62,	25,00
Rehoboth, Ill.,	16,00,	182,00	Kortright, (1 del.,)	12,25,	10,00
St. Louis,	18,00,	82,00	Jonathan's Creek, (1 del.,)	15,00,	24,00
Elkhorn,	16,00,	87,00	Ryegate and Barnet, (2 del.,)	14,91,	36,60
Princeton, (1 delegate,)	8,00,	52,75	Vernon, (1 delegate,)	10,00,	49,00
Southfield, "	11,10,	35,00	2d Philadelphia, (1 del.,)	21,25,	6,00
Pittsburgh and Allegheny,	24,37,	32,00	1st "	34,00,	
Rushsylvania, (1 delegate,)	8,00,	29,00	3d "	8,00,	
Garrison, (1 delegate,)	9,60,	34,80	1st New York,	21,25,	
Xenia and Cincinnati,	16,00,	51,00	2d "	87,00,	
New Alexandria, (1 del.,)	10,00,	15,00	3d "	27,00,	
Sterling,	17,00,	30,00	2d Newburgh,	9,45,	
			Brooklyn,	6,00,	
Carried up,	221,67,	752,76		532,40,	
			For Pamphlets sold,	3,60,	
				536,00,	1009,36

The dividend is 53 per cent.

2. That it has examined the reports of Synod's Treasurer, and the Treasurer of the Theological Seminary, in relation to the various funds intrusted to them, and finds them correct, and that the receipts since the last meeting of Synod, (including the balances then on hand,) and the balances now in the treasury, are as follows:

For Foreign Missions,	\$5,728,70.	Balance,	\$655,45
For the education of boys in Syria,	602,74.	"	286,94
For Theological Students' Fund,	1,178,62.	"	223,62
For Literary Fund,	245,63.	"	146,12
For current expenses of Theo. Seminary,	2,867,14.	"	234,68
For sufferers in Syria,	274,40.	No balance on hand.	
For Domestic Missions,	1,147,63.	"	"
For Theological Seminary,	525,50.	"	"
For Library Fund,	446,27.	"	"
For Fund for endowment of Theo. Seminary,	869,00.	Put to interest.	

3. That the Treasurer of the Theological Seminary reports a settlement of the claims of the Professors in the Seminary up till August next, with the exception of Professor Willson's claim for the payment of his board bill, which the Treasurer did not consider himself authorized by Synod to pay. We recommend that the Treasurer be ordered to pay this bill.

Your committee would recommend:

1st. That, in future, the contributions to the travelling fund be not less than \$15,00 for each delegate to entitle him to draw from it.

2d. That Synod approve the course taken by the Treasurer in the investment made by him of the bequest of Wm. M'Cracken to Synod.

3d. That Synod authorize the Treasurer to make such investment of the proceeds of the Bond of the Public Building Stock becoming payable in November next, as he may deem most advisable.

4th. That Synod grant the request of the Treasurer of the Theological Seminary, and appoint D. Euwer and W. Wills a committee to audit his books in relation to the funds intrusted to him.

5th. That Hugh Robinson and James Campbell be instructed to report to Synod, at its next meeting, in regard to the amount of the bequest of Mary White, of Rochester, available to Synod, and the disposition made by them of the same.

6th. That the check made payable to the Moderator for \$17,14, handed over to Synod by A. Bowden, as the overplus of the contributions made for discharging the debt of the Synod to the late Emeritus Professor, Rev. J. R. Willson, D. D., be handed to the Treasurer to be placed in the fund for increasing the library of the Theological Seminary.

7th. That all persons who may have any moneys on hand, as the proceeds of the sale of copies of the Sermon preached at the opening of last Synod, as well as the last edition of the Testimony, be instructed to forward them immediately to Synod's Treasurer, to be placed in the Literary Fund.

8th. That Professor Willson, Rev. S. O. Wylie, and Wm. Brown, be appointed a committee to publish a stereotype edition of the Testimony, and that they be authorized to draw upon the Literary Fund for defraying the expenses.

9th. That the several congregations be instructed to inform the committee, as soon as possible, what number of copies may be wanted in the congregations respectively; and that contributions for the purpose be forwarded to W. Brown, on or before the first day of September next.

All which is respectfully submitted,

M. WILKIN, *Chairman.*

W. Brown resigned as Treasurer of the Theological Library Fund, and D. Gregg was appointed in his place.

Committee appointed to request copies of sermons of J. M. Willson, on Domestic Missions, and of S. O. Wylie, on Foreign Missions, reported that the sermon of Mr. Wylie was at the disposal of Synod, and that of Mr. Willson would soon be ready for publication. Report accepted.

D. Smith, W. Brown, and H. Lamont were appointed a Committee for the publication of these sermons.

The business under consideration at the adjournment, was resumed. Whereupon the whole matter was indefinitely postponed.

The report of the Committee on Theological Seminary was taken up; and in connexion with the first recommendation of Committee, Paper No. 6, a petition from 1st Congregation, Philadelphia, to have the Seminary removed to the city of Philadelphia, was also taken up. The report of the Committee was amended and adopted, and is as follows:

Committee on Theological Seminary respectfully report:—

*There is much in the condition of the Seminary to excite in us gratitude to the Head of the Church.*

The Professors are capable, faithful, and esteemed; the Boards are active and efficient; the library has been largely increased with well selected Books: and the number of candidates, though somewhat reduced, is still respectable, and their character promising, and the liberality in its support shows that it has the confidence of the Church. It should be our aim steadily to increase its capabilities to thoroughly train a ministry who need not be ashamed, but fully qualified to stand in the breach against the floods of error and boldly and fully unfurl the banner for truth in the face of the enemy who would vitiate or assail it. To secure this there must be an extensive and judiciously arranged course of study, an ample library, a large number of students, pious and gifted, and a strict, thorough and impartial examination of all the candidates, approving only the worthy. In recognition and approbation of the ability and fidelity of the Professors and Board, we would recommend for adoption the following, which have been mainly suggested by them.

1. That the permanence and stability of the Seminary be not interfered with by any change in the location or management.

2. That the present division of labours between the Professors be approved.

3. That the Board be empowered to appoint two ministers, who shall at the opening of each session, co-operate with the Professors in examining students upon their intersessional studies.

4. That Presbyteries be advised not to receive students of Theology until they give evidence of such proficiency in the study of the Hebrew language as will enable them profitably to unite with the class in Hebrew Exegesis.

5. That only those students, who, unless in case of sickness, have attended the full four sessions, and been approved in the yearly examination, be certified as having completed their course.

6. That ministers be directed to bring before their congregations, the duty of a cheerful and believing dedication of sons to the work of the holy ministry.

7. That another collection be taken up in all our congregations before 1st Sabbath of December, for the farther increase of the Library.

8. That the report of the superintendents be published in the minutes.

J. C. K. MILLIGAN, Chairman.

REPORT OF THE BOARD OF SUPERINTENDENTS FOR THEOLOGICAL SEMINARY.

The Board of Superintendents for the Theological Seminary have great satisfaction in assuring Synod of the efficient and prosperous state of its Theo-



logical School. It is a ground for thankfulness to the Head of the Church and of sincere congratulation among ourselves that at no previous period has the institution been in a better condition, and with more encouraging prospects than at the present. It has the confidence of the Church, and has thus far received a liberal support at her hands. The ability and industry shown by the Professors in their respective departments of instruction, the location of the institution at a central point where it is easily accessible by all our students, the number and promising character of the young men who are availing themselves of its advantages, justify the confidence and support of the church, and the Board express the hope that nothing may occur to disturb or in any way interfere with their continuance.

Synod referred to the Board the division of labour between the Professors, and the departments of instruction have been assigned as follows. Professor Sproull has Systematic Theology, Polemic Theology and Church government. Professor Willson has Exegetical Theology, including Biblical Criticism and Hermeneutics, Pastoral Theology, embracing Homiletics, and Ecclesiastical history, and the Hebrew and Greek languages.

The number of students in attendance during the session of 1859-60 was sixteen, and during the session of 1860-61 fourteen. Sixteen names are on the roll, but one was absent from occupation in teaching and one from ill health. Another for like reason has been compelled to leave during the session. At the close of each session the students delivered discourses before the Board, and were examined at length upon their several studies. The result was for the most part highly satisfactory, evincing care upon the part of the Professors and industry and application upon the part of the students. Many of our congregations responded to synod's call for a collection on behalf of the library. The total amount collected for this purpose was five hundred and twenty-eight dollars and forty-eight cents (\$528.48 cents.) The whole of which, excepting a few items for incidental expenses, has been invested in books. Though vastly improved the library is by no means as yet equal to the demands of the Seminary, and for this reason as well as on other grounds it is much to be regretted that a number of our congregations have failed to make any remittance to the library fund. As this matter will come legitimately before Synod among its items of unfinished business, it might be attended with good results if strict inquisition were made of delegates whether Synod's direction had, or had not been heeded. The Board deem it right to acknowledge the indebtedness of the library to Mr. John Caldwell of Philadelphia for a large number of volumes, many of them rare and valuable. Several of our publishing houses also made donations of their publications. The Board farther state that they have effected an insurance upon the library for eight hundred dollars.

The Professors suggest in their report that it would be desirable for the Board to appoint examiners to aid in conducting the examination of the students upon intersessional studies. This matter the Board referred to Synod for any action it may think best.

In view of the fact that in some cases students fail to be present at the opening of the session or leave before its close, or absent themselves for a time during its progress, the Board took the following action. Resolved, that hereafter they will certify to the Presbyteries only the time the students have actually spent in the Seminary during the Theological course, and they leave it for Synod to determine what farther measures should be taken to secure a full attendance of all the students.

SAMUEL O. WYLIE, Chairman of Board.

Professor Willson proffered his resignation as Professor in the Seminary, because he could no longer leave his congregation so large a part of the year. Synod refused unanimously to accept his resignation.

Synod resolved to adjourn finally from its present sessions this evening.

Synod adjourned to meet at 3 P. M.

*Same place—3 o'clock, P. M.*

Synod met and was constituted with prayer.

Members all present, except Cummings, R. Dickson, Joseph Hunter, and Milroy, who soon appeared.

Minutes read, amended and approved.

S. O. Wylie, J. Middleton and Lamont were appointed a Committee to lay before the first Congregation of Philadelphia the reasons why Professor Willson still continues in his Professorate.

D. S. Faris presented reasons of dissent from the action of Synod in the case of the complaint of Rev. W. Sloane. They are as follows:

#### REASONS OF DISSENT.

We the undersigned dissent from the action of Synod on the complaint of Rev. William Sloane, for the following reasons:—

1. It is based on a complaint which was entertained in violation of the plainest rule of ecclesiastical procedure, no notice having been given to the congregation or the Presbytery of the intention to complain.

2. It is a virtual condemnation of the Illinois Presbytery for not doing a thing which the Synod never ordered to be done, and which the complainant never asked Presbytery to do.

3. It is based on a manifest perversion of the action of last Synod. The Moderator of last Synod decided that the effect of said decision was to throw the whole case open. This decision was not appealed from, nor its correctness called in question, and therefore truly represents Synod's action.

4. There was no evidence before Synod, in any form, that the amount claimed by Mr. Sloane is due, no settlement, according to Synod's own decision, having ever been made; but, on the other hand, the decision of Synod is in direct opposition to the positive statement of men whose veracity was not called in question, and who knew more about the facts in the case than any other men in the court.

5. The merits of the case have never been tried. The appeal of Mr. Sloane was from the decision of the Illinois Presbytery, declaring the settlement before the commission *final*. Consequently the sustaining the appeal only opened the case again for settlement, without any trial of the justice of the new claim.

6. The ordering of money to be paid when a full settlement has not been made, is manifestly arbitrary and unrighteous:

D. S. FARIS,	J. STOTT,
J. M. McDONALD,	JOHN STEELE,
R. B. CANNON,	A. CHARLTON,
A. C. TODD,	D. T. WILLSON.
W. L. ROBERTS,	

T. Sproull presented the following answer to these reasons, which was adopted by Synod:

#### ANSWER TO REASONS OF DISSENT.

It is only necessary in order to show that these reasons are unfounded, to give a statement of the case. Rev. W. Sloane appealed to this court at its last meeting against an act of the Presbytery of Illinois, refusing to allow him a claim of seventy-two dollars on the congregation of Elkhorn. The Synod sustained the appeal. The appellant informed Synod at this meeting that

the money has not been paid ; and the action of Synod is a direct order to the congregation to pay what Synod had already decided to be a just debt.

T. SPROULL.

The Committee on the endowment of the Theological Seminary reported. Report accepted, amended, and adopted, and is as follows :—

THE Committee to whom was referred the matter of the Seminary's Endowment, are deeply impressed with the importance of perfecting the scheme undertaken by Synod several years ago. The amount on hand, and credited to the Endowment Fund, is by no means adequate to the demands of our theological school. It appears that a number of congregations throughout the church have not contributed anything for this purpose. The committee recommend that Synod appoint Rev. Messrs. Samuel Carlisle and N. R. Johnston to canvass congregations and societies, within the limits of the New York Presbytery, on behalf of the Endowment Fund ; that S. O. Wylie do the same in Philadelphia Presbytery, A. M. Milligan in Pittsburgh Presbytery, J. S. T. Milligan in Lakes Presbytery, J. M. Johnston in Rochester Presbytery, and J. M. McDonald in Illinois Presbytery ; and also that our presbyteries, pastors, sessions, and congregations, co-operate with Synod's agents in prosecuting this work, that, if possible, the endowment may be completed before the next meeting of Synod.

It appears that a large number of notes are held by the treasurer on behalf of this fund, many of them for small amounts. The committee advise that all notes for sums under twenty-five dollars be immediately collected, and that notes of a larger denomination be paid to the treasurer as soon as practicable. To facilitate the collection of notes, and of interest accruing upon notes unpaid, the committee suggest that sessions undertake this work in the respective congregations with which they are connected, and that the treasurer leave in the hands of sessions any paper or papers that may be necessary for this purpose.

The committee further advise that Synod appoint some one to prepare a brief circular, bringing the importance of the Endowment scheme directly before the church.

The committee also recommend that \$30,000 in all be raised for this endowment.

SAMUEL O. WYLIE, *Chairman.*

S. O. Wylie was appointed to prepare the circular recommended in the above report.

Committee on Missions reported. Report accepted, amended and adopted, and is as follows :—

The Committee on Missions respectfully report, that having carefully examined the papers referred to them, they find grounds of humiliation, and yet much to encourage us in our work.

The report on Foreign Missions is cheering. The care of our covenant God has been singularly manifest in the preservation of the mission families. The mission itself is still cherished by our people with a cheerful liberality. The missionaries have fairly commenced their work—making known to the perishing the unsearchable riches of Christ. The missionary school is the prominent feature of interest in the report. It is highly prosperous. A door of usefulness seems open to us in Syria. The desire to reinforce the mission seems general, and your committee recommend that this matter be referred to the Missionary Board to select suitable candidates, and take such order as in their judgment seems best to attain the end, and report at next meeting of Synod.

The Home Mission report is less cheering. Here little has been accomplished. The interest of the church, *judging by pecuniary contributions*, is

as one to five compared with the Foreign Mission. Surely this disproportion should not continue. The fields everywhere around us are white to the harvest. They are waiting to be reaped, and we should be encouraged to enter heartily upon the work by the increase of active young labourers. The plan on which the mission is conducted does not meet the approbation of the church. Three Presbyteries have not co-operated with the Board, while another desires a change in the administration. Your committee recommend, that till next Synod, Presbyteries be permitted to collect and expend their funds in their own bounds if necessary, and to remit any surplus to the treasurer of the Board. That the Board distribute as usual the supply of *unsettled ministers and licentiates* next fall, and report at next Synod a plan for future operations. That Presbyteries report to the Board at least two weeks before Synod.

We have great satisfaction in directing the attention of Synod to the liberal offer of Mr. David Gregg, agreeing that if Synod will appoint either Mr. A. J. McFarland or Mr. R. D. Sproull, licentiates, as a domestic missionary, he will supplement their salary so that it will be four hundred dollars per annum for two years. Mr. Gregg leaves the place of labour to Synod. Your committee earnestly recommend this subject to your consideration.

The petition from Old Bethel desires Synod to take advantage of the present state of the country to disseminate our principles by public lectures, and the establishment of a weekly newspaper. Believing as we do in the power both of the pulpit and the press, we think all our ministers should be instant in season and out of season to preach the word, and so far as they have opportunity, use the press for the dissemination of the truth. Yet inasmuch as Synod has no funds to defray the expenses of lecturers, and as any member of the church who has the means and the inclination, may publish a newspaper without synodical sanction, your committee think it inexpedient for Synod to take action in the case.

We recommend the publication of the reports of the Boards of Foreign and Domestic Missions. We recommend also the publication of the expenditures of the Foreign and Domestic Missions.

Respectfully submitted,

ANDREW STEVENSON.

#### REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions respectfully report:—

Shortly after the date of our last report, our missionaries having failed to secure a location in Zahleh had turned their attention towards the city of Safed, peopled chiefly by Jews, situated on the high lands north-east of the sea of Tiberias, but without abandoning entirely the purpose and the hope of returning to Zahleh under more favourable auspices. In the meantime they left Beirut, where they had passed the winter of 1858-59, and repaired to Abadiyeh, a village at no great distance in the mountains, where they spent some months partially engaged in missionary labour. The condition of Zahleh became more unpromising, and their expectations regarding Safed, not being fully met, they acceded to a suggestion of a missionary of the American Board who had recommended Latakiyeh as an accessible and hopeful field. This town, which is upon the coast about one hundred miles north of Beirut, had been visited by Mr. Dodds during his exploring tour in that direction the preceding autumn. It is a place of about fifteen thousand inhabitants, Moslems, Greeks, and Maronites. It lies a short distance from the sea-shore, having a port at which the French steamers call as they proceed along the coast, and from its proximity to Lebanon, appeared to afford a suitable point for operating among its inhabitants. After careful inquiry and examination our missionaries determined to locate themselves in Latakiyeh. The Board fully approved their choice. In all this, their disappointment in reference to Zahleh and Safed, and settlement in Latakiyeh, the hand of a kind Providence

has been most manifest, especially in view of the terrible scenes subsequently enacted in the more southern and inland districts of Syria.

They repaired to Latakiyeh, November, 1859, and having secured, though with some difficulty, dwellings for themselves and a suitable room for the contemplated school, they began operations about the middle of December. About that time the first sermon was preached in that city. They took with them teachers and a supply of books, &c., and opened their school early in 1860. From the first it met with unexpected and most encouraging success, notwithstanding the active opposition of the Greek Bishop and some of the priesthood. Preaching has been regularly kept up on the Lord's day since. The school has continued to increase. It has now more than fifty scholars, many of them giving evidence of good mental abilities. Besides the missionaries, there are three teachers regularly employed. For the course of study, we quote the following from a letter of Mr. Dodds. "Hanna Dib, a citizen of the town, teaches the primary school, in which there are now about thirty scholars. I dare say Hanna could not solve a problem in long division to save his life; but all that we require of him is to initiate the children into the mystery of reading, the most important of all sciences; and such is his skill in that department, that if we had no other school but Hanna's we should still have by far the best school in town, from which you may form some estimate of what the rest are.

"When the children have made such proficiency as to be able to read the Psalter with correctness and fluency, they pass into the other school, where they finish their course under the tuition of Yusif Shekkûr, and Bethâna Haddâd, two intelligent young Protestants, who are able to teach them all that they need to know, or have patience to learn, up to Algebra and Euclid's Elements. The school under their care now numbers about twenty-five scholars. They have several classes in arithmetic, one in grammar, (Arabic;) and all of them write, and recite occasionally in geography. There is nothing read in either of the schools but the Scriptures. In the primary school, the first thing put into their hands, when they have learned to spell a little, is a sort of primer, consisting of easy lessons selected from the Scriptures; after that a larger reading book, made up, likewise, of selections from the Scripture; and finally, the Psalter, unless it should seem fit that some of them should read the New Testament, or at least the gospels once through, before leaving Hanna's department. In the other schools, every day commences with a recitation in the Scripture. A few of them read in the Old Testament; all the rest of them in the New. Most of the children in both schools are eager learners, and all of them are making good progress. Our schools would be much larger, if we would accept of all who apply for admission into them; but with our present force of teachers, we cannot enlarge them beyond their present limits, without impairing their efficiency and diminishing their prestige. We ourselves occupy more than one half of Beshâra's time, so that he can spend only about two hours each day in the school."

An important feature of the school is a class of boys who are under the entire charge of the missionaries. They are all sons of the Nusariyeh, the inhabitants of the mountains. The history of this branch of the work is remarkable. Rev. Mr. Lyde, a devoted evangelical minister of the church of England, and possessed of some means, established, some years ago, a school among that people, in whose spiritual welfare he took a very deep interest. Soon after our missionaries settled in Latakiyeh, Mr. Lyde's health failed, and he was compelled to suspend operations, and repair to Egypt. There he died, but in dying still remembered the Nusariyeh, leaving a memorandum, requesting his brother and friends in England to pay out of his estate £60 per annum to our missionaries for the support of a school such as he had conducted, and also bequeathing to the missionaries his property in the mountains, consisting of a

good sized school house, and other buildings to be used for this purpose. The memorandum had, of course, no legal validity. His brother and his mother were like-minded with himself in this matter, and at once made known their intention to execute Mr. Lyde's will. Our missionaries have already received one annual payment, and hope, ere long, to re-open the school in the mountains. The property there cost Mr. Lyde about £500, but would now require some hundreds of dollars to repair it. In the meantime they carry out his intentions, in taking under their care the Nusariyeh boys. Of these they have now ten, for whom they provide boarding, clothing, teaching, &c. Some of them they find very promising. Before engaging in this undertaking they sought and obtained the consent of the Board. This was readily given, inasmuch as, in view of all the facts, it was very clear that in no way could the word of God be so readily introduced among the ignorant and perishing, but suspicious mountaineers. We are happy also to say that pledges have been given by some missionary associations and congregations to support five or six of these boys. The expense for each boy in ordinary times will be from \$40 to \$50 per annum. This includes every item of expense.

Female education is treated with entire neglect among the Moslems, and is little regarded by any people in the East. The missionaries in that country have, of late years, turned their attention to this subject, and some female schools were in successful operation previously to the late bloody war between the Druses and the Syrian Maronites. Our missionaries are desirous of commencing such a school at Latakijeh, and have asked permission of the Board to avail themselves of the first opportunity to do so. This has been given, and we hope the enterprise will meet the approval of the Synod, and the hearty co-operation of the church.

In view of the open door before them, and other circumstances, it is the judgment of our missionaries that they might profitably be reinforced. They say, "Forming a judgment from all that we see—and faith ought to be still more hopeful than sense, I have not the least doubt that as soon as a third missionary is able to take an active part in the work, there will be new openings calling for a fourth, and so on, for a long time, the demand increasing faster than the church can furnish the supply. Besides, when you think of the uncertainty of life and health, and the length of time required to be spent in the acquisition of the language, you will see, what we have seen by actual observation, that the only way to be tolerably sure of having *two* working missionaries in the field, is to aim constantly at having *three*. Of course, the first addition to our number, should, if practicable, be a physician. A physician would be of most essential service among the Fellahin, for they would make almost any sacrifice to keep on good terms with him; and he or a missionary in his company, could use a freedom of speech with them, which would not be tolerated in another. At the same time, what I have said about the present and prospectively growing wants of the field is exclusive of any reference to a physician; for, in any case, the same number of ministers will be wanted, whether there is a physician on the ground or not. I might add, too, that a ministerial increase to the mission, as it would look to an extension of our operations, would necessarily augment the expenses of the mission for schools, teachers, travelling, &c." The Board is aware that this is not the most favourable time for enlarging our mission expenses. But it is a very grave question whether it be safe for us if we possess the ability at all, to refuse to extend our labours among these poor people. An effort will be required, but should not the effort be made?

The funds at our command have, so far, been sufficient to meet all expenses—mostly in advance. The payment of outfit expenses directed by Synod has made a considerable draft upon our funds. The establishment of the school has also required expenditures for fitting up, &c., which will not occur again.

The annual expense of the school is not definitely ascertained. Independently of the keeping of the Nusariyeh boys, it will not, we think, much exceed \$500 per annum.

The Board has taken charge of some funds sent to us as contributions for Syrian sufferers—a part of these has been sent to our missionaries for distribution, and a part, at their request, to the general fund in that country.

Our receipts since last report have been four thousand, two hundred and thirty-seven dollars, sixty cents, (\$4237.60,) which with the balance of one thousand, four hundred and eighty-six dollars, ten cents (\$1486.10,) has made at our disposal, five thousand, seven hundred and twenty-three dollars, seventy cents, (\$5723.70,) for current expenses. The expenditures have been five thousand, sixty-eight dollars, twenty-five cents, (\$5068.25,) three hundred and fifty-seven dollars, two cents, (\$357.02,) of this for settlement of former claims of missionaries, as directed at last Synod. For the education of Nusariyeh boys, we have received six hundred and two dollars, seventy-four cents, (\$602.74,) all of which has been transmitted to the missionaries. The whole receipts have been four thousand, eight hundred and forty dollars, thirty-four cents (\$4840.34.)

We cannot close our report without a more full and explicit acknowledgment of the favour evidently shown to our missionaries, and mission, by our gracious Master and Redeemer. 1. In leading them to Latakiah, where they found entire safety amid the terrible scenes of carnage, and outrage, and spoliation which have laid desolate so large a part of the Lebanon ranges and valleys. In no part of the land, would they have been as free from alarm and danger, as in their present location. 2. In opening before them so wide a door of usefulness, both in Latakiah, and among the Nusariyeh. 3. In giving them so much favour among the people that it is now regarded as a privilege to send their children to their school. Their school is one of the largest and best in Syria. 4. In enabling them to continue their labours, with the exception of a short recess, for other reasons, without interruption, while most of the land was convulsed with war, and many other stations broken up. 5. In inclining towards them the heart of so godly a man as Mr. Lyde, and in furnishing them through him with means to aid in prosecuting their work. 6. In preserving the health of our missionaries, and of those under their charge.

As to the future of Syria, we cannot venture on any predictions. There may be fresh troubles, but we can surely trust him who has shown Himself thus far a sanctuary, a hiding-place, and a present help.

SAMUEL O. WYLIE, Chairman.

JAMES M. WILLSON, Secretary.

N. B.—The Board has audited the accounts of the Treasurer of this Fund, and has found them correct. We also audited his accounts as Treasurer of the Literary Fund, and others, and found them correct.

JAMES M. WILLSON, Secretary.

#### REPORT OF COMMITTEE ON DOMESTIC MISSIONS.

*Philadelphia, May 2, 1861.*

The Board of Domestic Missions respectfully report:

That since our last report, which brought before Synod our operations to April 20th, 1859, the receipts for this fund have been one thousand and seventy-four dollars, sixteen cents, (\$1074.16,) for current expenditure, making with a balance on hand, April 20, 1859, twenty-three dollars, forty-seven cents, (\$23.47,) one thousand and ninety-seven dollars, sixty-three cents, (\$1097.63,) at our disposal during the past two years. Of this amount, two hundred and fifty-nine dollars (\$259) have been received from the Pittsburgh Presbytery, two hundred and forty-four dollars, eighty-nine cents, (\$244.89,) from the New York Presbytery; two hundred and fourteen dollars, twenty-five cents, (\$214.25,) from the Philadelphia Presbytery; twenty-three dollars,

(\$23.) from the Lakes Presbytery; two dollars, fifty cents, (\$2.50,) from the Illinois Presbytery; five dollars, fifty cents, (\$5.50,) from the Rochester Presbytery, and three hundred and twenty-five dollars, two cents, (\$325.02,) interest on investments.

The funds have been distributed as follows:

To the Pittsburgh Presbytery, four hundred and thirty-nine dollars, seventy-five cents, (\$439.75.) This Presbytery has supplemented salaries in the congregations of Rehoboth, Springfield and Brownsville. Their Missionary Stations are Conneautville, Sugar Lake, Perry, Rochester, Wellsville, Wellsburg, Antioch, French Creek and Bull Creek.

To the New York Presbytery, three hundred and forty-five dollars, (\$345.) This Presbytery has supplemented salaries in Topsham, Boston and Brooklyn, their Missionary Stations, Fayston and Walton.

To the Philadelphia Presbytery, one hundred and sixty-one dollars, (\$161.) This Presbytery supplements salary in the Third Congregation, Philadelphia.

To the Illinois Presbytery, fifty dollars, (\$50,) which was paid on last meeting of synod on former draft.

One hundred dollars, (\$100,) was sent, by special designation of donors, to Rev. R. Hutcheson, Bremer County, Iowa.

No balance remains in the Treasury. There has also been received fifty dollars, (\$50,) from the Estate of the late Mr. M'Cracken, an elder of Kortright congregation, which, agreeably to the direction of his will, has been invested, the interest to be used for Domestic Missions. The investment was made in Philadelphia City Six per cent. Stock.

The directions of Synod requiring all Domestic Mission operations to be brought before this Board, for the purpose of presenting them in one view before the Synod, have been only partially complied with. Three Presbyteries, Illinois, Lakes and Rochester, have made no report to the Board, nor drafts upon our funds. We merely state the fact, and leave the matter in your hands. Something should be done.

SAMUEL O. WYLIE, *Chairman.*

JAMES M. WILLSON, *Secretary.*

N. B.—The Board has audited the Treasurer's accounts, and found them correct.

JAMES M. WILLSON, *Sec.*

It was resolved that Synod appreciate the liberality and public spirit manifested by Mr. Gregg in the offer made by him referred to in the above report, and leave the selection of the field of missionary labour to the Pittsburgh Presbytery.

It having been stated that a person in New York city, whose name is unknown, makes an offer of \$200 for Home Missionary operations, Synod passed a similar resolution, and leaves the field of labour to be selected by the New York Presbytery.

The Board of Domestic Missions are instructed to report to next meeting of Synod a plan of operations for a mission beyond the Rocky Mountains.

The Committee to whom was referred that part of the report of the Philadelphia Presbytery which relates to sitting on juries, reported. Report accepted, amended and adopted, and is as follows:—

The special Committee to whom was referred that part of the Philadelphia Presbytery's report relating to sitting upon juries, respectfully report:—

That it appears from the paper accompanying said report, that opinions have been given by three of the judges of the Supreme Court of Pennsylvania, and corroborated by other respectable legal authority,

1. That an alien may be compelled to sit as a jurymen in the courts of that state: this was a judicial opinion on the part of the Judges in the case of an



alien, who had adduced that fact as a sufficient reason for not taking his seat. The Judges decided as above.

2. And as an inference from the above decision, that the juryman owns by the act of sitting and acting in that character, no allegiance to the Constitution of the United States, or of the State of Pennsylvania, nor any recognition of them.

In addition it appears, (1.) That the oath of the Judges in that state, is to give a true verdict "according to the evidence" and, (2.) That while he is expected to receive the law from the court, he has the right to depart from the ruling of the court—and, (3.) That the juryman may, so far as any accountability to human tribunals is concerned, render his verdict according to his convictions of right, as determined by the law of God.

In view of this state of facts, your committee remark.

1. That inasmuch as no formal decision has been made by the Supreme Court of Pennsylvania, regarding the right to compel an alien to sit upon a jury—in other words, on the question whether sitting upon a jury implies citizenship and acknowledged allegiance to the constitutions of the state, and of the United States—the opinions referred to, being the opinions of individual Judges only, too much stress should not be laid upon them. Any definite action upon the question at this stage would be premature.

2. That while the juryman's oath mentions "evidence" alone, it is very manifest that the verdict is to be rendered by some law, and that, a law recognised by the Court, and believed by the party or parties in the case to be the rule of judgment. These considerations appear to be sufficient to determine the interpretation after all to be put upon the juryman's oath. We repeat, there is no human tribunal to which the juryman is amenable for the verdict which he renders; but the oath must be taken in the sense understood by the law of the land which places him in the box; and certainly it was never the design of any legislature, in establishing courts of justice, to set up an independent legislature as making a part of the machinery by which the law of the land becomes practically operative in ascertaining the rights of the inhabitants, or in determining the guilt of accused parties within its limits. In a criminal trial, for example, the question to be determined is, Has the accused violated a law of the land? If the facts do not make this out, he is, of necessity, acquitted. Again, has a debt been paid in part by passing over slaves as property, the decision must be made, not according to the conscientious convictions of a juryman who repudiates the idea of property in man, but according to the law which may cover such a case, or sanction such a procedure. Such cases may readily arise even in Northern courts. In a word, the juryman is an essential and most important element of the judicial administration of the law of the *land*. This is understood by all parties and by the court to be his position, and in this way he should take the oath. The system of law in this land makes no provision for any verdict which ignores its own very being, and sets up in the person of each juryman an independent and irresponsible law-maker.

3. It is no objection to this, that the juryman may refuse to apply the law as laid down by the judge. He has an admitted right to decide for himself what is the law of the land; but not what the law ought to be. If he and the judge differ, the latter may set aside the verdict on the ground that the law has not been regarded—the law under which the trial takes place, a fact which plainly shows that the duty and purpose to apply the law of the land in the case is implied in the juror's oath.

4. Nor is it any objection that the laws are generally good. Your committee admit this most cheerfully. Far the greater proportion of the laws—whether of the code of statutes, or belonging to the common law—are just and equitable; but it is to be remembered that the juror when he enters the

box, becomes bound to the whole body of the law; for he knows not, in very many cases, what law may be found to apply in the progress of the case: while there is no protection to conscience, as there is in the Sandwich Islands, whose constitution provides that all legislation must conform to the word of God, otherwise it is unconstitutional, and cannot bind the conscience.

5. The juryman occupies a position in every respect different from that of a witness. The witness is there under no oath, but to tell the truth—he has nothing to do with the law, or its application—he recognises, indeed, the existence of the laws, and court, but is not implicated in their character or their doings. He is there as one who seeks to communicate the knowledge of the facts of the case as he knows them, to those who have “*de facto*” the judgment in their hands. He is there as a helper in executing judgment and justice. His whole work is finished when he has told the whole truth.

6. Jurymen may not be technically executive or judicial officers, but they are elements of courts of law. This they must be, unless the highest legislative body or some constitution determine otherwise—giving juries the right to ignore all civil law, and be a law unto themselves. In this case legislative enactments would cease to be law, and become mere advice.

On these grounds, while sympathizing deeply with those who may be subjected to hardship in connexion with this matter, we recommend the adoption of the following resolutions:—

1. *That* there is no ground or warrant in the state of facts presented above for any alteration in the act of this Church respecting sitting on juries.

2. *That* our people wherever tempted and tried in this matter, be exhorted to firmness and confidence, committing themselves to the Lord for support, protection and deliverance. Respectfully submitted.

JAMES M. WILLSON.

Committee on Discipline reported in full. Report accepted, amended and adopted, and is as follows:

The committee on discipline report in full:—

That paper 21, referred to them, is a memorial from the session of the 1st Congregation, New York, asking Synod to review the judgment given by them at last meeting, in the case of James Hooks. Your committee recommend that this memorial to review a judgment of last meeting of Synod shall be dismissed, because the case having been finally disposed of, cannot be reviewed unless evidence were furnished that the decision was given on fraudulent testimony, of which no proof is furnished.

Papers 15, and 20, the former a petition from the session of Rushsylvania, and the latter a memorial from Rehoboth congregation, relate to the matter of occasional hearing.

On this subject, your committee recommend that Synod take no action, as the law of the church as exemplified by her past practice is sufficiently explicit to direct sessions in cases of occasional hearing.

The memorial of the session of the third congregation Philadelphia, referred to your committee, urges, in the first place, uniformity on the subject of occasional hearing. Secondly in regard to the publication of banns of marriage. Thirdly in regard of funeral services. In regard to the first of these subjects your committee recommend as in the cases of the petition from Rushsylvania, and the memorial from Rehoboth, that no action be taken; and for the reason given in these cases.

The second subject memorialized by the third congregation of Philadelphia, relates to the publication of banns of marriage. Your committee recommend that Synod take no action in regard to this matter, as the publication of the purpose of marriage is a good and wholesome regulation in the church. [Laid on the table until next meeting of Synod.]

Your committee recommend the same course in regard to the petition of members of the congregation of New Alexandria, praying that the law requiring publication of banns of marriage be rescinded.

In regard to the third of the subjects memorialized on by the third congregation of Philadelphia, namely "funeral services," your committee recommend that Synod take no action; and that the memorialists and others requiring instruction on the subject, will find it in the Directory for worship.

All which is respectfully submitted.

DAVID SCOTT, *Chairman.*

*New York, 6th June, 1861.*

That part of this report which relates to the proclamation of the Banns of Marriage, was referred to next meeting of Synod.

Paper No. 16. Memorial from some members of the Church within the bounds of the Lakes Presbytery, was taken up, and its consideration indefinitely postponed.

Paper No. 32, taken up, read, and referred back to New York Presbytery.

That part of the Report of Illinois Presbytery which relates to the soldiers' oath was taken up, and, after some remarks, its consideration was indefinitely postponed.

The first part of the report of the Committee on Discipline was taken up. It is as follows:—

The Committee on Discipline to whom were referred certain appeals and accompanying documents, report:—

1. Appeal by S. H. M'Guire and others, deacons in the second congregation of New York, appellants from a deliverance of the session of said congregation to the Presbytery of New York, and by them referred *simpliciter* to Synod. Regular and ready for the action of Synod.

2. Paper No. 3 is a protest and appeal of the session of 2d congregation, New York, from a decision of the New York Presbytery in the case of Hugh Cheyne. Regular and ready for the action of Synod.

3. Paper No. 18 is a complaint of John I. M'Kay against a decision of the New York Presbytery in the case of Hugh Cheyne. Regular and ready for the action of Synod.

4. Protest and appeal of the Rev. Messrs. Milligan and George, from a decision of the Lakes' Presbytery in the matter of lining in singing in public worship.

Regular and ready for the action of Synod, except in so far, as the appellants being constituent members of Presbytery, had not the right of protest. Where members are not parties they can only complain and appeal.

5. Appeal of James Hooks from a decision of the New York Presbytery, affirming a decision of the session of the 1st congregation of New York.

Regular and ready for action of Synod.

6. Appeal of James Campbell from a decision of the Presbytery of Rochester. Regular and ready for action of Synod.

Report in part, of the Committee on Discipline.

New York, June 5th, 1861.

DAVID SCOTT, *Chairman.*

Paper No. 4, reported on in above report, was without reading, referred back to New York Presbytery.

The rule requiring an adjournment at 6 o'clock, was suspended, and Synod took a recess until 7½ P. M.

Same place—7½ P. M.

After recess, Synod came to order.

Minutes read and approved.

Rev. J. B. Wallace was appointed the Moderator's alternate to preach the opening sermon at the next meeting of Synod.

S. O. Wylie, J. Galbraith and Magee were appointed a Committee to confer with Mr. S. Johnston in regard to Geneva Hall.

Paper No. 18, Protest and Appeal of the session of Second Congregation, New York, against a decision of the New York Presbytery, was taken up. The parties were heard. The Protest and Appeal was not sustained, and the decision of the Presbytery was affirmed.

Committee on Geneva Hall reported a recommendation that Synod rescind the action taken at its last meeting in regard to this institution. The report was accepted and adopted.

Paper No. 38 was returned to Rev. W. Sloane.

Synod adjourned with prayer and singing the 133d psalm, to meet in Allegheny City the fourth Tuesday of May, 1862, at 7½ P. M.

JOHN CROZIER, *Moderator*. S. BOWDEN, *Clerk*.

APPENDIX.

REPORT OF THE TREASURER OF FOREIGN MISSION FUND.

		CR.		DR.
1859.	<i>Synod of the Reformed Presbyterian Church.</i>			
Apr. 20.	Credit by balance in Treasury, as reported to the Synod this date,	\$1486 10		
	By Amount received since,		4237 60	
	Total,			\$5723 70
1859.	<i>Synod of the Reformed Presbyterian Church.</i>			
May 4.	To Cash paid William S. Young for three dozen Psalm Books, forwarded to Missionaries per Mrs. Lord,			4 75
"	To Cash paid Wm. Maurice for 24 sheets of Drawing Paper, forwarded as above,			2 00
May 5.	To Cash paid Browns & Bowen for Bill of Exchange, payable to Rev. R. J. Dodds, for £8,			40 00
"	To Cash paid Browns & Bowen for Bill of Exchange, payable to Rev. J. Beattie, for £8,			40 00
July 5.	To Cash paid Mrs. Margaret Lord, by order of Rev. J. Beattie, on account of his salary, in advance,			50 00
July 19.	To Cash paid Chairman of Board of Foreign Missions, for Postage,			1 25
Aug. 9.	To Cash paid Browns & Bowen for Bill of Exchange for £103 10s. 1d., sixty days after sight, 10¼ per cent. premium, payable to the order of Rev. R. J. Dodds, in London, in full for six months' salary, from the 1st of October, 1859, to 1st of April, 1860,	\$450 00		
"	Also Balance in full for Freight on his goods consigned to Syria,	57 17		507 17.
"	To Cash paid Browns & Bowen for Bill of Exchange, as above, payable to Rev. J. Beattie, Salary and Freight on Goods,			507 17
Oct. 22.	To Cash paid E. S. Whelan & Co. for \$50 New City Six per cent. Loan, (from proceeds of bequest of Wm. McCracken,) including premium and commission,			51 87
Dec. 30.	To Cash paid Rev. S. O. Wylie, Foreign Postage,			2 00.
1860.				
Jan. 24.	To Cash paid Brown Brothers, for Bill of Exchange for £101 3s. 6d., payable in London to the order of Rev. R. J. Dodds, being six months' salary, from 1st April, 1860, to 1st October, 1860,			450 00

Jan. 24, 1860.	Also Extra, by Order of the Board,	\$40 14	490 14
"	To Cash paid Brown Brothers & Co., for Bill of Exchange for £82 11s. 4d., payable to the order of Rev. J. Beattie, in London, (with \$50 paid to Mrs. Lord,) being six months' salary, from 1st of April, 1860 to 1st of October, 1860,		400 00
	Above bills 9 per cent. premium.		
Feb. 24.	To Cash paid Chairman and Secretary of Board, for Foreign Postage,		1 67
March 5.	To Cash paid for one dozen of Brevier Bibles and one dozen English Testaments,		8 04
March 9.	To Cash paid Thomas C. Garrett, for one Silver Lever Watch, ordered by the Mission in Syria,		15 00
March 21.	To Cash paid H. Cowperthwait & Co., for Bill of Books and Maps,		28 12
"	To Cash paid Kinsley & Co.'s Express, for freight on box consigned to the care of J. M. Gordon, Boston, to be shipped to the Mission in Syria,		2 00
March 22.	To Cash paid N. A. Insurance Company, for insuring Box (to the amount of \$60) Books, &c., through to Latakiah,		1 50
March 31.	To Cash paid to J. M. Gordon, of Boston, for freight on above Box to Beirut,		3 00
May 11.	To Cash paid Brown Brothers & Co., for Bill of Exch. (9½ per ct. premium, at sixty days, for £26 3s. 5d.) payable to the order of the Rev. R. J. Dodds, by order of the Board of Foreign Missions,		127 66
May 22.	To Cash paid Blair & Wyeth, for Box of Medicines for Missionaries,		10 57
May 23.	To Cash paid Freight (to Kinsley & Co.'s Express,) on above Box, consigned to James M. Gordon, 33 Pemberton Square, Boston,		1 00
June 12.	To Cash paid N. A. Insurance Company for Insuring above Box,		38
"	To Cash paid Brown Brothers & Co. for Bill of Exchange, (at sixty days, 9½ per ct. premium, for £51 10s. 5d.) payable to the order of R. J. Dodds, Mission Exp's, Boarding of four boys, and Missionaries' Account,	101 31	251 31
"	To Cash paid Brown Brothers & Co. for Bill of Exchange, Foreign Postage from Liverpool to Beirut,	150 00	50
June 20.	To Cash transmitted to Rev. Thomas Sproull, by order of Rev. R. J. Dodds, on act of his salary, in advance,		50 00
July 11.	To Cash paid Brown Brothers & Co. for Bill of Exchange (at sixty days, 10 per ct. premium, for £81 16s. 4d.) payable to the order of the Rev. R. J. Dodds, in full for six months' salary, from the 1st of October, 1860, to 1st of April, 1861,		400 00
"	To Cash paid Brown Brothers & Co. for Bill of Exchange for £92 0s. 11d., same as above, payable to the order of Rev. J. Beattie, in full for six months' salary, from the 1st of October, 1860, to the 1st of April, 1861,		450 00
Sept. 10.	To Cash paid Chairman and Secretary of Board of Foreign Missions, for Postage,		2 70
Sept. 11.	To Cash paid Brown Brothers & Co. for Bill of Exchange, (for £41 9s. 6d., 9½ per ct. premium,) payable to the order of Rev. R. J. Dodds, by order of the Board, being in full for all accounts and all demands,		202 54
Nov. 28.	To Cash paid Brown Brothers & Co. for Bill of Exchange, for £95 14s. 7d., payable to the order of the Rev. R. J. Dodds, which is in full for six months' salary, from 1st April, 1861, to 1st October, 1861, in advance, (one dollar of the above being a present from S. Nevin, of Canada West,)		451 00
"	To Cash paid Brown Brothers & Co. for Bill of Exchange, (£95 14s. 7d., at sixty days, 6 per ct. premium), same as above, payable to the order of Rev. J. Beattie,		451 00
Dec. 28.	To Cash paid Secretary of Board for Postage,		1 00

1861.		
Jan. 2.	To Cash paid Brown Brothers & Co. for Bill of Exchange, (for £98 4s. 4d., at 60 days' sight, 5½ per ct. prem.) payable to the order of Rev. R. J. Dodds, being amount in full for expenses of Mission, by order of the Board,	460 53
March 4.	To Cash paid Rev. T. Sproull, by order of Rev. R. J. Dodds, on account of his salary,	50 00
"	To Cash paid Chairman of Board for Foreign Postage,	1 32
April 19.	To Cash paid Secretary of Board for Foreign Postage,	1 06
April 20.	Balance in Treasury,	655 45
		<hr/>
		\$5723 70

Audited the above, and found correct.

SAMUEL WYLIE, CHAIRMAN.  
JAS. M. WILLSON, SECRETARY.

May 21, 1861.

REPORT OF THE TREASURER OF DOMESTIC MISSION FUND.

1859.	<i>Synod of the Reformed Presbyterian Church.</i>	Cr.
April 20.	Credit by balance as reported to Synod,	\$23 47
1861.		
March 11.	Total amount since received,	1124 16
		<hr/>
		\$1147 63
1859.	<i>Synod of the Reformed Presbyterian Church.</i>	Dr.
May 26.	To Cash paid Henry Dean, of St. Louis, Mo., Treasurer of Illinois Presbytery, for Dom. Mission purposes,	\$50 00
Oct. 22.	To Cash paid E. S. Whelan & Co. Philadelphia, for \$50 New City Six per cent. Loan, from proceeds of bequest of Wm. McCracken, being one half of bond for \$100, including premium and commission,	\$51 88
Nov. 12.	To amount collected by Pittsburgh Presbytery, and retained by them by order of the Board,	257 00
1860.		
Feb. 10.	To Cash transmitted to Rev. Robert Hutchison, of Grove Hill, Bremer Co., Iowa, by order of Board, being a Donation from the Bible and Missionary Society of the 2d R. P. C., Philadelphia,	100 00
Feb. 27.	To Cash paid James Wiggins, Treasurer of N. Y. Presbytery, by order of the Board,	125 00
"	To Cash transmitted to Rev. Thomas Sproull, Treasurer of Pittsburgh Presbytery, by order of the Board,	125 00
Mar. 12.	To Cash paid William Crawford, Treasurer of Philadelphia Presbytery, by order of the Board, for Rev. J. Middleton,	75 00
Sept. 11.	To Cash paid James Wiggins, Treasurer of New York Presbytery, by order of the Board,	100 00
Sept. 20.	To Cash paid Rev. T. Sproull, Treasurer of the Pittsburgh Presbytery, by order of the Board,	25 00
Sept. 21.	To Cash paid William Crawford, Treasurer of Philadelphia Presbytery, by order of the Board,	25 00
1861.		
March 5.	To Cash paid William Crawford, Treasurer of Philadelphia Presbytery, by order of the Board,	50 00
April 19.	To amount paid James Wiggins, Treasurer of New York Presbytery,	120 00
"	To amount paid Rev. T. Sproull, Treasurer of Pittsburgh Presbytery,	32 75
"	To amount paid William Crawford, Treasurer of Philadelphia Presbytery, for Domestic Missionary purposes, by order of the Board, being balance in full,	11 00
		<hr/>
		\$1147 63

All of which is respectfully submitted.

Philadelphia, April 20, 1861.

To the Synod of the Reformed Presbyterian Church, to meet in the City of New York, on the 28th day of May, 1861.

WILLIAM BROWN,  
TREASURER OF DOMESTIC MISSIONS.

Audited by the Board this day, May 24th, and found correct.

SAMUEL O. WYLIE, CHAIRMAN.  
JAS. M. WILLSON, SECRETARY.

FUND FOR EDUCATING AND SUPPORTING NATIVE BOYS OF SYRIA, UNDER  
THE SUPERVISION OF THE FOREIGN MISSION.

	Cr.
1861.	
April 10. Total amount collected to date, . . . . .	\$602 74
1861.	Dr.
Jan. 2. To Cash paid Brown Brothers & Co. for Bill of Exchange, for £67 7s., payable to the order of Rev. J. Beattie, amount in full in Treasury to this date, for Educating and Supporting Native Boys of Syria, . . . . .	\$315 80
April 20. Balance in Treasury, . . . . .	286 94
	\$602 74

Audited May 24, 1861, and found correct.

SAMUEL O. WYLIE, CHAIRMAN.  
JAS. M. WILLSON, SECRETARY.

FUND FOR THE SUFFERERS IN SYRIA.

	Cr.
1861.	
April 19. Total amount received to date, . . . . .	\$274 40
1860.	Dr.
Oct. 24. To Cash paid J. M. Gordon, Treasurer of Amer. Board of Foreign Missions, . . . . .	\$32 00
Jan. 2. To Cash paid Brown Brothers & Co. for their Bill of Ex- change for £23 7s. 8d., payable to the order of Rev. R. J. Dodds, . . . . .	109 65
March 5. To Cash paid Brown Brothers & Co. for Bill of Exchange, for £23 13s. 4d., payable to the order of Rev. R. J. Dodds, balance in full of this fund to date, . . . . .	111 50
April 20. To Cash paid Jas. M. Gordon, of Boston, being balance in full in Treasury, . . . . .	21 25
	\$274 40

All which is respectfully submitted.

*Philadelphia, April 20, 1861.*

To the Synod of the Reformed Presbyterian Church, to meet in the City of New York,  
on the 28th day of May, 1861.

WILLIAM BROWN,

TREASURER OF FOREIGN MISSION.

Audited and found correct, May 24, 1861.

SAMUEL O. WYLIE, CHAIRMAN.  
JAS. M. WILLSON, SECRETARY.

*To the Synod of the Reformed Presbyterian Church, to meet in New York, May 28th, 1861.*

Having on hand several hundred copies of the Immerser Instructed, and desiring that the benefit of so able a work on the subject of baptism should be largely enjoyed, I propose to furnish the Synod of the Reformed Presbyterian Church with 500 copies, at 25 cents per copy, and the congregations of the Church at the same rate.

Yours truly,

BENJAMIN WOOD.

*Redford, Mich., May, 1861.*

THE LATE MEETING OF SYNOD.

Synod met May 28th, and continued in session until June 6th. A large number of papers were laid upon Synod's table; many of them, however, requiring little action, and three, all of them appeals, were, for want of time, left over until next meeting. The principal items attended to, were,

1. The preparation and adoption of a short paper, defining our position as a church to the civil institutions of the country. This action—to which we call the attention of our readers—was taken in view of the present condition of the nation, engaged as it is in a war with the slave power, which has, at last, reached such a height of iniquity as to attempt to carry out its schemes of ambition and national ag-

grandizement by drawing the sword against the government. While maintaining, as heretofore, a decided dissent from an immoral constitution, Synod repudiates all sympathy with these "traitors," and expresses its determination to give its influence in behalf of those who are defending the land against the infamous designs of the confederates, whose object is the establishment of a monstrous power existing in the interest of slavery and slavery-extension.

2. *The Seminary.*—The report of the Board of Superintendents, of the Treasurer, and of the Committee on the Seminary, will furnish the reader with all the information required as to its state and operations during the last two sessions. Its location remains unchanged. We are not sure but this is to be regretted. There was a very decided wish expressed by the 1st congregation, Phila., to have the seminary in this city. Their application merited, we think, more examination than it received. We are aware of the difficulties in the way of removal; but, in consideration of the superior advantages in many respects of the city named, it appears to us that more attention might have been, profitably, given to this matter. Synod has taken steps toward securing, if possible, a fuller *endowment*, so as to make the whole amount of the secured fund for this purpose, including what is already possessed by Synod, \$30,000. The times are not propitious for such an effort, but we are well satisfied, that, with proper effort and co-operation, it can be made up. We have always favoured an endowment. Until this is effected, the seminary will only have attained a partial efficiency. And we add, that if the effort is postponed until *all* are equally satisfied with *every* particular arrangement regarding it, the object will not be obtained at all until the church has grown far stronger than it is.

3. *The Library.*—The effort made in 1859, to procure, by a general contribution, an addition to the Seminary Library, was seasonable, and partially successful. There is still room, however, for a new effort. We do not wish to see a library lumbered up with useless tomes; but, at least, a thousand volumes—about as many more as are now in it—would not more than meet the wants of the institution. We call attention to the direction of Synod in reference to a collection for this object—to be taken up before the 1st of December.

4. *The Foreign Mission.*—We have little to add to the report of the Board. The contributions have been liberal, and have met the demands upon the fund. The expenditures are somewhat swelled by the payment of certain claims on account of outfit and travelling, referred by the Board to Synod in 1859, and which were directed by Synod to be paid. A large part, moreover, of the funds forwarded to our missionaries—more than half—have not yet been expended, while some other mission expenses are paid in advance to January 1st, 1862. The expenses of the missions—independent of salaries—cannot be exactly ascertained, but in the present scale will not vary far from \$500 per annum.

Synod has left with the Board the responsible duty of reinforcing the mission. The action of the Board will depend very much upon three things:—1st. Whether a school for girls and young women can be judiciously established. A teacher has offered herself for this pur-



pose, and her offer has been favourably entertained by Synod. 2d. The possibility of securing a missionary with medical qualifications, and last, but not least, the amount of funds put into its treasury. The addition of a little more than a third to our previous contributions will warrant the Board to act, at least, in partially reinforcing the mission.

5. *Domestic Missions.*—A partial change has been made in the mode of conducting domestic missions. Hereafter, it is to be done by Presbyteries, with funds raised by themselves, and also distributed. The Board are still to assign unsettled ministers and licentiates to the Presbyteries, and also to distribute the resources accruing from invested funds. The Presbyteries are to report all proceedings to the Board in season to be laid before Synod in its report.

6. Reference from Philadelphia Presbytery regarding sitting on juries. In addition to what appears in the minutes, we call attention to the reasons which influenced the Presbytery in making their reference to Synod. In all times past, it has been understood that no alien could be compelled to sit upon a jury in this state. Some eighteen months since, however, a very laudable effort was made by the Judges of the Courts in Philadelphia to secure a better class of jurymen than those who had found their way into the jury-boxes. They had new lists prepared, including all—even aliens—who were liable to do jury duty; and, in the coming up of the first case in which the fact of being an alien was offered as an excuse for not taking the oath, it was decided by three Judges of the Supreme Court that this excuse was invalid. They made also other statements on the subject, which seemed to put the matter upon a different footing from that which it had heretofore occupied. The case came before Presbytery as one deserving of fresh investigation. A committee was appointed to ascertain the facts, who brought in the following report:

Philadelphia, 24th May, 1861.

The Committee appointed by the Philadelphia Presbytery of the Reformed Presbyterian Church to ascertain all the facts they can about serving on juries, and the duties of jurors, met at the house of William Brown, and respectfully report the following facts from reliable sources:

1st. That a majority of the judges of the Supreme Court of Pennsylvania have decided that even aliens can be compelled to serve as jurors, and can be fined or imprisoned for refusing to serve, notwithstanding their conscientious objections; and moreover, that the juror's oath does not imply a recognition of the Constitution of the United States; and also that the juror's oath did not identify him with the government: all which has been corroborated by other judges, and an eminent lawyer.

2d. That the juror's oath is to render a verdict in accordance with the evidence.

3d. That juries had the right to render a verdict contrary to the rulings or directions of the court, which the judge can and may set aside. The duties of jurors are to render a verdict according to the evidence, and it is expected that they will receive the law from the court; but juries had the right to render a verdict contrary to the instructions and ruling of the court.

4th. That the juror is neither an executive nor a judicial officer of the government, inasmuch as an alien is not only permitted, but compelled to serve as a juror.

5th. The Constitution of the United States, and the Constitution of Penn-

sylvania, both provide that no person but a citizen can hold any office whatever, either executive or judicial.

All which is respectfully submitted.

WILLIAM BROWN, }  
JOHN CALDWELL, } *Committee.*  
ROBERT KEYS, }

Mr. Brown read in connexion with the above:

I called on the Hon. Judge Sharswood, Presiding Judge of the District Courts of the city, and Lecturer on Law of the University. I asked him if the juror was bound on receiving the law from the court or judge, if he (the juror) believed such law to be contrary to the divine law, according to his conscientious convictions, whether he was bound to render a verdict in accordance with the instructions of the judge, or according to his own conscientious convictions. To which he candidly replied:—That juries had the right to render a verdict contrary to rulings or direction of the court, which the judge can and may set aside. He said the duties of jurors were to render a verdict according to the evidence, and it was expected that they would receive the law from the court; but juries had the right to render a verdict contrary to the instructions of the court. This he repeated without hesitation. Judge Sharswood farther said, in explanation, that the judge may say to the jury, "If you find the facts to be so and so, then you are to render a verdict so and so;" but, at the same time, the jury has the right to give the verdict, contrary to such instructions. When I said, "The independence of the jury is such that they can do so?" to which he replied, "Yes."

WILLIAM BROWN.

Messrs. Brown and Caldwell have submitted to me the foregoing report, which is, in all its particulars, correct as to the laws and facts. Mr. Caldwell had frequently before consulted me on the subject, and I had an interview with one of the Judges of the Supreme Court. I am quite clear, that, as the only duty of a juror is to listen patiently, hear the case, *take for his guidance the law from the Court*, and render a true verdict according to the evidence, he does not, by sitting and acting as such, expressly or impliedly, recognise any allegiance to any existing government.

J. A. PHILLIPS.

*Philadelphia, May 28, 1861.*

As so much new matter was presented, the Presbytery referred the whole subject to the wisdom and judgment of Synod. The result will be found in the report presented and adopted upon this reference. The gist of the whole question lies in that clause of Mr. Phillips' opinion which we have italicised—that is, admitting the correctness of the opinion of the judges; for if an alien—acknowledged to owe no allegiance to the Government or Constitution—may be compelled to sit as a juror, it is transparently clear that in the act of sitting in the jury-box there is no allegiance to the Constitution even implied. Even this much, however, has not been clearly determined. The difficulty even then would remain, as stated in the report, that the juror is held bound in conscience to apply the law of the land in every case. We add that the Presbytery which makes the reference was clear that no reason can be found in the facts of the case to warrant any change in our rule; and, we hope, that the troubles which have been anticipated, and already to some degree experienced, will not, after all, press so heavily and has been feared. "The Lord will provide."

7. *Geneva Hall.*—It will be seen that Synod rescinded its action of 1859, accepting the offer of this institution from the Trustees. That, if practicable, we should have a literary institution under the Church's care, appeared to be generally admitted. Synod, in taking this ac-

tion regarding Geneva Hall, was influenced chiefly, we think, by a conviction that it is just now impracticable to establish a first-class college, or one even nearly so. It has neither the men nor the means. Any institution that it could raise and sustain, would be only a preparatory school in which students could be prepared for entrance into some of the colleges already existing. The time may come when what is now, in Synod's judgment, beyond our reach, may be reached.

8. *Memorials* came up from different quarters of the Church regarding "occasional hearing"—two upon "publication of banns of marriage," and one upon "funeral services." The report adopted by Synod, on the first of these subjects, reaffirms the "law" of the Church. The tenor of this is well known; and we sincerely hope that those who have been disposed to disregard it, and pass the "metes and bounds," will reconsider their course, and, as "the day is approaching," walk closely by the footsteps of the faithful in this matter. If, as we affirm in our Testimony, "it is inconsistent in us to join, in word or sacraments, with those who are opposed to our declared principles," it should not be allowed. Covenanters should be consistent. The second subject was deferred until next meeting. In regard to the third, inquirers and all others are directed to the position of the Church already clearly stated in her "Directory for Worship." To this we are under solemn obligations as a guide in this matter. There is no apology for acting contrary to its teachings. Such ceremonies are of heathen origin. They are made use of by Pagans. They were unknown among the Jews, as their customs are recorded in Scripture, and had no place in the apostolic Church that we hear of. They came in as other corruptions were introduced, and were repudiated by the Reformed Churches in Scotland, England and Ireland. In the language of the Directory, they "tend to superstition."

The meeting was protracted, but harmonious. There were no long discussions, and the decisions were generally made with a great deal of unanimity. We think the Church is growing in public spirit. Fidelity to our principles is now, as ever, a sacred duty. Should we not strive for more of this?

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#### NEW YORK PRESBYTERY.

The New York Presbytery met in Newburgh, Tuesday evening, May 21st, 1861, and continued its sessions until Thursday evening of the same week. All the ministerial members, except R. Z. Willson, were present, and also nine Ruling Elders.

A call from the Bovina congregation on Mr. J. T. Pollock, licentiate, was sustained as a regular gospel call, presented to the candidate, and by him accepted.

A commission of Presbytery, consisting of Rev. S. M. Willson, J. W. Shaw, S. Carlisle, J. C. K. Milligan; and Elders, George Spence, and J. Miller, was appointed to meet at Bovina on the 10th of July, at 10 o'clock, A. M., to take order for the ordination and installation of Mr. Pollock, Rev. S. M. Willson to preside at the ordination, S. Carlisle preach the sermon, Mr. Milligan address the pastor, and Mr. Shaw the people. Heb. viii. 8-12, was assigned to Mr. Pollock as the subject for a lecture, and Ps. lx. 4, for the sermon.

A petition from members of the Church in Walton, asking to be organized into a congregation, was granted, and a commission of Presbytery, consisting of Revs. S. M. Willson, and J. B. Williams; and Elders, George Spence and James Frazier, was appointed to meet at Walton on the first Tuesday of September, at 11 o'clock, A. M., to attend to said organization; and in case it be effected, Revs. S. M. Willson and J. B. Williams were appointed to dispense the Sacrament of the Lord's Supper there on the following Sabbath.

Congregations under care of Presbytery were directed to take up a collection for Home Missions before the next meeting of Presbytery.

Revs. J. C. K. Milligan, and A. Stevenson, and A. Alexander were appointed an Interim Committee of Supplies.

The members of Presbytery spent Wednesday evening in devotional exercises. The subject of discussion was based on Ps. lxxxv. 6: "Wilt thou not revive us again, that thy people may rejoice in thee?"

Presbytery adjourned to meet in the First Church, New York, on the last Tuesday in October, at 7½ o'clock, P. M.

J. R. THOMPSON, *Clerk of Presbytery.*

The following scale of appointments has been made out by the Interim Committee of Supplies:

WALTON. *R. D. Sproull*—June, 3d, 4th, and 5th Sabbaths, and July 1st Sabbath. *Rev. J. C. K. Milligan*—July, 2d and 3d Sabbaths. *J. M. Dickson*—August, 2d and 3d Sabbaths. *S. Carlisle*—September, 3d and 4th Sabbaths. *J. B. Williams*—September, 1st and 2d Sabbaths. *S. M. Willson*—To organize the congregation, and dispense Sacrament, September, 2d Sabbath. *R. Z. Willson*—October, 1st, 2d and 3d Sabbaths.

ARGYLE. *R. D. Sproull*—July, 2d, 3d, and 4th Sabbaths. *J. R. Thompson*—August, 2d and 3d Sabbaths. *R. Z. Willson*—September, 3d, 4th and 5th Sabbaths.

GLENGARY. *R. Z. Willson*—July, 2d, 3d and 4th Sabbaths, August and September, 1st and 2d Sabbaths.

FAYSTON. *J. M. Armour*—July, 2d and 3d Sabbaths. *J. M. Beat- tie*—August, 2d and 3d Sabbaths. *N. R. Johnston*—September, 2d and 3d Sabbaths.

J. C. K. MILLIGAN,  
*Chairman.*

## DISTRIBUTION OF SUPPLIES.

### LAKES PRESBYTERY.

*A. J. M'Farland*.—Tomica, June, 3d Sabbath; Bedford, 4th Sabbath; 1st Miami, 5th Sabbath; Lake Eliza, July, 1st and 2d Sabbaths.

*R. Shields*.—Keene, June 3d; Tomica, 4th Sabbath; Bedford, 5th Sabbath; 1st Miami, July, 1st Sabbath; Lake Eliza, August, 1st, 2d, and 3d Sabbaths; Tomica, September, 1st Sabbath; Bedford, 2d Sabbath.

*J. O. Baylis*.—Keene, August, 1st Sabbath; Tomica, 2d Sabbath; Bedford, 3d Sabbath.

*J. L. M'Cartney*.—1st Miami, August, September, and October, 1st and 2d Sabbaths.

P. H. WYLIE,  
*Chairman of Committee of Supplies.*

## MISSIONARY CORRESPONDENCE.

*Latakijeh, May 2, 1861.*

DEAR BRETHREN:—Yours from Mr. Wylie, under date of March 8th was duly received and welcomed, and afforded us, as do all your communications, much encouragement and satisfaction in our work. It cheers us beyond measure to be thus assured from time to time of the continued interest that is taken by our brethren in this mission—especially at such a time, when the public mind is so disturbed, and there is so much in our beloved country that is calculated to weaken confidence and occasion alarm in all departments of business and trade. We who are thus remote from the scenes of agitation, share but to a limited degree, the excitement of which we read and hear so much; we are astonished—irrespective of the subject of slavery—at the infatuation of the South. Blinded to the many dangers and difficulties which surround them, they are hurrying themselves on to speedy and inevitable destruction. The old classic proverb, “that whom the gods purposed to destroy they first suffered to run mad,” seems to be having something more than a fabulous verification among the slaveholders of the South. By a long course of perverted truth and justice, and disregard of human rights, they have truly grown mad, and seem to be wholly given over to reap the bitter fruits of their own iniquities. For, whether they acknowledge it or not, it must be plainly apparent to every thoughtful observer of divine providence, that God’s wrath is kindled against the oppressor, and his judgments are being poured out upon them; and unless there is a very sincere and speedy repentance and returning unto God by deeds of righteousness, and acts of mercy towards the oppressed, at no very distant day it will be appropriately said: “that God’s time was come, the work could not be stopped, the emancipation must be accomplished.”

We trust and pray that the revolution which threatens, ere long, at its present rate of development and growth to influence somewhat seriously the missionary operations of larger denominations may not—whatever proportions it may attain to—be suffered to cripple and affect the energies and interests of our beloved Zion. For our brethren and companions’ sakes—for the welfare of our common humanity—we would now say more earnestly than ever, “Arise, O Lord, into thy rest, thou and the ark of thy strength!” “Let thy priests be clothed with righteousness, and let thy saints shout for joy.”

We are now having a short vacation, chiefly for the sake of the Fellaheen, who, as the dulness of winter passed away with all its famine and distress, and the freshness of spring returned, with a prospect of returning plenty—felt a longing to spend a short time in the mountains among their friends. Could we have afforded a separate school for them we would not have made the vacation general; as the observance of the numerous feasts among the Christian sects have precluded the necessity of a particular vacation for Christian children; but, as it is, with the Fellaheen mixed in with the other scholars, forming a small part of almost all the different classes in the school, it is impossible without creating confusion to grant a vacation to a part without extending it to the whole. The schools have been flourishing during the winter, the children for the most part have been diligent in

their studies and under the care and tuition of faithful instructors have made marked progress and attainments. The teachers have all discharged their duties well. There is reason to hope for something better from the rising generation. God grant that we may not be disappointed.

We have a new governor in Latakiyeh, a fact I think which Mr. Dodds mentioned in one of his communications to the Board during the winter. We concluded to call on his Excellency a short time ago, during the Moslem feast of Ramadan, and pay him our respects, and had the pleasure of having the favour reciprocated on Tuesday of the present week. He appears well, has more than the ordinary show of politeness and polish possessed by Turkish Governors, and if he proves to be what he seems, may do something towards the improvement of the district under his care. But then as any permanent good resulting to Latakiyeh, or any other place in this country, must depend on the future character of the general government of Syria, we can come to no accurate conclusion until the question of Syria is settled. A re-inforcement of several thousand Turkish troops, is reported recently to have landed at Beirut. It is now generally understood that the French troops will leave in a few weeks. Their presence in Syria has been a great restraint on the Moslems, and though the public mind is generally at ease now, the event of their departure is still regarded by some with apprehension.

Dear brethren, ere this reaches you, the Synod in all probability will have met, transacted its business and adjourned. May the great Head of the church so influence you all by his Holy Spirit as to make the meeting a peaceful, harmonious and profitable one, and productive of lasting good to the kingdom and dominion of our Lord and Saviour Jesus Christ.

Mrs. B., Mr. and Mrs. Dodds unite in good wishes to your respective families. Brethren, pray for us; and that the Strength of Israel may perfect you in every good word and work is the prayer of

Your brother in the Gospel, on behalf of the mission, J. BEATTIE.

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#### AFFAIRS AT HOME.

*General Assembly, (O. S.)*—This great body, as conservative in reference to that subject, which of all others has been of the highest interest of late years—slavery—as it is great, met in this city, May 16th. There were few delegates from the South. The North and West were well represented. Two subjects excited deep interest and occupied much time—the management of some of their Boards, which was impugned in long speeches—but ineffectually so far as regarded votes—by some of the most prominent members;—and the state of the country. The latter subject was brought before them by Dr. Spring, of New York; at first, in a series of resolutions sustaining the government in its struggle with the confederates. These were instantly laid upon the table in the old style in which every thing relative to slavery has for half a generation been disposed of by this exceedingly cold body. The Dr. was in earnest, and subsequently renewed his resolutions, considerably modified. Then came the tug of war. Warm and able debates, amendments, questions of various sorts, but all with one end in view—to stave off action,—filled up nearly a week's time, when the resolutions were adopted by 154 ayes to 66

noes. The discussion elicited no little conflict of opinion. Some opposed all action upon subjects of this kind, arguing from the spirituality of the church. On the other hand, the arguments were taken from the duty of upholding governments, from the history of the church, and from the obligation of the church to help her members in ascertaining their duty in emergencies like this. Slavery was "out of order," in the discussion! This church, which claimed to be the "last bond," between the North and the South is now broken; and we begin to cherish the hope that its ears will soon be opened to the cry of the oppressed. If not, it will be broken utterly, and deservedly so. It is a reproach to the entire Presbyterian name, that so large and influential a portion of the Presbyterian family has so long preferred its own greatness and honour as a united body, to the interests of human freedom.

*General Assembly, (N. S.)*—This body passed, unanimously, a series of resolutions, much more decided than those of the Old School.

*General Assembly, U. P. Church.*—This body met in Monmouth, Ill., May 16th. It was not very largely attended, but transacted a considerable amount of business, mostly, however, of a routine character, but not on this account any the less important. Its various operations appear to be, in the main, working successfully.

*The Psalms.*—Our readers are aware that this body has been engaged for some years upon an amended version of the Psalms. The report of a committee appointed at last meeting to revise a portion of the Psalms, was disposed of by an expression of approbation of their labours, and sending down the amended version in overture. We are still of opinion that it is not advisable, just now, to push this matter. It is not the time for such things; and we think this appears in the exceeding difficulty attending all these efforts.

*Irreligious Matrimonial Connexions.*—An overture on this subject from the Philadelphia Presbytery, was disposed of by adopting the following report, which we recommend as worthy of a careful perusal:—

"That irreligious persons are contemners of religion, or impious and immoral persons. Such is the proper force of the language; and such your Committee are led to believe is the sense in which it is used by the Presbytery. The Committee have no hesitation in saying that the formation of close and intimate connexions of any kind with such persons is clearly contrary to the teachings of God's word, and that this is especially true in relation to matrimonial connexions. Such connexions should be discountenanced by the Church in the use of all Scriptural means. With such persons, professors of religion should carefully avoid all intimate companionship. For this purpose parents have a duty to perform. And ministers should teach, and exhort, and warn their people on the subject from the word of God. Especially should the subject receive particular attention where the circumstances with which young people are surrounded are such as to expose them to peculiar temptations.

"However useful an earnest dissuasive set forth by the General Assembly against the formation of such connexions might be, your Committee are not of opinion that it would have any very general or lasting effect. By some it would be read once or twice, but would soon be laid aside and forgotten. By many, who would most need its counsels, it might not be read at all. The following resolution is therefore recommended for adoption:

"*Resolved*, That it is the duty of parents to counsel and warn their children against the formation of such matrimonial connexions, and that ministers of the gospel should show from the Scriptures their dangerous tendency, with a diligence proportioned to the danger to which young people are exposed from the social influences with which they are surrounded."

This assembly also passed resolutions in behalf of the integrity of the country. The New Light Synod, and Dutch Reformed, have done the same—the latter with some opposition.

*The Civil War.*—As the secular press is full of this, and collateral topics, we only record the fact, that the energy of the North, in mustering and forwarding her thousands of volunteers to the strategic points—West and East—has suffered no diminution. In the East, the hostile armies are, at this date, (June 15th,) almost face to face in the north of Virginia. Every thing indicates a great battle, ere long, either at Manassas Gap, about thirty miles S. W. of Washington, or at Richmond, the capital of the state. A feature of the war developed since our last, is the resort of slaves to the lines and forts of the United States. In some instances they have been returned, wickedly and stupidly, in others they have been retained “as contraband of war.” The Generals of the United States troops are officiously proclaiming, as they enter Virginia, that they will use their forces to suppress insurrection. What madness! Slavery has already brought the country to the verge of ruin. Will they support it still? What iniquity! Will the Almighty favour their arms if they use them against the poor oppressed? We are glad to learn that the soldiers generally demur; and we mistake the direction of public sentiment in the North, and the tendencies of the administration itself, if there be not a growing purpose to give the war, if it continues, a turn towards emancipation. That slaveholding will receive a death-blow, we do not doubt.

## NOTICES OF BOOKS.

MACKEREL WILL. 18mo. Pp. 190. Juvenile Series of Presbyterian Board of Publication. Price 30 cts.

ADAM AND HIS TIMES. By John M. Lowrie, D.D., Author of “Esther and her Times.” 16mo. Pp. 291. Presbyterian Board of Publication. Price 60 cts.

An excellent and interesting volume, which treats of a great variety of subjects, in a style singularly plain and clear. In the introductory chapter, the author discusses the relation of the Old Testament to the Church under the New, vindicating its claims, and exhibiting its uses. He then proceeds to the consideration of Adam—his creation and character—the Sabbath, the family relation, the covenant of works—Cain, Abel, Old Age, &c. We have been much pleased with this work: orthodox in doctrine, perspicuous in arrangement and expression, Anglo-Saxon in phraseology, and highly suggestive, it will repay careful perusal.

A MOTHER'S PRAYERS ANSWERED. 18mo. Pp. 190. Presbyterian Board of Publication. Price 30 cts.

It is an encouraging feature of the times, that there appears to be a turning of the hearts of fathers and mothers to their children. We begin to hear more of this subject in quarters where but a short time since the Sabbath School seemed to be regarded as the great reliance for juvenile training. This is a true narrative, and will be found encouraging and instructive to parents who are anxious for the eternal salvation of their children.

BLESSINGS IN DISGUISE. Being a sequel to “The Valley of Achor.” By Rev. S. S. Shedd. 18mo. Pp. 136. Presbyterian Board of Publication. Price 25 cts.

The heading of the chapters will indicate the scope of this little volume: “Baali and Ishi, or the cold distant, and the near confiding, view of God,” “The Divine Gardener,” “The Refiner, or God sanctifying his people,” “The Eagle, or disturbing Providences a Father's love.” The author manifests an evangelical faith and spirit,



with no little ability to console as well as instruct the Lord's afflicted people.

**THE CHILD'S MISSION.** By Mrs. Sarah S. T. Wallace. 18mo. Pp. 48. Presbyterian Board of Publication. Price 15 cts.

A story so beautiful and affecting of the conversion of a wealthy sister and brother, by the unremitting instrumentality of a foundling child cast upon their care that we hope it is not a fiction.

**THE BIBLICAL REPERTORY AND PRINCETON REVIEW**, for April. This magazine, edited by Dr. Hodge, still holds the highest rank among the theological quarterlies of this country. This number contains articles—The Physical Training of Students—The Mode of Baptism, (a most excellent and able article)—Covenant Education—Rawlinson's Herodotus—The Apostolic Benediction, (a much-needed and satisfactory discussion of an ordinance, of which little is known, in comparison with its importance)—The Church and the Country. The last article is an effort to convince the Presbyterian Church that it should not divide, although the nation may be sundered into two parts. The general train of reasoning, so far as it bears upon this point, is correct enough; but as an argument that union is desirable, or even possible, in the premises, the article is a failure. A church ought not, and cannot, be united when one section believes earnestly—or professes to—that the business of buying, and selling, and separating human beings in the nearest relations, is not forbidden of God, but sanctioned by Him, and so to be defended, even at the expense of blood, and another section is at least in so far right as to believe that liberty is a good thing, and to be defended at any cost. True, the northern division of the Old School Presbyterians are not very clear on this point—the spirit of slaveholding is quite strong among them: but, with this exception, they have still enough of the spirit of liberty not to follow in the wake of the Palmers and Van Dykes.

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#### TO OUR READERS.

Another year of our labours has gone by, marked by events of the greatest moment in all quarters of the globe. Since we penned a similar article, twelve months since, the work of "shaking the earth and the heavens" has not ceased. China, Africa, Europe and America have been the scene of great events, and their influence will be felt to the end of time. China is now fully opened to foreign influence; Africa penetrated to her interior, and hitherto unknown regions, is about to do her part in contributing to the physical necessities of the world, and to receive more abundant means of religious and social improvement. Europe has seen what but a few years ago few ever imagined, except as visions of the distant future—the emancipation of the myriads of Russian serfs, the restoration of the kingdom of Italy under the sceptre of a Prince already distinguished as the friend of constitutional order, of public education, of religious liberty—the Pope hemmed in by territories devoted to freedom, and virtually bereft of his temporal power, a dependent and pensioner instead of a victorious autocrat. In America a fierce war is raging between the Government

and a portion of the States; a war of "opinions," having its source in the covetousness, and ambition, and pride of the slaveholding States, and destined, we hope and pray, to put an end to the accursed system.

These are vast changes for one year to bring about. The indications are that the coming year is pregnant with events of no less magnitude. The air is filled with "voices;" all minds are agitated with hopes or fears; all classes share in the same anticipations of some approaching change which shall affect every form of civil order in the old world and in the new, and react upon social life, and even religious organizations. Many regard these omens as portents of the ushering in of the millennium, and certainly the indications point in this direction. It is not at all unlikely that the coming sixty or seventy months will bring before us, in its marked beginnings, that happy day. "The day of the Lord cometh as a thief in the night."

Times like these present peculiar difficulties to the journalist. Facts abound, but the scene is confused, and movements often complicated. Forecasting is perilous, except as to ultimate issues. Even selection is difficult; and it is not always that the noisiest event is the most important in its future bearings. We have endeavoured to gather up in our monthly record, so much as appeared to belong especially to the course of the religious world, not omitting such political and military transactions as have seemed of paramount importance. This we purpose to do still. We have not met with so much success as we hoped for, in furnishing in our pages a just variety. To accomplish this a corps of contributors is indispensable. We have been favoured with a few, but are compelled to say that not only the editing, but the preparation of the greater part of the matter in our pages has fallen upon ourselves. Are there not those who have the pen of a ready writer, who will make it their pleasure during the coming year to furnish us some of their best thoughts for the edification of the readers of the *Covenantant*? Indeed, it is a time when all should work. Work is abundant—work for Christ and his cause—and none should hold himself excused from it. Every one occupying his own field should put forth his energies, doing with his might whatsoever his hands find to do. It is now the time to declare the prerogatives and claims of Jesus Christ, "the Prince of the Kings of the earth," the "Governor among the nations." Men need to know truths such as these, and many are willing to hear them. We will continue to furnish in our pages a due measure of our distinctive principles with their just application. We wish in every possible practical form the help, with the prayers of our readers and brethren.

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ERRATA IN MINUTES.—The *Conococheague* congregation is omitted from Philadelphia Presbytery, and *Walnut Ridge* from Illinois Presbytery. A few minor errors will be detected.

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