

THE

935

COVENANTER:

DEVOTED TO THE

Principles of the Reformed Presbyterian Church...

JAMES M. WILLSON,

EDITOR AND PROPRIETOR.

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

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

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REMARKABLE CORRESPONDENCE.

Under this heading, we propose to notice briefly, a document which we find in the columns of the "Banner of the Covenant," the New Light organ. It is, certainly, a remarkable production:

1. It purports to be a letter addressed to the "Synod of the Reformed Presbyterian Church," by the New Light Synod. But it lacks one very important feature of a genuine "letter:" it was not sent to the body to which it professes to be addressed. There was ample time, and every opportunity to do this. The New Light body met in the city of New York, transacted its round of business, and had adjourned nearly a week before our Synod was constituted; yet we heard nothing of it, except as it appeared in the public journals that such a communication had been under consideration. Why was this? And why call it by a name, and give it a heading that might lead the reader to suppose that this document had been actually transmitted? Were they afraid to do so, or were they ashamed of their work? They might well be; for—

2. Its language is somewhat remarkable for a paper emanating from a professedly Christian body. Witness the following paragraph:

"The action of the Eastern *pro-re-nata*, the whole church of God, as well as man, rejected with abhorrence. There is evidence that you never really believed in it yourselves, which evidence has constantly accumulated every year up to this date, and we were not hurt by it, and never cared about it, except in so far as to weep before God, 'between the porch and the altar,' that men, that Christian men, and above all, that Christian ministers, and especially Reformed Presbyterian ministers, should be so far left to themselves as to perpetrate such *blunders* and *atrocities*. You speak of discipline. There was none. You know it. The church knows it. The world knows it. We might speak of piracy, of attempting to scuttle the ecclesiastical ship, and of fleeing apace from those attempted to be murdered, lest the *villany* should meet with merited retribution."

How keenly the writer of this must have felt the weight of that discipline which he affects to cast off, and how fraternal his spirit! We "never really believed" that the church had disciplined her recreant members! And "the world knows" we never did! Such writing only shows the deep chagrin that has taken possession of some minds at the failure of an attempt to lead us to such acknowledgment of their standing as would have wiped out this reproach as a body once ejected from the Reformed Presbyterian Church. It is the outpouring of the bilious accumulations of nearly thirty years.

3. This "letter" exhibits a remarkable degree of concern about a certain "*pro-re-nata*" meeting of a Synod. It is "rejected with ab-

Rev. Wendell B. Wilson, N. Y.

horrence." We don't doubt their sincerity in this. Until that meeting—1832—those who were labouring to "switch" the church off her track, had still some hopes of success. That meeting arrested their plans, and themselves besides. Called in form by the Moderator of the previous meeting, it was perfectly regular—and they *knew* it. A majority was present, and found a libel against certain active agents in misleading the church. This libel came on for trial at the subsequent stated meeting of that Sub-Synod. From this Synod the accused *ran*—and, leaving, *as they know they did*, a majority behind them, professed to *be* that Synod. They were tried and suspended. No wonder they "abhor" the *pro-re-nata* meeting. It put an end to their project in the Reformed Presbyterian Church. Its validity they may assail, but not on any grounds recognised in Presbyterian churches.

4. This letter makes a remarkable acknowledgment. The General Synod of 1833 was to meet a few months after the exercise of "discipline" by the Sub-Synod—the New Light body had possession of the church—the *Clerk* was with them—the Moderator had been suspended. It was ascertained that among them—i. e., the accused, some friends and the Clerk—a plan was formed of a character altogether unprecedented. The roll was to be called, in such order as to admit *first*, the accused, and some of their friends—and these were then to vote on the admission of other members, and to exclude all who would not renounce the *pro-re-nata* and its doings! This was ascertained twenty years ago. It is now admitted:

"The first law of Heaven is order. But the atrocious conduct of the men of *pro-re-nata* memory forbade that they should ever meet with the General Synod, notwithstanding all our entreaties, for the sake of the church and the glory of God, and not for any personal or private considerations, which exclusively had the right by our established law, and the law of all Presbyterianism, to determine and settle all controversies in the courts below."

We knew their plan before. It is well, however, to have their acknowledgment of their lawless purpose.

5. There is in this document an attempt remarkably malicious, even for a New Light, to identify us with the Secessionists. It says:

"You are dissenters, out and out, or, in modern parlance, secessionists, from the government of the United States."

Let us see. And—(1.) The history of the controversy a generation since, will help us to discover where the truth lies. That controversy involved the question as to the nature of the government of the United States—whether it is a national government, or a mere treaty between states. And this is now, as all know, the central point of the present conflict in the land. Where were the New Lights, and where were we on this question, thirty years ago? Tell it not in Washington, and at the head-quarters of the army, the New Lights—see Dr. M'Master's letters—were on the Calhoun side, the Southern side, the now Secession side! *We*—the Old Lights—were on the other side, the side which now distinguishes *all* Union men from the Secessionists of the South, and their handful of friends in the North! Have our former brethren changed? Be frank, then, and admit it. If they have not, they are Secessionists now in *principle*, which we *never* have been. (2.) See their inconsistency. They go on to say:

"We, on the other hand, admit and maintain in our thesis, the right of dissent

from a constitution of civil government, and thus save the distinctive *principle* of our church, after its due examination, and its being found contrary to the word of God, or, in other words, essentially immoral. But that, as the moral character of the United States Constitution is merely a matter of opinion, the recognition or non-recognition of this ought not to be made a term of communion in the church of Christ at large, nor in our particular department of it."

Yes, they admit *in these*—in the abstract—the right of dissent; and while we do not profess to know what kind of a government they would call "immoral," we presume they would not, in case they did find themselves compelled to be dissenters, consider themselves as enemies of the country, and begin to break up its government; in other words, they would not class themselves with "Secessionists." In short, while endeavouring to cast a slur upon us, they contradict themselves, and exhibit only their own ignorance of the meaning of terms, or the blindness of bad feeling. In casting this imputation upon us, they malign all conscientious "dissenters." But—(3.) This is not all. In the above paragraph they say that "recognition or non-recognition" of the Constitution "ought not to be made a term of communion." If those who will not recognise the Constitution are "Secessionists;" in other words, reasoning upon their own principles, a man might be a good New Light, and a Secessionist notwithstanding. What, then, becomes of their high professions of regard for the government, and the Union? There is nothing in their principles to hinder any man being a thorough Secessionist. And this we believe. Certainly they were on that side thirty years ago, and we have never heard of any disclaimer on their part.

6. This letter is remarkable for an implied admission that they do not hold the "old" view of the United States Constitution:

"You say you will not yield, because this *was* the view of our church. We like *tradition* very well, but it is not our *rule of faith*. We cannot admit, unqualifiedly, your allegation concerning the past position of our church; but even if it were more true than it is, it decides nothing in the premises. *Excelsior* ought to be our motto. We are not at liberty to make the *facts* of yesterday the *doctrines* of to-day. We are ever to make a new estimate, and 'follow the Lamb whithersoever he goeth.'"

As we understand this, the authors of this letter here acknowledge that they occupy now a different ground from that which the church occupied before new light entered. It is something to get this admission. We knew their boasts that they had received a new enlargement of mind—that they had got clear of an "old rut," and had risen up to the heights of intelligence and wisdom peculiar to the nineteenth century; but we also knew that when it came to particulars, they denied that the church had ever occupied a position of dissent in this land. They now appear to admit it, in part at least; and we are pleased to see even so much as this, among so many manifestations of exceeding bad humour and taste.

7. The writers of this letter appear to think that Synod should have published all their precious productions. Synod thought otherwise. Not, as if they were "unanswerable," but because they were nothing else than repetitions of old misstatements, and illogical and confused reasonings. On the same ground we might have passed over much of this "letter," as but the rehashing of an old tale, and that in

worse language and with more abuse than had ever been mingled with it before. We add—

8. That we presume this is the last communication that this body intends to propose—even professedly for our synodical reading. It should be. There are among them many intelligent, and upright, and estimable men. Some of them we know and esteem, and feel assured that such a document cannot receive their sanction or approbation. They differ from us, perhaps, on various points; but if they address us at all, it is in such terms as are consistent with their own self-respect—not in the terms, and with the spirit of this singular production.

(For the Covenanter.)

A PARAPHRASE ON THE SONG OF SOLOMON.

CHAPTER I.

(The church in Solomon's time.) 2. O, that the Lord Jesus Christ were come in the flesh, that I might embrace him, and realize his presence! Even now it is delightful to stand in the outer courts, and smell the perfume of his garments as he passes to and fro within. If the types and shadows give so much comfort, what will it be when the substance is come? The mention of his name imparts comfort. Those who kept themselves from the pollution of the world have ever loved him best. Moses in exile, Job in affliction, and Joseph in the dungeon, drew their comfort from him. For him Ruth forsook her kindred, and Rahab her country's gods.

4. But O, how languidly do I follow their example! I am the weakest of believers. Quicken me by thy grace, that, in company with them, I may run after thee. Already has the Lord heard my petition; he has brought me into a royal chamber of the temple, to partake of the spiritual benefits of the sacrifice. He has spoken peace to my soul. I have had a sense of his great kindness. I have seen my fellow-worshippers, too, rejoicing in his love. Their heavenly conversation has inflamed my devotion. We will not soon forget the happy time, more refreshing far than any worldly delights.

5. O, members of the church, I have something to tell you—something strange, something encouraging to you, something delightful to myself. Sun-burnt though I be, yet am I loveable. Such is the matchless condescension of Christ, that though I be so imperfect, defiled, and worthless, yet he loves me, and even counts me fair as the curtains of the temple.

6. However, let not following ages, especially in the highly privileged times of the gospel, look to me as an example. No; let them only look to Christ. I am marred in my beauty, and defective in my practice. Set for an example to the nations, and bound to testify against their sins, I have myself fallen into their evil courses. What folly, then, would it be for the favoured daughters of Jerusalem, who are free, to be content with the attainments of a poor vinedresser like me!

7. O thou whom my soul loves, I have enjoyed communion with thee in thy courts; now I return to ordinary vocations, tell me how I may enjoy sweet converse with thee in private, as two shepherds hold in-

tercourse in the woods, when their flocks lie down. Should I neglect this duty, I might be drawn away into error, and fall into idolatry.

8. (Christ.) You certainly know this, O fairest among women, fair in knowledge, fair in zeal, fair in faith and love. But if you do not, go and follow the example of such faithful old shepherds as Abraham, who commanded his household after him to keep the way of the Lord. Take pains to instruct others, so will you be instructed yourself. While you speak to your children, I will speak to your soul.

9. O, my people, while you labour together to advance my cause in the world, you are comely in my sight as a company of horses in Pharaoh's chariots. I have given you a ceremonial law, which may seem to be a yoke; still, for the present, it is fitting as the harness is suitable to the horse. Nor is it wanting in glory. Your bridle has rows of jewels, your neck has tinkling chains of gold.

11. In due time these rites will be done away, and give place to something more glorious. The gospel ordinances will be borders of gold, with studs of silver.

12. (The church.) Once more I find myself at the sanctuary. The priest stands by the sacrifice, the people are praying without. The heavenly King is at his table, to send portions to all his people. Now my heart burns with gratitude and love. I remember all that he has done. I think about what he has promised. Will he who searches the heart, be pleased with thoughts that cannot be uttered? Will they be to him as the grateful spikenard?

13. He is infinitely glorious, and has no need of my praise; but these pleasant thoughts will at least be delightful to myself. They will be useful, too, in edifying others. As the happy mother hides a sprig of fragrant flowers between her breasts to refresh her babe when it nestles to sleep, so will I meditate on these things by day and night, that I may instruct my children.

14. Other pleasures soon wither, but spiritual delights are ever fresh, like the cypress in the lovely garden, down by the kidlings' fountain.

15. (Christ.) Fear not that you are forgotten, O my bride. No; you are fair. I repeat it, you are fair, especially when you look to me in the exercise of faith. It is then that beauty glances in your eye.

16. (Church.) It is thou who art indeed fair, my beloved, and pleasant, too; comely in person, and agreeable in manners; glorious in holiness, and gracious in dealings. These ordinances, too, are delightful. In them I have communion with thee.

17. (Christ.) These ordinances must indeed pass away, as the greenest bed in the garden will wither; yet there are many things in the ceremonial law which will remain to edify New Testament saints. The beams of this garden house are cedar, and the rafters of fir.

CHAPTER II.

1. (The church.) Now am I so happy as to be considered a rose and a lily; only the wild rose of Sharon, indeed, and the common lily of the valley. But to be made a flower at all in his estimation, is an instance of great favour.

2. (Christ.) My spouse speaks depreciatingly of herself; but as the lily among the thorns, so is she among the daughters.

3. (The church.) Well may I return the figure, and enlarge on it. As the citron tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. The trees of the wood are fair, but the citron is also fruitful. The love of God gives comfort here, and eternal life hereafter.

4. O, how great is his favour! He has given me such enjoyment in the solemn assembly! While he made me a feast within his courts, love was the very awning over my head.

5. But the more I taste of his love, the more do I desire his promised coming, so that I am sick with longing expectation. Give me more and more of the joys of salvation, to satisfy my cravings.

6. Nevertheless, although longing for his advent, I am not without the power of his spiritual presence. By his grace, his left hand is under my head, and his right hand doth embrace me, to strengthen both my intellect and affections in the way of duty.

7. But, ah! I am afraid, professors of religion, that your careless walk will drive him away, especially when you decline towards idolatry. Look at those timid deer in the park, how easily they are frightened. Quite as readily may the happy presence of our God be lost to Jerusalem. He has said, indeed, "This is my rest for ever. Here will I dwell, for I have desired it." But if you continue in this backsliding course, he will say again, "I will go and return to my place."

8. O, glory and praise to his name! He had gone, but he is now returned. He is known once more on the mountain of ordinances. He is seen again on the hills of providence. He has taken away an ungodly king in the midst of his days, and has given us a pious prince in his room. I hear his voice, for he has raised up the evangelical prophet, through whom he speaks to us new and delightful things. It is joy to him to make us glad, for he comes skipping upon the hills.

9. He gives a nearer view of himself than ever we had before. He approaches close to the lattice. He is seen through the window.

10. Hark! he speaks. He describes the glory of the latter day, when the Sun of Righteousness shall approach and give us spring. He invites me to anticipate it as already here.

11. He points out the indications of its approach.

12. He pours out his Spirit on the people, that with praise and prayer they hasten its approach.

13. His providence, too, prepares the way, and he invites me to go out and contemplate the happy work, rejoicing in it.

14. (Christ to the captives, in Babylon.) O, my dove, your house has been overturned. Your nest has been broken up, and you have been driven far away. Still you are my faithful dove. Well have I been pleased with your firmness; much have I been delighted with your voice, when Daniel called to me from the lions' den, and his three companions out of the fiery furnace.

15. And now I urge you to make a wise improvement of your afflictions. Learn not only to watch against great sins, but also to abstain from the appearance of evil. Even little sins, if left unmortified, soon

mar spiritual peace. Little foxes spoil the vines, for our vines have tender grapes.

16. (The church in Nehemiah's time.) In the good providence of God we have been permitted once more to renew our covenant, so as to say, "My beloved is mine, and I am his." We have been enabled also to lay the axe at the root of polygamy and intermarriage with the heathen. Thus, in some measure, have we taken the foxes, great and small. We have also had sincere mourning for sin, great joy in the ordinances, thus giving evidence that Christ is among the lilies.

17. The temple is rebuilt, but it has neither the cloud of glory, the ark of the covenant, nor the Urim and Thummim. In these respects we live in a peculiarly dark time. Nevertheless, if thou wilt be found by thy grace in the feasts, until the dawn of the gospel day, we will be content.

CHAPTER III.

1. (The church.) What long night of darkness and spiritual sloth is this? More than three hundred years have elapsed since there has been a prophet among us, to tell the time how long. Dead form, in religion, takes the place of spiritual power. It is high time I should bestir myself.

2. I will seek my beloved at the feasts in the temple. I sought him, but I found him not.

3. The chief priests and the scribes came across me. I inquired at them about him, but in vain.

4. I passed from them, and soon found him. Now, for the first, I held him in my hands. Shepherds! there is the Babe that the angels told you about. Wise men from the East, here is the King whom you have journeyed far to see. Simeon, here is the salvation of Israel, for which you have waited so long. Take him in your arms. Look on him with your eyes, and then go to your fathers in peace. Anna, here is the Messiah for whom you have looked with fasting and prayer more than forty years. Behold him with your eyes, and then tell the pious who frequent the temple about him, while your aged lips can move.

5. And now, O daughters of Jerusalem, remember how you lost his gracious presence before, and do not fall into the same error again.

6. Thirty years have elapsed, and the Child of wonders is almost forgotten; but now he comes up from the wilderness, victorious from the Devil's temptations. The Holy Spirit descending on him at his baptism, has adorned his human nature with meekness, truth, righteousness, and charity. These are graces more fragrant than myrrh, frankincense, and other perfumes.

7. His human nature is guarded by angels, as Solomon's bed was surrounded with the valiant of Israel. They announced his advent to the shepherds, warned Joseph to flee into Egypt, ministered after the Devil's temptation, and hovered around him during the whole course of his ministry.

8. But now, when the twelve hours of his life draw to a close, and the dark night approaches, a night of fear and trembling, their weapons are undrawn. They surround him, but it is at a distance, and their swords are still girt on their thighs. God has commanded the

sword of justice to awake, but Christ has commanded his disciples to put up theirs in the sheath, and a similar restraint rests on the angels, till he drink the cup which he has received. Truly a fearful work is going on.

9. Christ has again taken up the life which he voluntarily laid down. His human nature is now glorified. Before it was like an humble palanquin, now it is a triumphant chariot.

10. As Mediator he is advanced into the highest favour with the Father, in all the fulness of joy, glory, and power, over all things in heaven and earth. But the crowning glory is, that his soul is filled with love to believers.

12. And now that he is ascended up on high, removed indeed from the eye of sense, but seen with the eye of faith, go forth, O believers, and, looking through the glass of the word, contemplate his glory and beauty. The saints in glory have set a nuptial crown upon his head, in anticipation of the joyful time when the whole assembly of the redeemed shall be brought home, and presented to him as a glorious bride.

“She shall be brought unto the king,
In robes with needle wrought.”

CHAPTER IV.

1. (Christ to the church after Pentecost, when “great grace was upon them all.”) You are beautiful indeed, O my bride. In the exercise of faith, you have the eyes of a dove. Your holy and diligent obedience adds beauty to your faith, as raven locks set off the sparkling eye. Your good works, indeed, are conspicuous, seen at a distance, like a flock of goats on mount Gilead.

2. You abound in meditation and prayer. Thus feeding upon the word, multitudes are added daily to the church.

3. With comely lips you are ever ready to communicate the knowledge you have gained by meditation. So far from being puffed up with this knowledge, you are still conscious of short-comings, and blush with becoming humility as a piece of a pomegranate.

4. However humble towards God, you are fearless and faithful before men, holding up your head with an upright neck; and with the shield and buckler of mighty men, bearing testimony against the wickedness of the times.

5. To nourish babes in Christ you have the breasts of consolation, and by feeding yourself among the lilies, you are prepared to nourish others.

6. Continue still to be found among the lilies, for it is there you may expect communion with me. A time of shadows and darkness approaches, but during that time I will be found on the mountain of myrrh, and the hill of frankincense.

7. You are all fair, my bride, nor will I see any blemish in you.

8. (After the Pagan persecutions,) Well am I pleased with your constancy in the time of trial. You have suffered; and, for my sake, not fainted. I will now deliver you from the mouth of the roaring lion and the cruel leopards. I will lead you from the rugged mountain to the peaceful plain. Be careful now to retain the spirituality of mind which you gained in time of persecution. Look from the top

of Amana, Shenir, and Hermon, before you go down, that from these heights you may get a view of the far-off land, and remember it.

9. You have glorified my name by your earnest faith and willing obedience. I am delighted, ravished with your love.

10. You have imitated my patience in suffering, and proved yourself my sister. You have held fast to my name, and proved yourself my spouse. Your faithfulness is well becoming to yourself, it is refreshing to me as wine, it is acceptable to others as rich perfume.

11. You are fervent in prayer, joyful in praises, and eloquent in speaking of divine things. With no laboured effort, but in easy accents the words drop from your mouth, because grace, like honey and milk, is poured into your lips. And your whole walk and conversation is in good keeping with these high professions, so that your garments smell of Lebanon.

12. During the whole time of your afflictions you have kept up the wall of discipline intact; and your affections, like a sealed fountain, were kept for me with jealous care.

13. You have grown in grace, too, adding to your faith virtue, and to virtue knowledge, and to knowledge brotherly kindness, and to brotherly kindness charity.

14. Nor have you failed to make attainments in the knowledge of the doctrines of grace.

15. (The church.) There is a fountain of gardens, a well of living waters, and streams from Lebanon. This explains my fruitfulness, if indeed my plants have been pleasant. Had it not been for the streams from this fountain of salvation, I would have been as barren as any other desert.

16. But if I have been acceptable in times past, let me not fail in time to come. Come, O Holy Spirit, with thy saving grace. Come with the north wind to invigorate my strength, with the south wind to warm my affections. Blow upon my garden, that the spices of gratitude may shed themselves abroad. If my work be accepted in the sight of him who is the desire of my heart, let him enter his garden and rejoice in the work of his own grace.

CHAPTER V.

1. (Christ.) I have come into my garden, O my sister bride, [my sister by the mystic union, and my bride by covenant relation.] I have accepted glory from your faithfulness, I have received satisfaction from the edifying of believers, I have had joy in giving grace to all who sought it. Let believers accept more and more my grace. Let them delight themselves in my goodness, and let them rejoice in the promises. Thus will they refresh my soul. B. M.

FOR DANCERS AND THEIR APOLOGISTS.

The argument for dancing has been simply that "it does no harm"—that "there is nothing in the Scriptures against it"—that "it is not forbidden in the New Testament," etc. To all this class we invite special attention to the following catalogue, furnished to our hand by Paul:

“Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, *revellings and such like*; of the which I tell you before, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God.” See Gal. v. 19, 20, 21. Now, we invite the lovers of pleasure to read this catalogue, and mature well every word in it, and look carefully to the consequences—“*They who do such things shall not inherit the kingdom of God.*” When they are done examining all the words in general, or together, and the consequence of doing any of these things, and consider carefully what is included in the words, “such like,” we invite their special attention to the word “revelling.” What does this word mean? The original from which it comes is *komos*. The meaning of this word is “a *joyal festivity*, with music and dancing, a *revel, carousing, merry-making*; these entertainments usually ended in the party parading the streets crowned and with torches, singing, dancing, and playing all kinds of frolics.” See Liddell and Scott’s Lexicon.

Here, then, in the midst of the longest catalogue of sins, the darkest and most horrid one in the whole Bible, we find *komos*, “a *joyal festivity with music and dancing*,” and the declaration that “*they who do such things shall not inherit the kingdom of God.*”

The Greek word *komos* only occurs in two other places in the New Testament. Romans xiii. 13, it is translated “rioting,” and is placed by the side of drunkenness in the following connexion: “Let us walk honestly as in the day; not in *rioting* and drunkenness; not in chambering and wantonness; not in strife and envying.” We find this word in bad company here—in company with drunkenness. “Not in *joyal festivity with music and dancing.*” The same word occurs again, (1 Peter iv. 3,) and is translated “revelling,” in the following connexion: “But the time past of our life may suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, *revellings*, [*joyal festivities, with music and dancing,*] banquetings, and abominable idolatries.”

Now, to make the very least of it possible, the word “revelling,” as the original word *komos*, includes *dancing*, and enumerates it among the works of the flesh, classing it with the worst of crimes, and the apostle declares that they who do such things shall not inherit the kingdom of God.

We have heard of its being boasted that all churches would permit dancing, and make no ado about it. We cannot tell how widely it will be permitted; but one thing we know, and that is, that where it is permitted a work of the flesh is permitted, and the church is so far carnalized and ruined. If permitted, it will not be because it is right, but because sin predominates. But we believe no such predictions; it will not be permitted, except in some carnal and fleshy establishments, sometimes called churches. Men who fear the Lord, and are trying to save poor, sinful men, will not permit *dancing*, and such like things.—*Am. Ch. Review.*

(For the Covenanter.)

INCREASING MODERN LIBERALITY.

Not being a subscriber to the Banner of the Covenant, it is but shortly ago there was brought to my notice a reply to a short article of mine in the Covenanter, headed "Modern Liberality." This reply sets forth, directly or indirectly, the following propositions:

1. That the quotation from the Princeton Clarion was incorrectly given. But the inaccuracy is not stated. All I have to say in reply is, that the Clarion report, in its own type, was before the compositor; and if there should be a typographical error, it is no great reproach to "J." Besides, there is no error in the quotation from the Clarion equal to that committed by J. M'M., when he tells his readers that the text, "He feedeth on ashes," &c., is to be found in Isa. xxiv. 20. There are other misquotations I might refer to; which, of course, are due to a hasty press, and which no manly controversialist would lay stress on.

2. There is a claim preferred to profound penetration, and to knowledge bordering on omniscience. His keen eye looks into the chamber of the writer he reviews, and into the sanctum of the editor, and with sagacity superhuman knows what transpires there. Nay, more. The profound reviewer looks into the heart, examines feelings, tries motives, and comes forth and tells the world of crocodile's tears found there!! Such claims to the exercise of omniscience are too bold and presumptuous to gain much renown to the writer.

3. There is no attempt made to deny the progress toward latitudinarian practices in his church, and to which we shall see he is himself vastly contributing. We may regard, then, as admitted, that there is, in some quarters, a tendency to loose communion, to human psalmody, and to the abandonment of the Testimony on the doctrine of occasional hearing. These are all progressive sequels to the "secession" of the New Light Church from the proper application of the Covenanted Testimony to the political institutions of the country. There are few, except themselves, who do not know that they have cut loose from the position and practice of the Reformed Presbyterian Church; that they are drifting on, under a popular influence, and that they are a veritable New Light Church. The Synod of Scotland, in 1836, declared:—"They cannot regard the acknowledgment of the American government as the moral ordinance of God, and those practical connexions with it which imply this acknowledgment, to be consistent with the Testimony in which the Reformed Presbyterian Churches in Britain and the United States have been united." "The Synod consider that there were evils essentially connected with the government of the United States, which justified the American church in refusing to acknowledge it as the moral ordinance of God, and that these evils continue, and require the same public testimony and practical course of conduct." Besides, so far as I know, there is no religious body around us, however they may approve of their present position, who do not say that the New Light Covenanted Church has forsaken the old way. This is a point too obvious; and take it as they may, the public will, and the newspapers generally do, award them the cognomen "New Lights."

But—4. The writer of the article in the Banner propounds and exemplifies principles of ministerial fellowship, perhaps the widest and the wildest yet published in any respectable religious community. Both reason and the Scriptures require, that there should be a good degree of unity in principle and practice, to constitute and secure a pleasant and profitable fellowship in the church. For ages have Calvinistic churches, of various names, and some not Calvinistic, contended for, nay demonstrated, the utility of creeds, confessions, and terms of communion. Of all other churches the Covenanted took the lead in requiring uniformity in her fellowship. Nor has she done so without the highest authority. “I beseech you, brethren,” says the apostle, (1 Cor. i. 10,) “by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.” “Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.” Phil. i. 27. “Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.” Rom. xxi. 17. “Cease, my son, to hear the instruction that causeth to err from the words of knowledge.” Prov. xix. 27. And the great Master himself, the Head of the church, proclaims to every member of his church, “Take heed what you hear.” Mark iv. 24. Such divine statements should lay an arrest on the itching ear, and the thoughtless conscience, and do most certainly put forth a demand that the church shall use her influence widely and watchfully to preserve the sheep of Christ from being tossed about by every wind of doctrine. And even when she shall do her utmost, the insubordinate feelings of the human mind will beguile her children in this, as in other things. But it is more than we would have expected, that one claiming to be a Reformed Presbyterian on a day confessedly observed in obedience to synodical authority, should admit to ministerial communion with him, Methodist and Cumberland Presbyterian ministers. This is the admitted fact, by “J. M‘M., Princeton,” and must certainly be regarded as rather a left-handed obedience given to the Scripture exhortations and commands referred to above. But let one whose authority he will doubtless respect, whisper a word in his ear on the subject. In Black’s sermon on Church Fellowship, (a discourse of high merit, published in 1819,) page 22, we have the following statement:—“But the ministers of the sanctuary are all *watchmen* on Zion’s walls, and it becomes them to *see eye to eye*, and indeed this is promised when the Lord shall *bring again Zion*. They blow the trumpet of the everlasting gospel, and must give a *distinct and certain sound*. No discordant notes, no jarring sounds must be suffered to interrupt the pleasing harmony. The ministerial office is a *unity*, and no reason can be given for dividing it. If those who bear this office cannot hold communion together, in one part of it, they cannot, consistently, in another. Those who cannot subscribe the same terms of communion, cannot *interchange* in any part of their official or ministerial duty. The house of God is like its glorious owner, full of order, and not of confusion.” But not

only is there the above heterogeneous material deliberately united in ministerial fellowship, we have also the terms on which that fellowship was based, announced, and stereotyped, for the future, in the following terms:—"The only stipulation made on our part, and which was readily agreed to by the others, was that our order of worship should be observed, and the Scripture Psalms used in praise." Let us look this *stipulation* in the face, and mark the expression of its charitable countenance. A man may be an Arian, a Sabellian, or any other religious belief and practice; if he only observe the *order of worship*, and *use Scriptural Psalms*, he is admissible to occupy the pulpit of J. M'M., and take part with him in the public worship of his church. In fact, there is no doctrinal qualification at all—no demand that even Presbyterianism should be acknowledged. All the stipulation required is, that the *order of worship* be observed, and *Scriptural Psalms used*. How wonderfully simplified do we find this Covenanter's terms of communion!!! I trust, however, there are few in his church that would endorse such terms of communion, so much more latitudinarian than any man has ever ventured to regard the forbearance principle of the United Presbyterian Church to be. Nevertheless, it betrays an unhealthful condition of this church, when one of its ministers dare, in its newspaper, to propound such views. With the above terms of ministerial fellowship before the public, knowing what have been the uniform views of Covenanters on the doctrine of church fellowship, there are few that would not award to J. M'M., at least, however restive he may be under it, the designation of New Light.

J. M'M. may spare his wrath against me for the statement about the choir. The statement was published in the newspaper of the place, just after the occurrence. It was uncontradicted. If it is a "malignant slander," it lies against the newspaper, and the man, who, if it were wrong, should have corrected it. Between these parties he may divide his warm indignation on the principles of justice—the only guilty parties, if guilt there were.

It now at least begins to appear, that the plain truths which J. M'M., of Princeton, in his smartness termed "years of thought," and which he expected to evaporate under a rhetorical flourish, are stubborn and uncringing facts, susceptible of the plainest proof. I hope to hear from J. M'M. again, and that he will keep to the main point—ministerial communion. I would like an opportunity to say a few things more on that subject. J.

FREE LABOUR VS. SLAVE LABOUR.

The friends of slavery have insisted upon it, that emancipation has ruined the West Indies. Mr. Sewell, who visited these islands, and has embodied the results of his researches in a volume, proves the contrary. We quote from the Anti-Slavery Standard a notice of his book. His fairness may be judged of by the first clauses here quoted.—ED. COV.

"I came to the West Indies imbued with the American idea that African freedom had been a curse to every branch of agricultural and commercial industry. I shall leave these islands overwhelmed with a very opposite conviction.

"I hope to be able to show to others as plainly as the conviction has come home to myself, that disaster and misfortune have followed—not emancipation—but the

failure to observe those great principles of liberty and justice upon which the foundations of emancipation were solidly laid.

"Emancipation has not been wholly successful, because the experiment has not been wholly tried. But the success is none the less emphatic and decided."

Mr. Sewell deems it (and *proves* it) essential to an understanding of the question at issue in these islands, to consider the position, history, and circumstances of each of them by itself; and he therefore gives such a separate consideration to Barbadoes, Trinidad, Antigua, and Jamaica, as well as to several of the smaller islands. Our space, however, will limit us to the notice, by abstract or quotations, of his *general* considerations.

Of the deceptive representations made by West India proprietors in regard to the condition, past and present, of the islands, Mr. Sewell says—that they have omitted to state that their "distress" was aggravated, if not caused, by their own extravagance, and by the monstrous debts, incurred before emancipation, by which their estates were burdened.

Of the Jamaica planters, he says:

"They, especially, and far beyond all the other West India planters, have had to bear the brunt of the anti-slavery attack. But this is not a little owing to the persistency of their own hostile attitude, to their misrepresentations, to the selfishness of their aims, and to the mistakes of their policy. . . . Throughout many changes, social and political, the same selfishness will be found at the root of all their schemes, the same disregard of truth in their public statements; the same opposition to popular freedom, progress, and enlightenment in their acts."—Pp. 230, '1.

One of the "facts" urged by this class of men, (and explained by Mr. Sewell,) shows that the promises of planters to the freedmen were as little to be trusted as their declarations of them:

"A Clarendon planter recently offered employment to five hundred Manchester negroes, if they would change their residence; they refused to do so, and the refusal was published to the world as a complete justification of the planters' arguments and pretensions. Now I was in Manchester at the time, and I felt certain that the offer would be rejected. . . . The labourer has been so often the victim of promises, carelessly made, and as carelessly broken, that he may be pardoned for declining to travel fifty or a hundred miles upon the vague assurance of a distressed proprietor that he will give regular work and remunerative wages."—P. 224.

Of the freedmen thus maligned we are told, pp. 198, '9

"These people, who live comfortably and independently, own houses and stock, pay taxes, poll votes, and build churches, are the same people whom we have heard represented as idle, worthless fellows, obstinately opposed to work, and ready to live on an orange or banana rather than earn their daily bread. This may have been the case with those originally set free, before they comprehended their responsibilities as freemen, and before their extravagant ideas of liberty had been moderated by a necessary experience. But now that intelligence and experience have come to them, the West Indian negroes cannot be indiscriminately thrown aside as a people who will not work. Since emancipation, they have passed, in a body, to a higher civil and social *status*; and the majority of them are too much their own masters ever to submit again to the mastership of others. They cannot be blamed for this; and any unprejudiced resident of Jamaica will endorse the statement here made, that the peasantry are as peaceable and industrious a people as may be found in the same latitude throughout the world."

Of the pretence that the emancipated negroes "will not work," Mr. Sewell farther tells us:

"From my own observations, which I purposely made as extended as possible, I can assert that the crowds of labourers, male and female, whom I frequently met in the cane-fields, were as diligent in the performance of their duties as any

other class of Africans I ever saw, either in freedom or in slavery; and actual comparisons have proved that the free labourer gets through more work in a specified time than ever a slave did under the old system."—P. 40.

"While proprietors say that the negroes are too independent to work, the negroes say that proprietors are too poor to pay, or that they will not pay regularly, which is a great grievance to a people who live from hand to mouth. There is, doubtless, truth in both assertions. But when I see an abandoned estate still surrounded by industrious settlers and labourers, I think it something like *prima facie* evidence that the proprietor in England has abandoned them, not they the proprietor."—P. 186.

"There seems to have been a fatality in the course pursued with the West India negro, arising from a determination to regard him as a being who reasoned differently and acted differently from other people. I have ever found him doing exactly what a white man would do under the same circumstances."—P. 290.

Of the pretence that the African "cannot be elevated," a pretence so insolently maintained by *Doctor Van Evrie* and others, Mr. Sewell says:

"I think that the position of the Jamaica peasant is a standing rebuke to those who, wittingly or unwittingly, encourage the vulgar lie that the African cannot possibly be elevated. The American writer who could be found to say that 'any attempt to improve his condition was warring against an immutable law of Nature,' should visit this island [Jamaica] and study more closely the object of his sage conclusion. I think the Creoles of Jamaica have disproved, by their own acts, the calumny of a hostile interest, that they do not work. The most ignorant work whenever they can get work."—P. 254.

Of the kindred pretence, that distinctions of *caste* are natural and needful, our author says:

"In Barbadoes, the prejudices of *caste* are bitter in the extreme. In Jamaica they exist in a modified form. But they must be swept away entirely, if the colony is ever to attain a position of enlightened prosperity; and a 'brown party,' a 'black party,' or a 'white party' must be discarded from the political index."—P. 259.

In regard to the pretence that the freedmen are "insolent," this is Mr. Sewell's testimony:

"I allude to these Christmas festivities [in Jamaica] because they afforded me an opportunity to see the people in their holiday time, when, if ever, they would be disposed to be as saucy and insolent as I have heard them characterized. I found them nothing of the kind. The accusation may be true as regards Kingston loafers, who hang about the wharves for chance jobs, and follow strangers with annoying persistency; but it is not true when applied to the peasantry. The people are no longer servile, though they retain, from habit, the servile epithet of 'Massa,' when addressing the whites; but I have ever seen them most respectful to their superiors, and most anxious to oblige, when they are treated as men, and not as slaves or brute beasts."—P. 217.

In regard to the pretence that immorality has increased among this class, he says:

"I do not think that licentiousness in the emancipated islands will discourage or astonish those who have any conception of the immorality that slavery not only engendered, but enforced. Comparisons between past and present times will show that marriages are much more frequent in Jamaica now than they were then; and patient investigation will prove that the prevalence of social vice is but an evidence of the island's very recent deliverance from a state of actual barbarism, and of the very little that has been done to civilize and educate a willing people."—P. 191.

"I do not remember having ever seen a West Indian negro drunk."—P. 216.

In regard to the comparative expense of the two systems, Mr. Sewell testifies:

"The superior economy of free labour, as compared with slave labour, can be demonstrated, even from the imperfections and shortcomings of Jamaica."—P. 260.

(To be continued.)

 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, from Monday, the 24th June, to Friday, the 28th. It was opened at seven o'clock in the evening, by an appropriate discourse by the REV. JOHN HART, the Moderator, on Revelation i. 12, 13—"Seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." The symbolical language of the text was clearly pointed out and judiciously applied—the Scriptural characters of a faithful and approved church were strikingly exhibited—the glory of Christ, in His Mediatorial dignity, and His constant care over the church, were displayed with great fulness and propriety of Scriptural illustration—and the duties of the ministers, elders, and members of the church to hold fast the truth, preserve the church's purity, and extend the kingdom of Christ, were ably declared and enforced.

On the Synod being constituted and the roll called, it was reported, on the part of different Presbyteries, that, during the year, FOUR ministers had been ordained and installed as pastors, namely—the Rev. James Brown, as assistant and successor to the Rev. Dr. Stavely, at Dervock and Ballymoney; the Rev. Thomas Dick, at Killinchy; the Rev. George Lillie, at Fairview; and the Rev. Dr. Newell, at Newtownards. One young minister, the Rev. William Hanna, of Newtownards, had died.

The Rev. WILLIAM RUSSELL, of Ballyclare, was unanimously appointed Moderator for the ensuing year.

Church Music.—The Rev. Samuel Simms reported that the committee had revised tunes according to the suggestions of Synod, and that the book is now going through the press, and will be shortly published. The committee were instructed to prepare a preface, and to issue the work without delay.

Next meeting of Synod.—The next meeting of Synod was appointed to be held in LONDONDERRY, on the last Monday of June, 1862, at seven o'clock in the evening. The Rev. Dr. Houston was appointed to preach during the Sessions of Synod, on such an evening as may be found suitable.

Aged Ministers' Fund.—The subject of an Aged Ministers' Fund engaged the attention of Synod for a considerable length of time. The Synod approved of these steps, and expressed its earnest concern that means should be taken to raise this fund throughout the church, as soon, and to as large an amount as possible—and appointed the following persons as Synod's agents in the different Presbyteries, to bring this subject before the congregations of the church, namely, Rev. John Hart, and Samuel Clugsten, elder, of the Northern Presbytery; Dr. Houston and James Reynolds, of the Eastern Presbytery; Rev. Robert Wallace and John Gordon, of the Southern Presbytery; and Rev. Robert Nevin, with William Wright, and Joseph Clarke, of the Western Presbytery. These brethren to constitute a Committee, to attend to this important business, and to report progress from time to time to the Commission—Dr. Houston, Convener; Mr. Samuel Clugsten, Treasurer. It was farther enjoined upon the ministers and elders present,

to give all the aid in their power to the committee in prosecuting their labours, by bringing the subject of the "Aged Ministers' Fund" before the members of the church, so as to draw forth their liberality.

Foreign Correspondence.—A kind and fraternal letter was received from the Synod of the Reformed Presbyterian Church in the United States, North America, in reply to a communication forwarded to them from the Commission of Synod. This letter contained gratifying intelligence of the harmony and increase of the church in America—and of the prosperity of their mission to Syria—and of their steadfastness in maintaining the testimony of the church, amidst considerable difficulties. Synod expressed its great satisfaction with the fidelity of the brethren in America, and recorded its cordial sympathy with them in their present trials and difficulties. Correspondence with sister churches was devolved upon the Commission.

Reports of Presbyteries.—The reports of Presbyteries, which were received and read, contained gratifying accounts of peace and harmony existing throughout the church—evidences of the increase of practical godliness to some extent—and of enlarged liberality in supporting the ministry, and the various benevolent and missionary schemes of the church. The report of the Presbytery of Nova Scotia and New Brunswick, stated the favourable condition and prospects of the mission in these provinces, and referred to a unanimous call which had been forwarded from the united congregation of Horton and Cornwallis, N. S., to Mr. Robert M'Gowan Sommerville, licentiate, to be assistant and successor to his father, the Rev. William Sommerville. These reports mentioned an increase of students, who are under preparation for the ministry.

Terms of Communion.—The subject of the overture sent down to Sessions, respecting a change in the expression of the Fourth Term of Communion, was considered; and reports were received from the different Sessions. The discussion on this matter occupied the attention of Synod till the time of adjournment, and for a portion of the forenoon Session on Wednesday. At the conclusion, it was unanimously agreed—

That the farther judicial consideration of this subject be deferred until the next annual meeting, in the hope that the proposed alteration, after mature deliberation, will be generally acceptable, because it not only includes approval of covenant renovation by this church in past times, but also is so framed as to bring the Term of Communion into conformity with the advanced position taken by this Synod in 1853, and to provide for renovation of these covenants in their true spirit and design in all time to come.

2. That the ministers be instructed to bring the subject of Covenant Renovation before the congregations of the church on some Sabbath in the month of August, and that the Bond be then publicly read.

3. That the Synod renew the injunction formerly given to Presbyteries, to use all proper means to endeavour to lead those congregations under their care that have not essayed the great duty of Covenant Renovation, to do so, with as little delay as possible.

Liquor Traffic.—The subject of the sale of ardent spirits by members of the church, was then taken into consideration, and after remarks by several members of Synod, regarding the demoralizing character of the traffic, and gratification expressed that the number of persons so engaged in our church is so very few, the injunction of last year was renewed, and Presbyteries, within whose bounds any engaged

in this occupation reside, were particularly required to state in their next annual reports, what steps had been taken in this matter.

Historical Testimony.—The committee on the Testimony reported, that some attention had been paid to the revision of the manuscript of the Historical Testimony, but this work, as it was of great importance, had not yet been completed. The whole matter was re-committed to the committee, with special instructions to expedite it as much as possible; and, if practicable, to have it printed and distributed among the members of Synod for their consideration before next annual meeting.

Relation to the Scottish Reformed Synod.—A report in regard to our relation to, and correspondence with the Scottish Reformed Presbyterian Synod in Scotland, was presented by a committee, which, after some discussion, was unanimously adopted. It was as follows:—

“Your committee respectfully submit, that, although correspondence between this Synod, and the Reformed Presbyterian Synod in Scotland has, for some years, been suspended; yet, considering that the Scottish Synod have declared it to be their approved practice to treat as ineligible to pastoral charges in their bounds, licentiates and ministers of other sections of the Covenanted Church, on the ‘*supposed,*’ and as far as this section of the church is concerned, the untenable ground of the inferiority of the course of education for the ministry, as compared with their own;—considering their reluctance to enjoin the exercise of discipline upon those who, by taking the oath of allegiance, and using the elective franchise, compromise their professed dissent from the State, as well as from the churches established in these lands; and considering that they correspond with and recognise as in full standing those who separated from this church, and still occupy a position of hostility to it; we have therefore no encouragement to recommend to Synod to attempt the re-establishing of a correspondence, except in the way of remonstrating with the Scottish brethren on the course they are pursuing.”

The committee was re-appointed, with Mr. Nevin’s name added, with instructions to prepare a Remonstrance to the Scottish Synod, relative to the matters referred to in the above report, and also a paper on our Practical dissent from the British Constitution—these papers to be submitted to the Commission at its meeting in January next.

Marriage Law.—Dr. Houston reported, on behalf of the Committee of Synod, on the Marriage Law, and also in relation to the proceedings of a Marriage Law Association, formed of persons connected with different religious bodies who have grievances under the operation of the present law, and of the prospects of obtaining redress of these grievances from the Government. The report was received with interest, and the committee continued, with instructions to watch carefully the progress of legislation on this matter, and to use all diligence to have felt grievances redressed as far as possible.

Colonial Mission.—The Rev. Samuel Simms read the *Thirty-third* Annual Report of the Colonial Mission Scheme, which contained interesting accounts of the state of the mission, both in the Colonies of Nova Scotia and New Brunswick, and of Australia. The adoption of the report was moved by Dr. Houston, seconded by Dr. Newell; and after interesting addresses on the importance of strengthening and extending the mission both in North America and Australia, the following motion was unanimously adopted:—

“Synod having heard with peculiar gratification the report of the present favourable state and prospects of the Colonial Mission of this church, both in the British

North American Colonies, and in Australia; and that the beloved brethren who are labouring in the former field are about shortly to be strengthened and encouraged by the presence of an additional well-qualified missionary—regard themselves as laid under renewed and deep obligation to prosecute the Colonial Mission with greater diligence, and do affectionately recommend the missionaries in the British North American Colonies, and in Australia, to the prayers and liberality of the church.”

Ministerial Support and Home Missions.—The Rev. Josias A. Chancellor read the annual report of Home Missions and Ministerial Support, the adoption of which was moved by Professor Dick, and seconded by Mr. M’Carroll. A number of interesting addresses were made by different members of Synod, and various important suggestions were offered in relation to systematic beneficence, and the management and extension of the home missionary operations of the church.

Mission to Romanists in the West.—The Rev. William Russell, the secretary, assigned reasons why he had not prepared a written report of the mission to Connaught, and presented a verbal statement on the subject. On the motion of Dr. Houston, seconded by Mr. William Wright, elder, it was agreed that the secretary of this scheme should embody the substance of his statements in a written report, to be published in the *Covenanter*, with the reports of the other schemes of the church. The farther consideration of the mission to Romanists in the West was deferred till a future stage of the proceedings.

Jewish Mission.—Dr. Houston, the secretary, submitted the second annual report of the Jewish mission, the adoption of which was moved by Dr. Newell, and seconded by Rev. John Hart. In connexion with this scheme, interesting statements were made by Messrs. Wallace, M’Fadden, Nevin, and other members, respecting the character and labours of the Rev. Dr. Cunningham, as a Reformed Presbyterian missionary among the Jews in London; and testimony was borne to the lively interest which is generally taken in his work throughout the church in this country. Synod instructed the Commission to correspond with Dr. Cunningham in regard to his missionary labours among the Jews; and, in the mean time, as an expression of their high appreciation of his character as an able, faithful, and laborious Jewish missionary, they direct Commission to forward to Dr. Cunningham a sum of not less than *twenty-five pounds*, out of the funds in hand of the Jewish mission.

Theological Seminary.—The Rev. Robert Wallace, the Secretary, presented the annual report of the THEOLOGICAL HALL, which, on motion of Mr. Simms, seconded by Mr. Savage, was adopted. The sum of *five pounds* was voted to the Library for the present year, out of the Hall and Synod Fund.

The following ministers and ruling elders were appointed members of the Commission of Synod, for the ensuing year:—

The Moderator, Professor Dick, with Messrs. J. A. Chancellor, R. Nevin, S. Simms, R. Wallace, Professor Houston, D. D., W. M’Carroll, and A. Savage; and Messrs. W. Wright, S. Clugsten, J. Cairns, J. Gordon, J. Reynolds, and T. Galway.

The Moderator, Dr. Newell, W. M’Carroll, and R. Wallace, were appointed the Committee of Superintendence of the Hall for the pre-

sent year. It was arranged that the next Session of the Hall shall open on Tuesday, the 30th of July.

Examination of Students of Theology.—A portion of this session was occupied with the final examination on Collegiate and Theological Studies, of Messrs. James Dick Houston and Gawn Douglas, recommended respectively by the Eastern and Southern Presbyteries. Highly satisfactory class tickets and certificates were presented by these young men—the former of whom was a graduate of the Queen's University. They were examined by different members of Synod upon the whole course of study, and were, at the close, recommended to their respective Presbyteries, to be taken under judicial trials for license.

Irish Mission.—The subject of the mission to Romanists in Connaught was resumed and concluded. The Secretary had requested the attendance of Mr. M'Tighe, the Synod's Agent and Scripture-reader, who had been labouring for some years, in connexion with this mission in Connaught, who addressed the Synod. He gave a clear account of the field in which he labours, the moral and religious state of the people, and the opportunities which he enjoys of spreading the truth among Romanists of various classes. Several members of Synod addressed to him inquiries respecting openings for the truth in the West, and the prospects of the mission, and concerning his own views of the doctrines of the gospel, practical religion, and the grand principles of the testimony of Christ. These were answered in a clear and satisfactory manner, evincing shrewdness, good sense, and extensive acquaintance with the Scriptures. The following resolution was afterwards unanimously adopted:

“Synod having heard with much interest the statements of Mr. M'Tighe, missionary agent in connexion with the mission to Romanists in the West, in relation to his labours, and the state and prospects, of the mission in the district in which he is located; and having received from him a profession of his belief in the great doctrines of the gospel, and the grand principles of a Covenanted Testimony, hereby express their confidence in the fidelity and persevering diligence of their agent in his arduous work—commend him and his work to the affectionate sympathy, prayers, and liberality of the church, and regard themselves as called to prosecute with renewed vigour and devotedness this mission. It was furthermore agreed that the sum of Two Pounds, out of the Irish Mission Funds, be appropriated for the purchase of copies of the Scriptures and other religious books, for gratuitous circulation by our esteemed agent, in the district in which he labours.

Tract Society for Diffusing the Principles of the Covenanted Reformation.—The Rev. James Smith gave notice that at the next meeting of Synod, he would move the formation of a Tract Association in connexion with this church, for the advocacy and diffusion of her distinctive principles. Such an association we consider specially required at the present time; we would rejoice sincerely to see it established on a firm and judicious basis, and in active operation, as we cannot doubt that it would command the support of many faithful men, not only in this, but in other sections of the church.

At 3 o'clock, P. M., this meeting of Synod—which was distinguished throughout by harmony of sentiment and feeling, and by the display of an earnest concern for the maintenance and advancement of the truth—was closed by prayer, by the Moderator, and praise.

LAKES PRESBYTERY.

This Presbytery met in Rushsylvania, May 22d, 1861. J. Dodds, Moderator; J. S. T. Milligan, Clerk.

A call from Miami, on J. C. M'Cartney, was sustained, and put into the hands of P. H. Wylie, J. S. T. Milligan, and A. M'Intire, to present or transmit; and, if accepted, to arrange for ordination.

A call from Macedon for an unemployed portion of the time of Rev. Wylie was sustained, presented, and accepted; and W. Milroy, Jas. Gray, and C. Jameson, were appointed to install, at convenience of parties.

Presbytery resolved no longer to supplement salaries.

Pontiac, Brighton, Brown's Corners, and Crater's Corners, were made missionary stations, and Revs. French and M'Cullough directed to supply them at their discretion.

Mr. M'Cullough was released from pastoral relation to Detroit.

Wylie, Milroy, and H. George, were made an interim committee on supplies.

W. P. Johnston and J. C. Smith, theological students, delivered very satisfactory specimens of improvement.

The Treasurer's report is as follows:

Balance on hand, as per last report,	.	.	.	\$6.13
1861. May 22. Received from Southfield,	.	.	.	5.00
“ “ “ Sandusky,	.	.	.	4.00
“ “ “ Rushsylvania,	.	.	.	18.63
“ “ “ Cincinnati,	.	.	.	23.90
“ “ “ Cedarville,	.	.	.	14.22
“ “ “ a friend of missions,	.	.	.	50
Total,				\$72.78
1861. May 22. Paid J. French,	.	.	.	27.75
“ “ “ J. C. K. Faris,	.	.	.	4.50
“ “ “ D. Reed,	.	.	.	1.00
“ “ “ B. M'Cullough,	.	.	.	21.53
Balance on hand,	.	.	.	18.00
\$72.78				

J. DODDS, *Treasurer.*

Adjourned to meet in 2d Miami, Northwood, 2d Tuesday October, at 7 P. M. J. S. T. MILLIGAN, *Clerk.*

APPOINTMENTS.

The Committee on Supplies in Illinois Presbytery have made the following appointments, in addition to those made by Presbytery itself:

Staunton—W. F. George, two days, discretionary. J. O. Baylis, 3d and 4th Sabbaths of October.

Morgantown—J. C. K. Faris, two days, discretionary.

Walnut Ridge—J. C. K. Faris, two days, discretionary.

Lind Grove—J. O. Baylis, September, and first two Sabbaths of October. Rev. Robert Johnson to dispense the sacrament on the first Sabbath of September.

Davenport—Rev. R. Hutcheson, 1st and 2d Sabs. of September.

JAMES WALLACE, *Chairman.*

AFFAIRS ABROAD.

China.—The revolution in China is extending itself with great rapidity. Peking is threatened. An impression prevails that the existing dynasty will be overthrown. As the revolutionists have constantly shown themselves favourable to the missionaries, and are themselves partially acquainted with the Scriptures, we cannot be indifferent to their progress. They are, indeed, defective in knowledge and in practice; but, as their influential men are desirous to learn, and to have their people taught, their success will open a wide door for the gospel among four hundred millions of people.

Japan.—It was hoped that this great empire would be fully opened to Protestant missionaries by the late treaties. This is not so; but it does not follow, as some have supposed, that they have no means of operating upon the inhabitants. Mr. Liggins, an Episcopal missionary, says:

“As some persons, because Japan is not opened to missionary labours to the extent they wish it was, speak as if it were not opened at all, it seems necessary to state what missionaries can do at the present time in that country.

“1. They can procure native books and native teachers, by which to acquire the language, and of course the acquisition of the language is, during the first few years, a principal part of their duty.

“2. They can as they are able, prepare philological works, to enable subsequent missionaries and others to acquire the language with much less labour, and in much less time, than they themselves have to give to it; and each, in the course of a few years, may make his contribution towards a complete version of the holy Scriptures in the Japanese language.

“3. They can furnish the Japanese, who are anxious to learn English, with suitable books in that language, and thus greatly facilitate social and friendly intercourse between the two races.

“4. They can dispose by sale of a large number of the historical, geographical, and scientific works prepared by the Protestant missionaries in China.

“Faithful histories of Christian countries tend to disarm prejudice, and to recommend the religion of the Bible; while works on true science are very useful in a country where astrology, geomancy, and many false teachings on scientific subjects generally, are so interwoven with their religious beliefs.

“5. They can sell the Scriptures and religious books and tracts in the Chinese language, and thus engage in *direct* missionary work. As books in this language are understood by every educated Japanese, and as the sale of them is provided for by an article of the treaty, we have here a very available means of at once conveying religious truth to the minds of the Japanese.

“6. As the keeping of the above books for sale brings the missionary into constant intercourse with the people in his own house, and as very many make inquiries about Christianity, an excellent opportunity is thus afforded him for explaining to them what Christianity is, and of urging home its claims upon them; and here is another very important way of carrying on *direct* missionary labour.

“7. They can by their Christian walk and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all, weaken and dispel the prejudices against them, and convince the observant Japanese that true Christianity is something very different from what intriguing Jesuits of former days, what unprincipled traders and profane sailors of the present day would lead them to think it is.

“But perhaps it may be asked: ‘Is it not still a law that a native who professes Christianity shall be put death?’ To this an affirmative answer must be given; but it should be remembered, that another law was passed at the same time, which declared that any Japanese who returned to his native country, after having been, for any cause whatever, in any foreign country, should be put to death. As this latter law, though unrepealed, is not executed, so it is believed that the law against professing Christianity will in like manner not be enforced. In conversing with Mr. Harris, the United States Minister at Jeddo, on this subject, he stated that he had used every endeavour to have this obnoxious law repealed, but without success; a principal reason being that the government feared that it would form a pre-

text for the old conservative party to overthrow the government, and again get into power. What the 'Liberals' even did concede, resulted in what was feared; though owing to the energetic conduct of the foreign ministers, and the influence of the Liberal party in Japan, the 'Conservatives' were compelled to adopt in great measure the 'Liberal policy.' 'I do not believe,' said Mr. Harris, 'after all that the other foreign ministers and myself have said on the subject, that this law will ever be enforced; but if it should be, even in a single instance, there will come such an earnest protest from myself and the representatives of the other Western Powers that there will not likely be a repetition of it.'

Syria.—The withdrawal of the French troops from Syria has not been followed, as many apprehended it would be, by any disorders. The Turkish government appears to be fully resolved to maintain the peace of the country, and to have the power to do so. Still, as no confidence can be placed either in its intentions, or in the honesty of its agents, we cannot be sanguine as to the future. The missionaries are again at work in some of their stations, and with even better prospects than before the late calamities.

Turkey.—The principal item, from Turkey since our last, is the death of the late Sultan, and the accession of his brother, who was understood to be a fanatical Mohammedan, and, consequently, a bitter enemy of the Christians. His conduct, however, since his accession, has not confirmed these reports. He is evidently a reformer to a certain extent. He has introduced an unheard-of economy in the management of the finances, and dismissed the old, peculating, and extravagant officials. Keeps no seraglio; has but one wife; promises equal laws and justice for all races and religions. In short, he appears to know the necessity of some change in administration, and to be determined to revive, if possible, his dying empire. Time alone will show his real character and designs. In the mean time the missionaries prosecute their work as freely as heretofore, and with growing encouragement.

Russia.—The troubles in Poland are not decreasing. The concessions made by the Czar have not been acceptable. Large armies have been poured in, and yet popular discontent is as open as ever. It is reported that Prussia and Austria have united in a league with Russia to aid each other in suppressing any insurrection in the dissatisfied portions of their dominions. They will soon be called upon to do so.

The partially emancipated serfs are in a very disturbed condition. There have been many insurrections, but so far they have been put down by force. The serfs believe that they are really free of the act of the Emperor, and that their old burdens, &c., are imposed by the nobles against his will. Had the emancipation been immediate and complete, they would, of course, have been satisfied. This will, probably, be the result.

The following is possessed of no little religious interest:

"The Emperor of Russia is giving the Bible to the mass of his people in their own language. This is another of the great movements by which he aims to bless the empire, and signalize his reign. The ukase which he found in force, prohibiting the printing of the Bible in the Russ language, (that of the serfs and common people,) has been repealed; and the Holy Synod of the National Greek Church is now publishing the Scriptures in a revised Russ translation. The Books—beginning with the New Testament—are published separately as fast as they can be got ready. A young Russian lady, lately writing to a friend in England, gives a gratifying account of the circulation of the Bible in Russia. She says that she was driving in one of the principal streets of St. Petersburg, where there is always a crowd. All at once she saw a table spread on the trottoir, and upon it a quantity of Bibles, New Testaments, and tracts. The colporteur was an aged and very kind-looking man. Some people were buying. Until now, never was a colporteur seen there, especially not in the streets, and it was a rejoicing-sight. 'Of late,' she adds, 'I have remarked little boys selling tracts. It has been observed that in Germany, where at every watering place there are colporteurs, the most Bibles are bought by Russians. This I have heard asserted by a great many persons.

In general, there is, particularly now, a great demand for Bibles and Testaments. Our new Russian version of the New Testament has undergone within one year two or three editions, each of many thousand impressions. This is such a rejoicing thing! This summer, I believe, the Epistles and the Revelation will be added to the four Gospels and the Acts. So the New Testament will be complete in good Russ. Then they will proceed with the translation of the whole Bible.”

Italy.—Cavour, the great statesman, is dead; but his successor, Ricasoli, is as resolute, and nearly as able. He speaks out plainly on behalf of the claims of the kingdom of Italy to possess Venice and Rome. The Italian people are evidently roused to read and inquire. The Tuscan correspondent of the Missionary Herald gives, with others, the following statements:

“In Italy political events of the greatest importance have succeeded one another of late with wondrous rapidity. The march of the gospel seems destined, in the good providence of God, to be equally surprising. The Pope and the Bible are in conflict throughout the land, as well as the Pope and the Italian Parliament.

“A remarkable pamphlet, now circulating in France under imperial auspices, entitled ‘Our holy Father the Pope,’ has been circulated in Italy. The style is calm, clear, and effective, while the matter is trenchant and evangelical. It shows that the Bible makes no mention of the Pope, that the lives of popes and cardinals are the farthest removed from the example of Christ and his apostles; that the early Christians got on excellently without a pope, and why should not we? that the fall of the Pope does not involve the ruin of Italy, for in every circumstance it is not the Pope, but Christ, who saves; and then the Saviour is set forth as the only Mediator, Guide, Pope, and the Bible as the only rule of faith and conduct. Translated into the Tuscan vernacular, under the attractive title of ‘Colpo di Grazia,’ (the Finishing Stroke,) no fewer than 5,000 copies were sold in Florence and Leghorn on the national festa. Had there been 20,000 copies for sale, they would all have been bought up in the Cascine of Florence that day. As only 5,000 could be got ready, and that with much difficulty, each fortunate purchaser formed a circle of auditors, and read the paper amid the loudest plaudits. This was a sufficient advertisement; for on Monday morning, and during the whole week, the evangelical depot was besieged by people anxious to have one, a dozen, or a hundred copies, as the case might be, so that before six days had passed about 25,000 copies were disposed of throughout Tuscany. This is an unprecedented circulation. No pamphlet, political or religious, ever went the round so quickly, or called forth such a hearty response, as this one has done. The priests call it ‘infame.’

“In Florence no difficulty has been experienced in selling the ‘Colpo,’ which has proved itself a genuine blow. A priest returned to the printer a torn copy, on which he had written ‘infame,’ ‘temerario,’ and expressed his conviction that it was written either by a blackguard Protestant or a vile Jew, as also that the Church of Rome was like a shining orb in heaven, which might, for a moment, be eclipsed, but which could never fall.

“Even these did not suffice to supply the demand, so that while waiting for fresh copies, the depot keeper sold large quantities of other cheap tracts. Of these the letter of the Waldensian minister, Ribetti, to the priests of Leghorn, written a month ago, was the most popular. The stock in the depot was soon gone; 2,000 copies were thrown off on Wednesday morning last by a third printer. They were all sold by Friday, so that on Saturday morning other 2,000 copies were printed, and yesterday, (Monday) the last few hundred copies were fast disappearing.

“On Saturday last another tract appeared. ‘Fischi ma non Bussi,’ (Hiss, but don’t Hit,) with reference to the shameful joy of the Codini on Thursday, when the news of Cavour’s death arrived, and the imminent danger of an emeute at the procession in which they that night joined with the priests, wearing Austrian and papal decorations on their breasts. Wishing to preserve holy the Lord’s day, and there being no assemblage in the Cascine to prepare for, as on the previous Sabbath, ‘Fischi ma non Bussi’ was brought to the depot on Monday morning. By the afternoon 3,000 copies were sold, and every two hundred that came from the printer, half-hour after half-hour, were greedily seized by the vendors, so that 10,000 copies will probably be circulated before the week ends.

“This morning the strange news is brought to me that the people of Sesto, a small town about seven miles from Florence, with the Bishop at their head, have embraced Protestantism. I fear it is too good news to be true, so I scarcely credit the statement.”

Austria is still unsettled and tottering. The Emperor has refused to acknowledge the separate nationality of Hungary, and collects taxes there by means of his troops. In some other provinces similar difficulties exist. Mutual fears alone keep down civil war.

Scotland.—We have heretofore barely noticed in our pages what is called "The Cardross Case," in which the Free Church of Scotland is defendant before the civil courts. A minister of that church—John M'Millan—was deposed in 1858 by the General Assembly. He had been suspended for some immorality by his Presbytery, and this sentence had been sustained by the higher courts. He resorted to the civil law for reversal of the act. He was then deposed. The sequel of the case is given in the words of the correspondent of the "United Presbyterian:"

"The famous Cardross case—that of the deposition by the Free Church Assembly in Scotland, in 1858, of the Rev. John M'Millan—was last week the text to no fewer than four Erastian discourses by the judges of the Court of Session in Scotland, the supreme civil court in that half of the island. Some months ago, the Lord Ordinary (one of the judges of the Outer House of that Court) pronounced an interlocutor, repelling certain pleas to the General Assembly, to the effect that the proceedings adopted by the Assembly three years ago against M'Millan were conformable to the constitution and rules of the church, to which he had voluntarily submitted and subjected himself; that the sentence complained of being a spiritual act, done in the ordinary course of discipline by a Christian church, tolerated and protected by law, it is not competent for the civil court to reduce it—and that the action should therefore be dismissed. Against the Ordinary's interlocutor the defenders (the General Assembly) reclaimed to the Inner House;—and their Lordships in the first division of the Court, after four long and carefully-prepared addresses, pronounced judgment on the reclaiming note on the 19th current, unanimously sustaining the interlocutor of the Lord Ordinary, and declaring the full competency of the civil law to *intermeddle with the discipline of any and every non-established church*. The judgment has not taken the world by surprise; for Erastianism has such a thorough hold of the Scotch law tribunals that a different issue could scarcely have been expected. It is most likely the case will be carried by the church to the House of Peers, whence an appeal lies from the judgment of the supreme courts in all parts of the kingdom; but there, too, a defeat may be anticipated by the appellants. The Cæsar in Scotland is sure to be backed up by the Cæsar in England; and when we set before you, which we shall do very shortly, the antagonism of the highest judicial functionaries in Edinburgh, to the very idea of a church court out of the Establishment—and the consequent jeopardy of having its administration controlled by the civil court, which every non-conformist body is now exposed to—you will not be astonished shortly to hear that an excitement pervades Scotland greater and more universal than that which preceded and accompanied the memorable Disruption of 1843. Presbyterians out of the Establishment, Independents, Baptists, Methodists, and every other denomination, must either bow down before the Court of Session, and take the law of Christ's house at his mouth, or they must lay their account to suffer all the pains and penalties which their recusancy may incur, and which he has in his power to inflict. The battle of the church's independence in Scotland has still to be fought; and we think we already hear the cry from rank to rank of professing Christians throughout the land, 'Victory or Death.'

"According to the Lord President, the question at issue arises out of the proceedings of a voluntary association—not of any established judicatory, civil or ecclesiastical—not of any institution on which the state has conferred jurisdiction, or to which it has delegated power or authority of any kind. Lord Ivory goes a step higher; not only would he take the 'power of the keys' from the General Assembly of the Free Church, but he ignores that church altogether. 'It appears to me, (he said,) that the Free Church has no *persona standi*, that they ought not to be allowed to plead under that name, and that the court should give them no recognition whatever as an established body under that designation. It could be of no avail, with one thus prejudiced against the existence of a body whose very name seems like gall and wormwood to him, to tell him that by an act of the General Assembly of the Church of Scotland in 1582, it was enacted that no person received into an ecclesiastical office should seek by the civil power to make any

application from the General Assembly to stop the discipline and jurisdiction granted by God's word to the office-bearers within the Kirk, under the pain of excommunication, summarily, and without any proofs or admonition; and that by the standards of the Church of Scotland having been generally adopted into the constitution of the Free Church, this regulation empowered the defenders to pronounce the sentence against M^r Millan in the manner complained of. Mr. M^r Millan denies that this is the case; and the court says, We are bound to assume in the mean time the truth of his allegations. His allegations are, that in respect of himself, the conditions under which alone the Assembly had the power of performing any spiritual acts—such as suspending or deposing their ministers—did not exist. As the Assembly will never submit to have their sentence of 1858 reviewed by the Court of Session, the next step on the part of their Lordships will be, in the absence of the defenders, to declare that sentence *ultra vires* of the Assembly—and the sentence being thus taken out of the way, pronounced null and void, M^r Millan will have nothing but a short process betwixt him and the *solutum* he is now seeking for the loss of some £220 a year. *The Witness* informs us that the Free Church, after hearing the full expression of the Scottish mind, will demand of the British Parliament full protection in the free and independent exercise of her discipline."

AFFAIRS AT HOME.

The War.—Since our last a great battle has been fought at Bull Run—nearly thirty miles south-west of Washington. It was fought on Sabbath, July 21st; the Federal General, M^r Dowell, attacking the Confederate defences. Until 4 P. M. the former were victorious: new re-enforcements of the latter turned the tide: a panic seized the Federal troops, who fled in vast, broken hordes to their fortifications; a few regiments maintaining their organization, and defending the rear. The tidings of this event spread gloom over the country: relieved, however, by later accounts, showing that the loss was not nearly so great as was at first reported, and also that the Confederate loss was at least as great. The killed and wounded on each side were nearly 1,500. Of the Federal troops nearly 1,200 were taken prisoners.

We do not pretend to know all the causes that contributed to this defeat. But we feel confident—1. That one of these may be found in the fact that—without necessity—M^r Dowell made the attack on the Lord's day. The Sabbath law is not repealed, as some imagine, in time of war. Nor was this the only public act of Sabbath desecration. In General Patterson's column nearly every march of magnitude took place on that day; as if with design to show contempt of its sanctity. So elsewhere—musterings, drillings, marchings, &c., on the Sabbath, as if there were no sacred day of rest. 2. The country has not yet made this a war for emancipation. That slavery is the cause of the war, nearly the entire North admits—affirms. But it has so long been bound to the chariot wheels of slavery—has served so long as blood hound to the South—has so long put the Constitution above the laws of God and humanity, that it cannot throw off at once the chains that it has so long voluntarily worn. It still *feels* as if slavery had some rights. It does not yet see that slaveholders are *criminals*; and that it must be just as equitable to rescue the slaves of the South as it would be to deliver captives from the hands of the barbarians of North Africa. God is teaching us this lesson. It must become a war for *freedom*. Let this purpose be proclaimed—let the Federal Government send its troops on such a mission to available points south and south-west. It will then have friends in the South, and soon there

will be fewer enemies at Manassas and Richmond. 3. The nation needs chastisement for other sins, especially for its ungodliness and infidelity. It needs to be taught—and nations can be taught only by judgments—that “God is the Lord”—that Jesus Christ is “King of kings, and Lord of lords.”

Some progress has been made, we hope, on all these points. It is said, upon good authority, that some respect will, hereafter, be paid to the Sabbath; at least, that no great battle will be fought on that day. As to the slaves, while some are yet returned, there is evidently a growing indisposition to such base work. The slaves of rebels are, by act of Congress, to be confiscated, any that are employed in operations of war; and no slaves are to be returned who go within the lines, but are to be retained, and an account kept of their labour, keeping, &c. This is something, but we are satisfied that the feeling of the country is very much in advance of this. A determination is fast forming to make the war a war of liberation. As to God’s authority, we notice the resolution of Congress requesting the President to appoint a day of fasting and prayer; and the proclamation of the President, issued in accordance with this request, appointing the 4th Thursday of September as a day of national humiliation. In the proclamation itself there is much that is excellent; but we are obliged to say that it still lacks an acknowledgment of Christ, Saviour, Helper, and King. There is, after all, but *some* progress.

Congress.—The extra meeting of Congress—commenced on July 5th—nobly sustained the President in his measures to reduce the South to obedience. It voted 500,000 men, (perhaps 1,000,000,) and \$500,000,000: made provision for the complete re-organization of the army, and for large additions to the navy. This last for blockading purposes, and also to rid the seas of the piratical corsairs of Jefferson Davis, which have been preying upon our commerce. In consequence of these acts the work of recruiting is going on rapidly; and, ere long, hundreds of thousands of men will be in the field. They will be needed. The South is exerting all its strength, determined to risk all in defence of their infamous system of oppression. In the re-organization of the army care has been taken to select the officers in high command largely from the ranks of educated military men. Politicians have been wisely thrown into the back ground.

The Border States.—Of these, Missouri has, by her Convention, declared for the Union. War rages in her borders. Kentucky has also shown herself thorough union in her late state election. Western Virginia has organized a government recognised by the Federal Government. Two senators sat in the late Congress. Kansas senators were there also.

NOTICES OF BOOKS.

THE GOSPEL MINISTRY, in a Series of Letters from a Father to his Sons. 16mo., pp. 204. By the Rev. Wm. S. White, D. D., Lexington, Va. Presbyterian Board of Publication.

These letters are very judicious. They treat of a variety of subjects, all possessing peculiar value to a student of theology or licen-

tiate—such as ministerial character, piety, manners, &c.; pastoral labours and conduct; including oversight of members and youth, admission of members, &c. There is nothing ambitious about this work. It is plain and sensible, and well calculated to be a help to the class for whom it is especially designed.

THE CHILD'S PILGRIM'S PROGRESS. Two Volumes. Presbyterian Board of Publication, 821 Chestnut Street, Philadelphia.

Very neat little volumes, with illustrations. We cannot describe them better than is done in the preface:—"No endeavour has been made in this little book to improve Bunyan's Pilgrim's Progress. To do so would be simply absurd. To bring prominently into view scenes supposed to be most attractive to children, has been attempted; and while the dreamer's narrative is preserved, others of less striking character have been thrown into the back ground. The quaint, simple language of the incomparable Bunyan is, for the most part, retained."

HEAVENLY WATCHWORDS; or Promises and Countersigns. By L. B. J. 12mo., pp. 125. Presbyterian Board of Publication.

This volume consists of a collection of hymns, and other poetical pieces, of Scripture promises, to which are appended corresponding passages descriptive of the character and experiences to which these promises are made. The design is to aid the inquirer in ascertaining whether he can claim a personal interest in the promises.

TRACTS published by the Board. Among these we find the "SOLDIERS' SERIES, consisting of twelve tracts, put up in one envelope. The Story of a Drummer—Narratives of Soldiers—The Polish General and Faithful Servant—The Blind Soldier—Short Hints to a Soldier—The Poisoned—Barry, the Soldier—A Soldier's Memorial—My Life, a Soldier's Story—Bread upon the Waters—The Wounded—The Dead Soldier of Bomarsund: twelve pages in all. Price, ten cents. SINGLE TRACTS:—"A Cake not Turned," or the Inconsistent Professor—"Our Absent Lord"—The Trinity in Unity—The Invalid—Growth in Grace, its Means and its Evidences—Fields White to Harvest—The Blessedness of Giving—A Plea for Sympathy in Behalf of the Ministry.

THE FOREIGN REVIEWS.—We have received the EDINBURGH REVIEW for July. It contains Popular Education in England—Carthage—a Review of Buckle's Civilization in Spain and Scotland—Church Reformation in Italy—Count Cavour, with some other articles. THE WESTMINSTER for July; of which the principal articles are—The Life and Letters of Schleiermacher—Men with a Representative Government—Equatorial Africa and its Inhabitants. This Review still makes war upon the Bible and Christianity. THE LONDON QUARTERLY for July, with—among other articles—Montalembert on Western Monachism—Scottish Character—Russia on the Amoor—Cavour—Democracy on its Trial. The last is, of course, an essay on the present condition of affairs in this country, and is designed to warn England against any farther approaches towards republicanism. It is ingenious, and imbodyes no little truth, but is pervaded by the

radical mistake that it is republicanism, and not slavery, that has caused the rebellion in this country. Still, it contains some truths which it is well to know. The institutions of this land, even as a political arrangement, are far from being perfect.

The four Reviews, and Blackwood, commence new volumes with July.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW for July. This number of this able magazine contains some excellent articles. We mention—The Subjects of Baptism, (not much new, but well arranged and argued)—and Motley's Dutch Republic. Under the heading, "The General Assembly," the largest space is given to an examination of the proceedings of the Assembly in reference to Dr. Spring's resolutions. We think the writer, Dr. Hodge, would have consulted discretion in allowing this matter to remain where the Assembly placed it. It rather argues a conviction of the weakness of his position to return to it again in this way, after availing himself of his seat in the Assembly to give his views at length, and then as a dissenter from its acts. If the church should be found on the side of just law and civil order—as the Presbyterian Church holds—how could it excuse itself, in refusing to testify against a wicked attempt—and Dr. H. so speaks of it—to destroy the very unity and integrity of the nation?

THE SCRIPTURE DOCTRINE OF CIVIL GOVERNMENT, applied to the Present Crisis. 12mo., pp. 24. By Rev. Robert Watts. Philadelphia. 1861.

This is a discourse founded upon Romans xiii. 1—7, and professes to be a discussion of the authority, &c., of civil government, and the correlative duty of citizens. A large portion of it, however, is a vindication of the author's course in the late General Assembly, (O. S.,) of which he was a member. He then spoke and acted with those who opposed the adoption of the resolutions of Dr. Spring, going farther in his statements than any other Northern man. This sermon was preached as a means of allaying the dissatisfaction which had, in consequence, arisen in his own bounds. We find nothing new in the discourse: Any existing civil government is held entitled to the character of God's ordinance, and to be obeyed unless its commands are contrary to God's law, and to be submitted to unless it inflicts irremediable wrongs. Some very just remarks are made, rebuking the disregard of God and his claims which has characterized the "exercise of the elective franchise" in this country, in choosing men not qualified by moral character to administer an ordinance of God. But, we would ask, why throw all the blame upon the electors? The Constitution leaves every thing of this sort out of sight,—the nation, in other words, has been organized upon the principle that God need not be acknowledged. How, then, can it be expected that the people will, individually, act on another principle at the polls?

Every attempt to treat the subject of civil government must fail, that takes for granted that *any* existing government is of God, and sanctioned by Him, irrespective of its *moral* character. With much that this writer says regarding the iniquity of the Southern rebellion, we can agree; but it is strange that a Christian minister can denounce their course, without a word against the greatest element of iniquity

in it—that they are at war *for* slavery—endeavouring to set up a system based upon the right to rob men of their liberties, and use them, and whip them, and sell them, and their children after them, for the purpose of making money, and relieving themselves of the necessity of toiling for their own living!

OBITUARIES.

The subject of this notice, JOHN MACLANE, was a native of Strathblane parish, Scotland. He died October 18, 1860, aged eighty years and nine months.

At the age of fifteen he devoted himself to the service and honour of the Redeemer, and united with the Established Church of Scotland. But soon becoming convinced of the errors of the Establishment, he joined the Relief Church, of which he was a member and an office-bearer for about thirty years.

In the spring of 1832 he emigrated, with his family, to the United States, and settled in Ryegate, Vermont. Here his attention was turned to the principles of the Covenanting Church, and finding that they were agreeable to the word of God, he embraced them, by uniting with the Reformed Presbyterian Congregation of Ryegate, under the ministry of Rev. James Milligan. This occurred about two years after his arrival. The high estimation in which he was held by his brethren, was proved by the fact, that about a year after he had acceded to the fellowship of the church, he was elected to the office of ruling elder.

He never had any leaning to the New Lights. He united in the call for the present pastor, whose ministry he enjoyed till his death.

As a ruler, he was mild, and yet by no means deficient in firmness. He visited the sick—a duty very much neglected by many that bear rule in God's house. It was not an uncommon thing for him, after labouring hard all day, to administer consolation to some sick neighbour in the evening.

As a worshipper of God, he was devoted and regular. Indeed, he was a consistent and exemplary Christian. His godly example had a salutary influence on his children; seven of whom, with many of his grandchildren, are now members of the church.

He was an indulgent father, and a kind husband.

His latter end was peace. For more than four years before he died, he was afflicted with neuralgia. But during the whole of that time he was never heard to murmur.

An aged widow—who had been his companion for fifty-nine years—and ten children, are the chief mourners. But they sorrow not as those who have no hope. He died the death of the righteous. For their comfort and consolation, may they never forget that the Lord himself is the Husband of the widow, and the Father of the fatherless. "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Died, of disease of the heart, JAMES CAMPBELL, in Keithsburgh, Illinois, on April 29, 1861, aged 46 years. He was born and raised in Salt Creek congregation, Muskingum county, Ohio, and was there by pious parents given in infancy to the Lord, and trained in his holy nurture. For several years his disease had been growing on him. He did not suffer from pain, but much from general debility. He remained to the last firm in the faith of the true Covenanting Church. All his hope of heaven centred in Jesus as his covenant Head and Redeemer.

He left a widow (youngest daughter of Rev. Robert Wallace, long pastor of Salt Creek church) and five children, to trust the widow and orphan's God for daily bread. (See Ps. cxlvi. 9; x. 17, 18.)

Died, on the 13th May, 1861, in Pittsburgh, Pa., JOHN THURSBY, aged forty years.

The deceased was born in Dromore, County Down, Ireland, and came to the United States in 1853. He united with the Reformed Presbyterian congregation in his native place, after thorough investigation of the principles of the Reformed Presbyterian Church. He was an earnest lover of truth, a highly intelligent defender of the principles he had espoused: fearless and bold in opposing error, and in his daily life practised what he professed. Those who knew him best, esteemed him most. He leaves a mother, brothers and sisters, and many friends, who deeply feel their loss: though they rejoice that death to him is great gain.

[Com.

COVENANTER.

OCTOBER, 1861.

AN EFFICIENT CHURCH.*

“And they were all filled with the Holy Ghost, and they spake the word with boldness. And the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught which he possessed was his own; but they had all things common.”—Acts iv. 31, 32.

“Then they that gladly received his word, were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”—Acts ii. 41—47.

“Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.”—Acts ix. 31.

Great interest attaches to the primitive church in her earliest days. They were the days of her power. The favour of the Most High rested upon her. She “looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” Many times since, the church has wrought mightily in the hand of the Lord; great reformations have been accomplished through her agency. She has “subdued kingdoms, wrought righteousness, waxed valiant in fight, and turned to flight the armies of the aliens.” But we can never cease to regard her with special interest as she appears in her pristine excellence, activity, and efficiency. Forty days after the resurrection of her Saviour and Lord, she had been baptized with the Pentecostal effusion of the Holy Ghost. She was full of life. Her teachers, and her members, animated with the same faith, and actuated by one spirit, were moved as by one heart and one high purpose. They “walked

* We furnish in this article the outline and leading thoughts of the discourse preached at the opening of Synod. For sufficient reasons, it has not appeared in a separate form.—Ed. Cov.

in the fear of the Lord;" and had "rest," and "were multiplied." Converts flocked to Christ and his church "as doves to their windows." They "had favour with all the people;" "Fear came upon every soul." There were "added to them daily such as should be saved." The doctrine which we deduce from this narrative is, *That the church is efficient in some proportion to her faith, and its exemplification in the lives of her members, and in ecclesiastical acts.*

I. In proportion to her faith. And—

1. *To the fulness and purity of her doctrinal belief.* The early church was furnished with ample means of instruction. She enjoyed the teaching of inspired men. The gospel system was set clearly before her, on infallible authority. Christ, and him crucified and "exalted," was the high theme of the apostle Peter, as he stood in the midst of the immense and eager assembly that had gathered around the few faithful and earnest disciples on the day of Pentecost, summoned by the strange tidings of the "sound of a rushing, mighty wind," and the descent of "cloven tongues of fire." True, the church had something yet to learn. The canon of revelation was not yet completed. Her order was not yet fully established. But she "continued in the apostles' doctrine"—pure, harmonious, uncontaminated with error, the very truth of God. So she grew. The word "had free course, and was glorified" in the obedience and submission of a multitude of souls. Even of the priestly order "a great company were obedient to the faith." The lesson is instructive. The true efficiency of the church is inseparably connected with her creed. How can it be otherwise? Souls are begotten again "by the word of truth." (James i. 18.) "Sanctify them through thy truth." (John xvii. 17.) Error can only blind and deceive. It is darkness, and can contribute nothing to the soul's illumination in the way of life. Mingled with the truth, it only enfeebles its power. Any *genuine* success that may attend the promulgation of mixed systems of doctrine, is owing exclusively to the truth contained in them. True, the carnal mind and heart love error, and resist the truth; and this the more fiercely as it is presented in its fulness and purity: but it is the glory of the gospel that it is "mighty through God" to the "pulling down of the strong holds" of sin in the heart, and every where else.

2. *In proportion to the depth of the conviction with which the truth is embraced by those who profess and promulgate it.* The "fear" and "favour" recorded in the narrative had their origin, evidently, in part, in the common conviction that the apostles and saints were *fully* persuaded that their doctrines were, indeed, the word of God—that the facts regarding the person, and mission, and claims of Christ, were indubitably true. We are well aware, indeed, that the saving efficacy of all gospel ministrations is due to the accompanying power of God. Nothing short of an energy that is almighty can penetrate the armour in which sin has wrapped, like "sevenfold brass," the enslaved heart of man. But none the less does the sincere and profound conviction of the "preacher of righteousness" *tend* to engender a corresponding conviction in him who hears. This is seen in the success that so often attends the teachings of the enthusiastic and fanatical. They have power, for this one reason mainly. Mohammed was, unquestionably,

a fanatic. With the carnality of a sensualist, and the craft of a politician, there was in his soul the deep sincerity of a profound delusion. A deceiver, he was himself deceived. Without this, he could never have established over so wide a region a system so false. He felt *as if* God had spoken by him, and had given him a commission to work what he imagined was a reformation. Mind does yield to unfeigned, entire, and manifest conviction. The least hesitation or doubt—the least faltering, decreases immensely the power to influence and control other minds. The hearer *feels* the weakness at heart—becomes aware of the doubt, and refuses to submit to an enfeebled and hesitating utterance. Even the word of God, coldly uttered, in mere set phrase, without heart or faith, falls upon listless ears. Warmed and energized by the glow of a fervent heart, and urged with the fulness of deep and awful sincerity, it rouses and fixes attention, and *tends* to kindle corresponding assurance and feeling. So it was in the early church. So it has been in the days of the Lord's power since. Such was God's truth, in the mouth of a Luther, and a Knox—in the mouths of multitudes of obscure, but equally thorough believers—whose only "record is on high," in the days of the "first Reformation." Great success has never been attained but by means of just such earnestness and zeal. Men must speak "from the heart," if they are to reach "the heart." And besides, a clear, decided faith, brings the blessing of the Most High upon the church's efforts. Then it is that "signs and wonders" accompany the labours of the faithful. God works by men, whose lips, like Jeremiah's, are "touched with a live coal from his altars." Such may call, even to the nations, and they will hear.

3. In proportion to the church's faith, *fully and fearlessly uttered*. So the apostles spoke—"boldly," without concealment or compromise. Enemies compassed them about: enemies to their persons, to their doctrine, to their Master. They stood in the presence of mockers and persecutors. They did not flinch. They spake "boldly" in the name of the Crucified, and fearlessly announced his claims, charging their hearers with the murder of the Holy One and the Just. They kept back no part of "the counsel of God," knowing well that "fines and imprisonments awaited them." "They believed, therefore they spake." They sought to save souls. They could not be saved but by the *truth*. They would glorify their arisen Lord. They must preach and live so that all might learn his excellency and his claims. The word of God was "a sharp, two-edged sword." But the sword must be drawn, and the blow struck. There may be peril in such a course. Truth is distasteful. Men love their sins and their gains, their privileges and their honours. But the church must follow the example of her Master and his apostles—of the faithful actors in *every* religious reformation: she must say, "None of these things move me." That boldness is to be tempered with discretion, we admit. "Wise as serpents." But to keep back the truth, for *fear* of offence and injury, is not discretion, but cowardice and treachery. Some may err on the side of imprudence: but more—far more—has been lost to the truth and the cause of Christ by a faithless withholding of an earnest and courageous testimony. Better some imprudence in promulgating truth,

than a failure to propagate it at all. We add, that the truth which is calculated to irritate—to excite hostile feelings and acts, is the very truth that should be most clearly enunciated. The apostles declared the Messiahship, divinity, and exaltation of Christ, at the very time and place where the Saviour had been rejected, scorned, and crucified. They preached “faith toward God, and repentance towards our Lord Jesus Christ,” amid the votaries of pagan, idolatrous worship. The Reformers denounced the Papal power as apostate and antichristian in its strongholds, and spared not to rebuke its assumptions, and blasphemies, and despotism to its very face. Our Scottish forefathers bore their testimony in the face of every peril against a usurping monarch, and his hierarchy, when and where they flourished. Had they shrunk from the encounter—had they contented themselves with knowing the truth for themselves, or with the statement of principles generally acknowledged, avoiding unpopular truths, they might have enjoyed a temporary exemption from certain trials, but it would have been at the sacrifice of every thing most precious for themselves and their posterity—at the sacrifice of their high and honoured position as witnesses for Christ; at the sacrifice of the public glory of their Redeemer-King.

The success of the truth—her true success—is in proportion to the purity of her doctrines, the energy of her faith, and the boldness with which she exhibits, in its fulness, the great doctrines of salvation, and the principles of her testimony.

We now proceed to illustrate—

II. A due exemplification of the church’s faith, in the lives of her members, and in the church’s action, and in its bearings upon her efficiency.

1. *The unity of the church.* Unity, (1,) *in doctrinal belief.* This is first in order—must precede, inasmuch as this largely controls every other element of true ecclesiastical unity. The early church was united in the faith. “The multitude that believed were of one heart and soul.” “They continued in the apostles’ doctrine”—perfectly joined together in one judgment. In this “golden age” there were no dogmatic discussions. Heretics had not made their appearance to mar the concord of the faithful. All received, with a spirit of humble submission, the teachings of their inspired teachers. That painful and distracting sight—doctrine against doctrine, yet both claiming to be of God, was as yet unseen. And hence there was no waste of the church’s strength, nor wearing of her heart in intestine controversy and strife: no occasion was furnished her enemies to tantalize her with her own feuds: no opportunity to call upon her to settle, first, her own internal disputes, ere she should call upon them to adopt the Christian faith. So she grew and multiplied. It is hardly possible to exaggerate the importance of this unity in promoting the church’s success. It is almost inseparable from it. As in the early church, so in the Reformation of the 16th century. So long as the Reformers were in harmony, the work went on with singular power: spreading from nation to nation, and every where attended with marks of the divine approval, and workings of divine power, so manifest, that “hills melted away, and mountains flowed down at the

presence of the Lord." And again, just as, in some measure, was afterwards seen in the primitive church, when her "first love" had waned, so soon as the Reformation divided, it was shorn of its strength. They were no longer "one," (John xvii. 21;) and few, comparatively, "believed" in Christ as "sent" of the Father. In a word, a church united in the faith works strongly, works unembarrassed, and in her working presents an aspect of majesty, and awakens a sense of her power, that even enemies cannot "gainsay nor resist." And this she loses when diverse doctrines are found within her pale;—she is weak, and dishonoured, and inefficient. But doctrinal unity is not enough. There must be—

(2.) *Unity in heart, in affection, in mutual confidence.* "The multitude were of one heart and one soul." Strong language, but not too strong. They knew and loved one Saviour; their minds were fixed in one system of doctrine; they loved each other with a pure and special affection; they sympathized warmly with each other in their peculiar, as well as common trials; they "counted none of the things which they possessed their own, but had all things common." Hence, in part, they had "favour with all the people." Unity in the faith tends mightily to this unity in love. True religious affection cannot exist without oneness in judgment. But more is required. The "hearts" of Christ's disciples must be "knit together" by that "charity, which is the perfect bond." (Col. iii. 14.) There are, even in good men, remnants of pride, and selfishness, and ambition: of coldness, insensibility, and worldliness, that not rarely give rise to alienations and animosities: and these may so spread, that, in the language of one of the martyrs, they "become a plague"—a disease of the body, propagating itself and its fatal effects to the dissolution of Christian ties, and the consequent ignoring of the church's good name, and weakening of her strength. The world sees a jarring society, and repudiates its claims, and rejects its fellowship.

This unity, also, in its manifestation in a visible oneness, is contemplated in the prayer of Christ, that "they also 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. 21.)

2. *A course and conduct in all things consistent with the church's profession.* We include in this the life of the private Christian, and the proceedings of the church in her public ministrations. All should be in the line of her avowed creed, and recognised laws and institutions. And this on these grounds:

(1.) *Conduct is the end of faith and profession.* Truth is practical. It is designed to affect the life—to regulate the acts of men and communities. A truth without such a bearing upon the character and life, would be utterly valueless. The understanding should subserve the quickening and government of the affections, and should direct the will. Dead faith—faith without works—is not Christian faith. (James ii. 17.) A man really believes of the things of God, no more than he applies in heart and conduct.

(2.) *Inconsistency undermines even speculative faith.* A doctrine, a rule unapplied, loses its hold upon the convictions. If the lack of affection proceed from a conscious dislike of the strictness of the re-

quirements of Christian principle, it will give rise to efforts to unsettle the convictions of the understanding: men will not long attempt to retain a doctrine or a law as true, while they contradict it, or disregard it in the life. The conscience cannot endure the daily strain. And hence there will be persistent efforts to bring the great powers of the mind into harmonious action. And if this is not always possible, it is only because there are certain principles of truth which cannot be entirely eradicated, but they will be kept in the background—forgotten, if this can be accomplished—and so bereft of their proper place and control. This is true, not only in the case of an individual, but of a community. If the church fail to reduce her system to practice, she will lose her faith in it, and in process of time will pass on farther in her course of declension. She will alter it. This is precisely the course which a backsliding church has ever pursued. History is full of illustrations and evidences of the fact. And the progress in this downward career will be rapid, moreover, much in proportion as her creed is definitely, fully, and clearly expressed in her professed standards. To save her own faith, with all its inestimable advantages, it must be a living and active principle of her ecclesiastical life.

(3.) *Consistency is essential to that mutual confidence, without which there can be no cordial unity, or co-operation.* It is connected, in other words, with other elements, which go to make up an efficient church. In every society among men, it is expected that *all* who associate together for a common object, will observe the ends, and keep the rules upon which they unite. Failure to do this engenders suspicion—integrity is questioned—lack of confidence ensues; debility and inefficiency ensue. This is especially so in the church. Here men are united for higher ends, on higher principles, on a diviner basis, by more solemn forms and engagements. The church is no mere voluntary association. She is of God. Christ, her Head, has given her her doctrines and her institutions. Entrants to the church adopt her creed, and pledge themselves to her entire system. They are bound to the church and to each other by the most sacred ties and engagements. No room is left, without treachery, for regarding with indifference any part of her faith or order. How certain, then, that if there be such indifference manifested, suspicions will be engendered!—that the bond of confidence will be broken, and unity lost! This must be so, and should be so. It is the invariable result of backsliding. If *some* principles may be disputed, or held in abeyance, notwithstanding professions and vows, what security remains for any? Every part of the system is covered by the same vow. What has proved ineffectual to bind in one part, may be soon found equally ineffectual in others—it may be, of greater intrinsic moment. Better not to vow—better to seek honestly to obliterate from the church's profession such things as are unapplied, than to avouch them, and yet practically deny them.

(4.) *Consistency is demanded, that she may be efficient in her mission in the world.* What we have just said, relates to the working of truth within the church's own limits. But she must look beyond these. She has to do with the world without; and, in the present

condition of things, with other bodies of professing Christians. Without consistency, what influence can she expect to exercise? If a private Christian, whose life contradicts his creed, so far from doing good to men by his professed acknowledgment of Christ, rather does harm to the interests of Christ's kingdom, how must it be with an inconsistent church? There is nothing of which men—all men—are better judges, than of this very matter: nothing on which they are more disposed to pass judgment. However blind they may be to the spiritual excellency of the truth of God, or incapable of discovering the grounds on which the rules of the Christian life rest, or averse to right order in the house of God—they may count these all "foolishness"—still they can readily mark, and they will, the diversity between profession and practice. Nor will they distinguish between what is based upon fundamental, unchangeable principle, and that which is subordinate and subsidiary to things of higher and eternal import. It is enough for them, that the Christian and the church professes to have a divine sanction for their entire creed and system. If found lax on even *one* point unmistakably included in a professed body of doctrines and laws, the world will set it down to a want of faith in all that is put forth by the church in her teachings and testimony. To this principle, also, our Saviour refers in his prayer, "that the world may know that thou hast sent me."

On the other hand, the world admires consistency. It has itself little of it. But none the less does it prize it highly. Mere persistence—unfaltering tenacity—with a manifest disregard of the world's judgment, commands admiration. In the Christian, it "puts to silence the ignorance of foolish men." In the church, it gives weight to her entire teaching. And this, especially, because it furnishes evidence of that strong reliance, which we have already said adds so much weight to all exhibitions of the truth of Christ. Hence, just now our covenanted forefathers are universally—among all the intelligent classes—regarded with honour. Their doctrines are not adopted—their spirit, in some respects, misunderstood, and even maligned; but as a body, they are held in no light estimation, and this itself attracts—is now attracting, no little attention to their doctrines themselves. To go back to primitive times, the early church owed no small measure of her success, as a means, to the consistency of her life with her profession and her position.

(To be continued.)

(For the Covenanter.)

THE ONE SEED.

Gal. iii. 16:—"He saith not, And to seeds, as of many; but as of one, And to thy SEED, which is Christ."

The great achievement of the Reformation was the rescuing of the Scriptures from Roman captivity, and of the human mind at the same time from the slavery of ignorance and superstition. In later days the Old Testament has been almost driven back to its solitary cell; while the New is exhibited as the exclusive light of the world. It is a pleasing omen of the future, that a re-action has taken place on this subject, and that efforts are now making in various quarters to re-

store, at least in part, the Old Testament as the word of God, still addressed to man for his salvation. The Christology of the Old Testament seems to be ripening into a science; and we think this new science will have arrived at a good degree of maturity when it reaches the point at which John Brown, of Haddington, left it, when he died in 1787. Still, we need some light on a few passages, connecting the Old with the New, which has never been shed on them by any of our theologians. One of these passages is Gen. iii. 15:—"Her SEED; it shall bruise thy head, and thou shalt bruise his heel." Later developments point out Christ as the SEED here promised, yet many of our ablest writers fail to see in the passage itself any direct exhibition of an individual Saviour. The same is true of the SEED promised in the Abrahamic covenant, which the apostle in Galatians iii. 16 *proves* to be Christ. The two passages, if I mistake not, have a deep affinity. While millions believe the truth of the apostle's conclusion, because an apostle drew such an inference, few have ever yet seen the force of his argument. This belief is faith, well-grounded faith; though labouring under a disadvantage, felt by many, that it comes short of the whole truth. Some theologians, because they cannot see the force of the argument, would deprive us of the little faith which we have on this passage, by averring that the SEED does not mean Christ personal; but Christ mystical, the whole believing posterity. The editor of the Comprehensive Commentary cites from Bloomfield the following remark:—"Most of the recent foreign commentators . . . venture to assert that by SEED is not meant here the *Messiah*, but Christians in general; and this in direct contradiction to the apostle himself!" Now it is a lamentable fact that later commentators are following in the same track. I will not weary the reader with quotations, but give a single one as a sample. Professor Fairbairn, in his excellent and beautiful work on the Typology of Scripture, second edition, pp. 412—414, gives us this interpretation. He says that in this passage, "We find the mere letter of the promise so much insisted on, that even the word SEED being in the singular is regarded as limiting it to an individual,—apparently making the promise point exclusively to the Messiah, and, in order to this, forcing on the collective noun SEED a properly singular meaning. Yet, on the other hand, it would be very strange if the apostle had actually done so. For every one knows, who is in the least degree acquainted with the language of the Old Testament, that seed, when used of a person's offspring, is always taken collectively; it never denotes a single individual, unless that individual were the whole of the offspring." This is, I believe, a rabbinical rule, which the Professor here endorses; but which is broken off short, by Gen. xxi. 13:—"Also of the son of the bond-woman will I make a nation; because he is thy SEED." Isaac had grown, and was weaned, at this time. See verse 8. See also 2 Sam. vii. 12, and 1 Chron. xvii. 11, where the SEED means Solomon alone, yet David had many other sons. Our author affirms that it is "clear as day," that the apostle only meant to distinguish between *one class* of Abraham's family and another—between posterity and posterity. Highly do I esteem the works of this author; but I would that his theology had in it more of the Scottish, and less of the German element. He is the

only author known to me who is entirely satisfied with his own interpretation. Dr. Barnes is more correct in interpreting the passage, while he is much less confident; and both are equally far from reaching the point of the apostle's argument. The latter thus introduces his exposition:—"Perhaps the following remarks may show that there is real force and propriety in the position which the apostle takes here. If not, then I confess my inability to explain the passage." Then, after five beautiful remarks, he concludes with saying:—"This I take to be the meaning of *this very difficult passage of Scripture*. His remarks show how the collective term SEED was gradually narrowed down, first to Isaac, excluding Ishmael; then to Jacob, excluding Esau; to Judah; to David; to Solomon; and finally, to Christ, the promised Messiah." All this is good, excellent, in its place; but it leaves the apostle's logic undeveloped.

Turn we now to the question, Is there anything in the use of the term SEED, which would indicate when it is to be taken in a collective, and when in a singular sense? This is a question exclusively of grammar; simply between the singular and the plural. Our first recourse is to the verbs with which SEED is constructed; and here we find no ray of light on the subject; verbs singular and verbs plural are connected with this noun in such variety that they afford us no assistance in determining its number. I do not mean to say that there are no rules in the Hebrew language for the use of verbs connected with זרע (SEED); I think there are rules, but I have not found them yet; and happily, in this case, they are not needed.

We next take up the pronouns. At first sight they seem no better than the verbs; singulars and plurals undulate before us in apparent confusion. But let us question them closely. Can we separate them? Take the following classes of quotations:

PLURAL.

Gen. xv. 13:—"Thy SEED shall be a stranger in a land not *theirs*; and they shall afflict *them* four hundred years."

Gen. xvii. 7—9:—"Thy SEED after thee, in *their* generations; I will be *their* God; thou and thy SEED after thee, in *their* generations."

Lev. xxi. 17:—"Whosoever he be of thy SEED in *their* generations."

2 Kings xvii. 20:—"The Lord rejected all the SEED of Israel, and afflicted *them*, and delivered *them* into the hand of spoilers, until he had cast *them* out of his sight."

Jer. xxiii. 8:—"The Lord liveth, who led the SEED of the house of

SINGULAR.

Gen. iii. 15:—"Thy seed and her SEED. It (or he) shall bruise thy head, and thou shalt bruise *his* heel."

Gen. xxii. 17:—"Thy SEED shall possess the gate of *his* enemies."

Gen. xxiv. 60:—"Let thy SEED possess the gate of those that hate *him*."

1 Sam. i. 11:—"If thou wilt give to thine handmaid a SEED of men,* then I will give *him* to the Lord all the days of *his* life, and there shall no razor come upon *his* head."

2 Sam. vii. 12—15:—"I will set up thy SEED after thee, which (or who) shall proceed out of thy bowels, and I will establish *his* king-

* Marginal reading.

PLURAL.

Israel out of the north country, and from all the countries whither he had driven *them*; and they shall dwell in *their own land*."

Jer. xxx. 10, and xlvi. 27:—"Thy SEED from the land of their captivity."

Ezek. xx. 5:—"Lifted up mine hand unto the SEED of the house of Jacob, and made myself known unto *them* in the land of Egypt, when I lifted up mine hand unto *them*, saying, I am the Lord *your* God," &c.

In this chapter the pronoun occurs about twenty times before we have a change of the noun.

SINGULAR.

dom. *He* shall build a house for my name, and I will establish the throne of *his* kingdom for ever. I will be *his* father, and *he* shall be my son. If he commit iniquity, I will chasten *him* with the rod of men; but my mercy shall not depart away from *him*."

1 Chron. xvii. 11—14:—"I will raise up thy SEED after thee, and I will establish *his* kingdom. *He* shall build me an house, and I will establish *his* throne for ever. I will settle *him* in my house, and in my kingdom; and *his* throne shall be established for evermore."

These are all the passages which I can find embracing the syntax of the pronoun clearly defined, and *unencumbered with other words than SEED*. The curious may consult the following passages, to the same effect, and almost as clear:—Ex. xxx. 21, and Ps. cvi. 27, and Isa. lxi. 9, and lxxv. 9, and lxxv. 23, and Jer. xxxiii. 26. These are enough to make out a case—to establish a rule. What, then, is the rule established? It is this:

When SEED is to be taken collectively, it is represented by a pronoun in the plural; when it means only an individual, it takes the pronoun in the singular.

This is perfectly natural, yet is not the "common law" for a collective noun. Still we have a class of nouns in English, of this construction—nouns which are the same in both numbers. Isa. liii. 7:—"As a sheep before *her* shearers." Ezek. xxxiv. 11:—"I will both search my sheep, and seek *them* out."

The word *רֶבֶק*, SEED, is, I believe, never constructed with a pronoun, as a collective noun would be in the same place, whatever may be its construction with verbs. This I will endeavour to establish in another place; but it is not required here; for whether it be taken as a plural or as a collective noun, affects not the rule already laid down. Independently of all theories, *the pronoun determines uniformly, whether SEED expresses an individual, or a number of individuals.*

All the passages in the plural column establish the part of the rule to which they belong; they need not be repeated; yet the double quotation, (Jer. xxx. 10, and xlvi. 27,) claims a special notice, as it occurs between two nouns having the same latitude of meaning with itself, yet they take the pronoun in the *singular*, while it takes the *plural*.

The examples under the singular are not all decisive; enough of them are decisive, to establish this part of the rule; and the others are perfectly consistent with it. Let us examine them seriatim. The first decisive passage is 1 Sam. i. 11, the prayer of Hannah, the mother of Samuel. How many did she intend by the pronouns *his* and *him*? Her own testimony we have in verse 27:—"For this child I prayed,

and the Lord hath given me my petition." She asked only "a man child," and with Samuel she was satisfied; although the Lord afterwards gave her three sons and two daughters. It affects not the grammar of this passage, yet it will help us to judge of the accuracy of this woman's views in relation to the ONE SEED, to observe the notice she takes of the King, the Lord's Anointed, (chap. ii. 10,) when there was no king in Israel—before David was born, or Saul chosen from among the people.

The next decisive passage is 2 Sam. vii. 12, the covenant of royalty made with David. How many were embraced in the *he*, the *his*, and the *him*, of this passage? That it was Solomon alone, we have from accumulated testimony. David rehearses the matter to Solomon, (1 Chron. xxii. 9;) and he repeats it to the princes and officers of the kingdom. 1 Chron. xxviii. 6. With this understanding, Solomon appropriates it to himself, and commences the work. 1 Kings v. 5. The Lord gives his solemn sanction, in blessing the labour, and accepting Solomon's service. 1 Kings viii. 20, and 2 Chron. vii. 1. We have, then, the understanding of all the parties concerned in the covenant, that the noun SEED, qualified by a singular pronoun, had no collective meaning; and this will carry out in the higher the typical meaning of the passage, as well as in the literal. That ancestor and type of the ONE SEED represented him not collectively, but personally, individually. "A greater than Solomon is here."

The third decisive passage is 1 Chron. xvii. 11. This is the same covenant of royalty, and referring to the same person, but recorded by another hand. It is sufficiently varied in its diction to show that it is not a mere verbal copy of the former; yet it adheres in every particular to the same syntax of the pronouns, and is a distinct witness for the rule above laid down. The remaining passages are not in themselves decisive, yet in their connexions tend to illustrate the rule. The rule, however, is now to be applied to them, rather than they used for establishing it.

Now, to apply this to the apostle's argument, "He saith not to SEED, as of many, but as of one." He had before said that to Abraham and his SEED were the promises made. These promises, constituting the Abrahamic covenant, are found in varied forms through Gen. xii., xv., xvii., xviii. xxi., and xxii. chapters. Now it is freely granted that some of these promises applied to Abraham himself, some to his whole posterity, some to the descendants of Isaac, and some to his spiritual children in every age. It remains to be shown that beside all these, the promises are made peculiarly and emphatically to some individual, the ONE SEED, and that this is imbodyed in the covenant itself, *independently of after developments*. It has already been shown that SEED is used both for many, and for one; and that the pronoun (when used) always determines the number of the noun. Now if in any of those places where the promises are given, we can find a singular pronoun, *there*, at least, the promise is to an individual, not to any seed collectively; then our work is done. But in Genesis xxii. 17, we have the promise, "Thy SEED shall possess the gate of HIS enemies." Therefore we conclude, that beside all other applications of the Abrahamic covenant, the promises were made to a peculiar individual—in a higher

sense than to all others together—to the promised Messiah, in whom alone all believers are made heirs. Q. E. D.

A future article is devoted to removing some objections, and making a more extended application of this important principle. R. H.

Grove Hill, May, 1861.

FREE LABOUR VS. SLAVE LABOUR.

(Concluded from page 17.)

“Every planter in Jamaica knows from his own books, if they go back far enough, that free labour is cheaper than slave labour.—P. 263.

Our author declares that it is slavery, not emancipation, which has “ruined” the proprietors, so far as they *are* ruined; and of the ill conduct of those proprietors, both before and since the emancipation, he says—after having spoken of some things which were their “misfortunes:”

“But it was their *fault* that, under the most expensive system of labour known, they were ever reckless and improvident. It was their fault that they prosecuted a precarious business in the spirit of reckless gamblers. It was their fault that they wasted their substance in riotous living. It was their fault that they obeyed not the commonest rules of political economy, that they saved no labour and spared no land. It was their fault that they faced not labour themselves, but were absentees from their estates, and followed a road that could lead to no possible end but ruin. It was their fault that they listened to no warning—that they heeded not the signs of the times—that they opposed all schemes for gradual emancipation, and even for ameliorating the condition of the slaves, until the crushing weight of public opinion broke the chain of slavery asunder, and threw suddenly upon their own resources an ignorant and undisciplined people. Theirs were the faults of policy and government that drove the Creoles from plantations, that kept the population in ignorance, that discouraged education, and left morality at the lowest ebb. It is their fault that under a system of freedom from which there is no relapse, they have made no brave attempt to redeem past errors and retrieve past misfortunes, but have been content to bemoan their fate in passive complaint, and to saddle the negro with a ruin, for which they themselves are only responsible.”—P. 241.

Mr. Sewell favours the introduction of coolie labour from India into the British West India islands, declaring his belief that it will be found a mutual benefit to employer and employed. He protests against the injustice of confounding the immigration from British India to the West India islands with immigration to French and Spanish islands, and he declares, from personal observation, that the former is not cruelly conducted, but the reverse; that the mortality on *these* ships is not excessive; that the immigrants are perfectly free men and women, leaving home at their own option, on certain promises, guaranteed by the British government, which promises are truly and well performed, both as to the passage, the term of apprenticeship, the conditions of treatment, and the gratuitous return. He says that the coolies live in the West Indies under conditions of employment, remuneration, food, and general comfort, far more favourable than at home; and that those of them who choose to return at the end of their term do so in a state of comparative prosperity; while large numbers prefer not to return, and many voluntarily renew their contracts.

The concluding paragraph of this book gives us the following strong and unequivocal testimony:

“Freedom, when allowed fair play, injured the prosperity of none of these West Indian colonies. It saved them from a far deeper and more lasting depression

than any they have yet known. It was a boon conferred upon all classes of society; upon planter and upon labourer; upon all interests; upon commerce and agriculture—upon industry and education—upon morality and religion. And if a perfect measure of success remains to be achieved, let not freedom be condemned; for the obstacles to overcome were great, and the workers were few and unwilling.”

(For the Covenanter.)

MY FIRST ARTICLE.

MR. COVENANTER:—I see in your last number, with which you close your sixteenth volume, that notwithstanding “the hard times and your disappointment in receipts at Synod, you feel sufficiently *above water* to announce your determination not to join the corps of *defunct periodicals*, but to go on, and in commencing a new volume you ask “ready writers” to furnish you their “best thoughts.”

Now, while I by no means profess to be “a ready writer,” I have, in my own opinion, at times *excellent* thoughts, and avail myself of your invitation to send some of them. One is, that especially all the members of your non-paying-list-subscribers-society, handling pens—form themselves into a corps of volunteer contributors, whether ready writers or not, and make it their business to send in occasionally short, pithy articles, and thus save you the trouble of preparing, and furnish you enough to do in editing judicious contributions and selections. That this thought may not remain wandering about in my section of craniology, I have mentioned it, and now put it in judicial form, and move that it be as above. While I wait for it to be seconded, I have another “good thought.” It is this, in order to furnish variety, and avoid the annoyance often felt by inexperienced writers in fixing on a subject—when we read, whatever it might be—book, pamphlet, or newspaper—we shall do it pen in hand, and as we meet subjects note them, and when we shall have placed them in suitable connexions, or appended such comments as may occur, send them to you. For example, in reading a part of an old newspaper I picked up to-day, I found the following extract on the disunion of the United States:

“Let us never forget, rather let us remember with a religious awe, that the Union of these States is indispensable to literature, as it is likewise to our national independence and civil liberties; to our prosperity, happiness, and improvement. If indeed we desire to behold a literature like that which has sculptured with such energy of expression, which has painted so faithfully and vividly the crimes, the vices, the follies, of ancient and modern Europe; if we desire that our land should furnish for the orator and the novelist, for the painter and the poet, age after age, the wild and romantic scenery of war; the glittering march of armies, and the revelry of the camp; the shrieks and blasphemies, and all the horrors of the battlefield; the desolation of the harvest, and the burning cottage; the storm, the sack, the ruin of cities; if we desire to unchain the furious passions of jealousy and selfishness, of hatred, revenge, and ambition, those lions that now sleep harmless in their den; if we desire that the lake, the river, the ocean, should blush with the blood of brothers; that the wind should waft from the land to the sea, and from the sea to the land, the smoke and roar of battles; that the very mountain tops should become altars for the sacrifice of brothers. If we desire that these, and such as these—the elements to an incredible extent of literature of the world—should be the element of our literature, then, but then only, let us hurl from its proud pedestal the majestic statue of our Union, and scatter the fragments over all our land. But if we covet for our country the noblest, loveliest, purest literature the world has ever seen, such a literature as shall honour God and bless mankind, let us cling for ever to a Union of these States with a patriot’s love, a scholar’s enthusiasm, and a Christian’s hope.”

This is from the pen of Thomas Smith Grimpe, one of South Carolina's noblest sons, and was written years ago. How truthfully does it present the present condition of the country!

Such selections, judiciously made, will frequently be found quite as suitable to the times, and perhaps as creditable to the contributor, as any attempt of his own; besides, it will be of rare benefit to him in fixing the subjects selected in his mind, and prove quite as useful as to talk of or write on them, one of which is supposed according to the following, to be necessary to profitable reading:—

“A man never knows what he has read until he has either talked about it, or written about it. Talking and writing are digestive processes, which are absolutely essential to the mental constitution of the man who devours many books. But it is not every man that can talk. Talking implies, first of all, a readiness on the part of the speaker, and next, a sympathetic listener. It is, therefore, as a digestive process, the most difficult, if it is the most rapid in its operation. Writing is a different affair; a man may take his time to it, and not require a reader; he can be his own reader. It is an easier, although a more formal process of digestion than talking. It is in every body's power; and every body who reads makes more or less use of it; because, as Bacon says, if he does not write, then he ought to have extraordinary faculties to compensate for such neglect. It is in this view that we are to understand the complaint of a well-known author, that he was ignorant of a certain subject, and the means by which he was to dispel his ignorance—namely, by writing on it. It is in this view that the monitorial system of instruction has its great value. To the monitors it is the best sort of teaching.

“It is from the same point of view that Sir Wm. Hamilton used to lament the decay of teaching as a part of the education of students at the universities. In the olden time it was necessary to the obtaining of a degree that the graduate should give evidence of his capacity as a teacher; and in the very titles of his degree, as magister, and doctor—he was designated a teacher. ‘A man never knows anything,’ Sir William used to say, ‘until he has taught it in some way or other; it may be orally, or it may be writing a book.’

“It is a grand truth, and points a fine moral. Knowledge is knowledge, say the philosophers; it is precious for its own sake; it is an end to itself. But nature says the opposite. Knowledge is not knowledge until we use it; it is not ours until we have brought it under the command of the great social faculty—speech; we exist for society, and knowledge is null until we give it expression, and in so doing make it over to the social instinct.”

If my motion is seconded, and you will *put* it as my first article in the beginning of your new volume, and it is unanimously adopted, you may hear at another time

A. L. MORE.

SCOTTISH REFORMED PRESBYTERIAN SYNOD.

This body met in Edinburgh, May 6th. We notice—1. *Treasurer's report*, read by Mr. Finley, ruling elder:

During the past year £49 12s. 6d. had been paid to him on account of the John Williams' fund, and in the same period £39 had been expended in burseries, a balance of £1 remaining on hand. † The interest of £235 5s., amounting, he thought, to £6 15s., had been paid to the Hall and Synod Fund. There had been expended during the year £131 15s. 3d. of the Hall and Synod Fund, a balance remaining on hand of £139 17s. 8d., £58 had been expended on behalf of Home Missions, the sum on hand amounting to £192 19s. 4d., arising in part from a legacy of £100. For Foreign Missions they had on hand £183 16s. 5½d.; the expenditure having amounted to £648 2s. 3d. Last year they had on hand £201, while this year they had only £184. The two

Missionaries abroad, and Mr. Inglis at home, had, however, been paid for the coming year. Last year the expenditure of the Ministerial Fund amounted to £220, a sum of £203 remaining on hand.

2. *Oaths to Government—Volunteer Movements—the Elective Franchise.* These subjects, which occupied a large share of the attention of the Synod, were brought before it by the following memorial of the Dumfries Presbytery:

“Whereas within the last two years, there have been formed throughout Scotland many companies of rifle volunteers, and whereas several members and office-bearers of this Church have entered such companies, it is humbly overtured that your reverend Court would take this matter into full consideration, and give a clear and definite expression of its sentiments so as to guide the inferior courts to the proper course to be followed in such cases.

“And whereas there is a widely spread and increasing opinion throughout the Church that the oath administered to members of Parliament and of Town Councils, and taken by members of the above mentioned companies of rifle volunteers, does not either in the plain or literal meaning of it, nor in the intentions of those who frame it, preclude any legitimate endeavor at constitutional reform, and is not to be constructively interpreted as reduplicating upon the Coronation oath, it is humbly overtured that a committee be appointed by this Court to enter into communication, by deputation or otherwise, as the Synod may judge most expedient, with the recognised law authorities of the Crown, for the purpose of ascertaining if the opinions above stated be correct; and, in the event of its appearing that the construction put upon this oath by our Church is that intended by the framers of it, that said committee be authorized to lay before Government the difficulties pressing upon our members, and to use all legitimate means to procure relief for such difficulties.

“And whereas, notwithstanding various enactments of Synod enjoining upon sessions to exercise discipline for the use of the elective franchise, with ultimate expulsion for the same—the *franchise is extensively used by members and office-bearers of the Church*; and whereas, further, sessions find increasing difficulties in bringing home to the consciences of voters a sense of moral delinquency as based upon the assumed identity of the voter with the representative, and the mode of dealing with such individuals is far from uniform—it is humbly overtured that your reverend court should consider if it would not tend more to the harmony, increase, and general prosperity of the Church, that while maintaining our protest against, and our dissent from, the evils of the British constitution, and warning the members of the Church against identifying themselves with such evils, the exercise of the franchise should be declared not to form a sufficient ground for the suspension and ultimate exclusion from the Church of members otherwise firmly attached to her principles—and that, if a resolution in the terms of the last part of the overture be deemed *ultra vires* of the Synod, and be regarded as involving an organic change in the principles of the Church, it would please your reverend court to appoint a committee to frame at this meeting an overture to be sent down for the opinion of sessions and Presbyteries.”

We quote from the debate upon these subjects, as we find them reported in the Glasgow “Weekly Guardian,” May 11th, presuming that the memorial was drafted by Mr. Kay, of Castle Douglas, who spoke in its defence:

Mr. A. M. Symington, Dumfries, said the members of the Presbytery to which he belonged had long felt the necessity for an overture being presented to the Synod similar to that under consideration, and this necessity had been increased, in their opinion, by the institution of the volunteer movement. The

overture had been prepared by Mr. Kay, and sanctioned by the Presbytery of which he was clerk, and any observations which he (Mr. Symington) might make would be in vindication of Presbytery's proceedings in forwarding that overture. In the first place, then, it was not only right, but absolutely necessary, as the providence of God developed itself, that the Church should alter its testimony. A Church could not flinch from its Scriptural principles, but it was the bounden duty of members of a Church to alter the letter of its testimony, in order that the principles on which it stood might be brought into their proper and legitimate bearing upon the existing circumstances of the Church and the world. He had reason to know that this feeling had been growing in the minds of many members of their Church. Then, as to whether or not just now circumstances existed on account of which the Church was called upon to make this alteration—this was a point which he hoped no one would question. There was, for instance, the fact, which required no proof to be led in support of it, that the elective franchise was exercised, and exercised by men whose conscientious standing was as high as that of any member of the Church, and to whose consciences a sense of guilt could not be brought home. Discipline by a Church was not punishment by a judge; its end was the moral renovation and repentance of those who had sinned, and if that were its nature, then it had no meaning or existence unless the person upon whom it was to be exercised was led to understand that a sin had been committed. It was the fact, in the next place, that the volunteer movement really existed, and that it was interesting the youth of their Church. If any one needed information on that head, he was quite prepared to state that there were riflemen within the bounds of the Presbytery of Dumfries who had taken the oath. These young men were most useful in the Church, in congregations, and in Sabbath schools, and he most heartily sympathized in that feeling of loyalty which prompted them to become volunteers. They were above the imputation of taking that step foolishly or idly, and were discharging what they considered a duty conscientiously. Some of them, to his knowledge, had taken the oath, not, however, without serious consideration and regret that the Synod was not more definite and explicit upon a matter of so much importance. The three resolutions of Synod on the subject were very unsatisfactory. Practically members of Synod were not any nearer a uniformity of action at this hour than when these resolutions were passed, because they were not nearer to unity of opinion.

Mr. Anderson, Loanhead, opposed the overture. Mr. Symington, in pleading for the overture, was insisting on making their decision definite, and he (Mr. Anderson) thought he was right in that. On the other hand, Mr. Kay went on to prove that certain things were already in their decisions—that the statements of the Church were definite. In May of 1858 the deliverance came to by the committee of which Mr. Kay was a member and the convener, was that those who took oaths under Government implying countenance of the complex constitution, committed a breach of the Testimony. It was further laid down in these resolutions, that as members of the Reformed Presbyterian Church could not personally sit in Parliament, so neither could they commission others to do what they could not conscientiously do themselves. Another of the resolutions agreed to by the Church in 1858, provided that the Testimony of the Church was not to be accommodated to the practice of her members, but the practice of the members must be brought into harmony with the Church's Testimony. He did not, and this Church and its Testimony did not condemn voting for members of Parliament in itself. The time would come, he believed, when the Sovereign would no longer be regarded as the head of the Church, and then there would be no objection to voting for members of Parliament. But the Reformed Presbyterian Church had all along condemned voting for members of Parliament in circumstances that would involve them

in the very heinous guilt of tearing the crown from our Lord and Saviour Jesus Christ. Mr. Anderson proceeded to quote from the Acts and Proceedings of the Reformed Presbyterian Church from 1833 onwards, to show that what was now proposed from Dumfries was quite opposed to the recognised principles of the Church. In particular, he quoted from the proceedings of the Synod in May, 1835, in which it was stated that, by incorporating with the civil constitution, and recognising it as an ordinance of God, the Reformed Presbyterian Church would at once lose its distinctive standing, and condemn and undo the faithful contendings of our fathers.

For a very long period there was no discussion on the question till introduced again by Mr. Kay in connexion with a memorial. The memorial was to the effect that there was an alleged difference of practice in the Church, that there had been a violation of the law of the Church, and that the person so violating it had not been dealt with. The question substantially put to the Synod then was, "Shall we alter the law, or take care that it be obeyed?" The Synod gave its answer, and renewed it in 1859, that the testimony of the Church should be upheld; and he thought it unhappy, when the thing had been clearly and indisputably decided, that it should be brought up again after so short an interval. Mr. Anderson afterwards referred to the oath taken by the British sovereign. This oath, which was as distinct as possible, required the Queen, by the Treaty of Union, to uphold the whole prelacy of England, and the liturgy and services of that Church. It was the British nation which required that oath to be taken, and those who were members of the British Parliament abandoned themselves to all the errors of the system, the oath of allegiance to her Majesty having been defined as rendering to her, amongst other things, all the obedience to which, by the constitution of Great Britain, the Sovereign is entitled. Christ was head of the Church and the nation, and they were bound in covenant to God; but those who took these oaths renounced their covenant substantially, and practically set aside the headship of Christ over the Church and the nation. The question was simply one between the Reformed Presbyterian Church on the one hand, and the nation on the other. Mr. Anderson concluded by moving, "That this Court, having considered the overture, feel themselves bound to refuse it, express their continued adherence to the principles of the Reformed Presbyterian Church as these are clearly set forth in her Testimony: and instruct all sessions of the Church to deal with all cases that may come before them according to the Word of God and the Scriptural testimony of the Church."

Mr. CARMICHAEL seconded the motion. He did not see how they could consistently carry out those great principles which they professed, if they incorporated themselves with the British Government. Ministers of the Established Church held the doctrine of Christ's headship over the Church, but had always been asked how they could hold that doctrine and principle while incorporated with Government, and if this argument applied to them, it would equally apply to the Reformed Presbyterian Church. They could not follow that course unless they consented to become a backsliding Church, and that would be a sad thing, after keeping a position of separation from Government so long.

Mr. M'DERMID, at some length, moved to the effect that the overture from the Presbytery of Dumfries, and the diversity of opinion in the Church generally, made it manifest that a committee ought to be appointed to inquire into the soundness of the views hitherto prevalent among them as to the political identity between a representative and his constituents, and what was involved in taking the oath of allegiance; and that in the meantime, sessions should not be required to exclude from the privileges of the Church those who entertained doubts or difficulties on these matters. With regard to the question of political identity, he held, in accordance with the teachings of Mr. Black-

stone, in his book, to which reference had been made, that the entire body of the people, every man, woman, and child, is represented by the members of Parliament; and that in the House of Commons the entire British people sit, by their representatives. (Hear, and applause.) We were all represented in Parliament, and, farther, were all understood to take the oath of allegiance, which is taken by the representative. The privilege of deciding who our representatives would be was, no doubt, vested in the electors, who had certain qualifications, and were understood to be able to judge; but we were all represented. To withhold his vote would not, it appeared to him, prevent an elector being represented. The only way, he feared, for a man to prevent himself being involved in an election would be, when the Sheriff declared the representative duly returned, for the party who disapproved of it to attend and publicly protest. (A laugh.) The Synod, he supposed, were at one as to the existence of evils in the British Constitution; but the question was—what connects us with these evils as British subjects? And who did not thank God for having been born on British soil? The moment they breathed the breath of life, the arm of British law was thrown over them. If they had property the British law would appoint persons to guard it until they themselves became of age; and if ever it was thought necessary for the protection of our property, or the justification of our character, to enter a law court, then we had the law again to throw its shield over us. But a man could not hold the office of a judge in the Court of Session unless he had taken the oaths of allegiance, and the men who pleaded for them had also taken an oath; and yet it seemed they could not send a man to Parliament to make good laws without being involved in all the evils of the constitution. (Hear.) This did not at all approve itself to his mind. He would therefore do what he could for the removal of that doctrine from the testimony of the Church, and certainly it could be done without involving or sacrificing their distinctive principles. It was strange, indeed, that the Reformed Presbyterian body should entertain views on these points, differing from those of any other class of the community. It was still more remarkable that on the oaths question, they should entertain views which were so peculiarly harassing to themselves—that involved them in such difficulties when they could not get even the administrators of these oaths to say that that was the meaning of them—that they could not get a judge, a sheriff, or any one who had taken them, to say that the meaning put on them by the Reformed Presbyterian body was the right meaning. (Hear, hear.) The British Constitution had experienced shiftings and undergone changes. Time was when it would have been impossible for those entertaining Reformed Presbyterian views to take the oath of allegiance; but it was changed now, for a person did not, on taking that oath, require either to conform to the Church of England, or to do anything whatever that they would not do at present. This led him to speak of the volunteers. He had been told that members of the Church had enrolled as volunteers, under the impression that they might be able to act without taking the oath, and finding afterwards that they could not, they withdrew. Now, what was the object of these persons in becoming volunteers. (Hear, hear.) Was it not to support the things they ought? Undoubtedly it was, and had the volunteers taken the oath, they would have required to do no more in defence of the Queen—and that meant the defence of their country—than they would at present. Mr. M'Dermid concluded by again reading his amendment.

Mr. KAY of Castle-Douglas seconded the amendment.

Mr. MARTIN, Strathmiglo, after complaining of the spirit and impatience in which his previous observations had been received, said that if he could use conscientiously arguments like those adduced by Mr. M'Dermid in support of his amendment, and in favour of rebellion against the constitutional laws of the Reformed Presbyterian Church, and if that manner of acting therein re-

ferred to, was to be carried on, he would rather leave the church at once and become an Independent. He would not be guilty of holding their principles, and at the same time allowing them to be trampled in the dust by all who chose to do so. Referring to the question of representation, he said, that when a writ of election is issued, it is well known the Sheriff is requested to assemble the electors to return representatives, and the purpose is stated to be to serve in Parliament and take counsel with her Majesty as to the welfare of the nation and the welfare and stability of the Church of England. Now, he would ask, was there any man who had taken the Covenant, and who had professed himself against prelacy, that could vote in the returning of a representative declared to be sent for that purpose. It was the question of supporting the Church of England that they had to grapple with. Mr. Martin proceeded to argue that the testimony of the Church ought to be maintained: and, if he had chosen to give in so far as this overture proposed, he would not have made that stand which in the past he had done to keep their principles sacred, but would have gone where he could have got more peace, and had a wider sphere of usefulness. (Applause.)

Mr. BINNIE supported the amendment of Mr. M'Dermid.

Mr. PETRIE (elder,) Strathniglo, opposed the overture, expressing himself strongly in favour of maintaining the testimony for which their forefathers had suffered and died, and stating, in proof of his devotedness to the church, that if it came to the trial, he had that confidence in himself that he would rather have sacrificed his head at the Grassmarket, than bowed to a heathen idol in India, or honoured a Popish procession, as many under the oath of allegiance to our Queen were known to have done. (Applause, and some laughter.)

Mr. JOHN MARTIN also spoke against the adoption of the overture.

After some conversation, Mr. M'Dermid agreeing to add to his amendment, "but at the same time members of the church should abstain from voting at elections," the Synod divided, when the amendment was carried by a majority of 31 to 11.

The following members gave in their dissent:—The Rev. Messrs. William Anderson, Peter Carmichael, David Henderson, Thomas Martin, and R. T. Martin. Elders—Messrs. Thomas Melrose, John Martin, Thomas Johnstone, William Roddick, Peter M'Gregor, and George Hunter."

The same question, in substance, came subsequently before the Synod in another form:

The Court proceeded to take up the protest and appeal by Mr. John Martin, (elder,) Penpont, against a decision of the Dumfries Presbytery. The petition submitted by him at the Dumfries Presbytery meeting in February last, drew the attention of Presbytery to the fact that eleven members of the Dumfries Reformed Presbyterian congregation exercised the elective franchise by voting in Dumfries on the 3d May, 1859, at the election of a member of Parliament for the Dumfries burghs,—that the taking the oath of allegiance, or exercising the elective franchise, by any member of the Reformed Presbyterian Church, was a breach of the testimony emitted by the Church, and contrary to the resolutions adopted by the Synod of 1858, and renewed by the Synod of 1859, and that the Dumfries kirk-session had not dealt with the members referred to. The Presbytery agreed to refer the matter to the Supreme Court, and, apart from the petition of Mr. Martin, to overture the Synod at its next meeting in reference to the whole question of using the franchise and taking oaths. Mr. Martin protested and appealed to the Synod.

Mr. Martin addressed the Court in support of his petition. The decision of the Court at its previous sitting in reference to the overture from Dumfries did not affect his case. He did not bring up the matter with a desire to excite a division in the Church, but from an earnest wish to maintain the first principles of the Church. The Dumfries session did not deal with those mem-

bers under their charge who violated a part of the Church testimony, nor did the superior courts take cognizance of that dereliction of duty; and if the Synod suffered this to pass, he contended that members of the Church would conclude that her distinctive principles were not maintained, nor their maintenance forced among communicants by the exercise of discipline. He urged the Synod to take such action as would help to save the Church from being utterly wasted by yielding to a spirit of worldly conformity.

Mr. A. M. Symington said Mr. Martin had no right to represent himself as being in conflict with the session of Dumfries, because the matter was solely between the Presbytery and Mr. Martin. Mr. Symington proceeded to state the grounds upon which the Dumfries Presbytery came to their decision—a decision which he considered right and proper in the circumstances.

Mr. Morrison, Eskdale Muir, made a few remarks in reference to the petition of Mr. Martin, which he considered an extraordinary proceeding.

Mr. Martin, Strathmiglo, supported the petition of Mr. Martin, Penpont, and moved—“That the appeal be sustained, and the decision of Presbytery reversed.”

Mr. McDermid was of opinion that the Presbytery of Dumfries had not acted altogether wisely in some of the modes of its procedure. But the case should be looked at in the light of things generally as they existed in this court, rather than with regard to the strict letter of the law. There was a distinction in civil courts between law and equity, and sometimes even a collision between them. He would move, as an amendment, that without approving of the entire ecclesiastical procedure of the Dumfries Presbytery, this court, considering the peculiar position occupied by the appellant (as belonging to another congregation,) and also the unusual nature of the petition itself; and, moreover, considering that the Dumfries Presbytery were about to overture the Supreme Court on the motion regarding which the petitioner sought to obtain information from the Dumfries session, in all the circumstances of the case, the court consider that the Presbytery were justified in refusing the prayer of the petition; the court, therefore, dismiss the protest, and appeal, and confirm the decision of the Presbytery.

Mr. Anderson, Loanhead, thought that Mr. Martin was acting creditably in endeavouring to preserve this Church in the faithful maintenance of her principles. He, held, with regard to the decision of the Synod last night, that it was null and void, and unconstitutional, because the court had no right to make a decision in this summary way contrary to the Testimony of the Church. He thought that, instead of the overture from the Dumfries Presbytery being, as alleged in the motion, a justification of the Presbytery, it was a condemnation.

Mr. Carmichael, Greenock, supported the motion. He maintained that the disorders the appellant wished to correct were not at all frivolous, for the Testimony required them to believe that voting for members of Parliament was opposed to their principles. He thought that those who looked upon this question as frivolous were reflecting on the Synod, by implying that it gave out an instruction two years ago that had no meaning—viz., that they would endeavour to bring up the practice of the members of the Church to their principles. (Hear, hear.)

Mr. Martin, Strathmiglo, said that he could not understand the reasoning of the amendment, that because the appellant belonged to another kirk-session he was not at liberty to bring up the case. If a large number of members of a session were guilty of drunkenness—he did not compare the two things, of course—would it be argued that no member of another session was at liberty to bring a complaint to the Presbytery about a notorious offence completely within his cognizance? If he was sent back from this Synod with instructions that he was not to take offence though members and brethren in the Church

trampled the principles of the Church under foot, he would feel that he had no right to interfere with them in anything,—even a breach of the seventh Commandment. If the Synod passed the amendment, as he feared they would, his peace and comfort would be destroyed. Mr. Martin sat down overcome with emotion.

The motion and amendment were then put to the meeting, when the latter was carried by 12 to 9.

The Rev. Mr. Martin, Strathmiglo, the Rev. Mr. Martin, Wishaw, the Rev. Peter Carmichael, the Rev. Mr. Anderson, Loanhead, and the Rev. Mr. Henderson, Airdrie, along with a number of elders, entered their dissent.

Mr. Anderson, Loanhead, asked and received permission to retire with his friends to prepare reasons of dissent to Mr. M'Dermid's motion of the previous evening. On his return, the dissentients proposed to read their reasons of dissent, but it was ruled that as there was no time to prepare answers to the reasons, they must be ready only in private.

It is not difficult to anticipate from these proceedings what the action of Synod's committee will be on the use of the elective franchise, and Synod's own action upon their report. The Testimony will be altered. Voting at elections will soon be judicially tolerated; and from some indications we fear that the next and only remaining practical peculiarity of the Scottish Covenanters—swearing the oaths—will not long abide the evident pressure for conformity. The facts now before us furnish additional and painful evidence that the course of our Synod at its late sessions, in taking up the question of our relations to the Scottish Synod, and communicating with that body in regard to them, was far from being premature.

It will be seen by examining the list of dissenters, that a minority are determined to adhere to the former position of the church in Scotland; and, we may be allowed to add, that not one of this minority appears upon the committee appointed to consider the question of the identification of voter and representative.

MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Latakiyeh, May 30th, 1861.

DEAR BRETHREN:—Yours of the 19th ult. was received yesterday. I cannot tell you how much we are gratified by the regularity of your correspondence. It gives us fresh courage, too, to hear of the continued interest taken in the mission by our dear brethren throughout the whole church. May the Lord cause to abound towards them the blessings and comforts of that gospel which they are so nobly exerting themselves to proclaim to others! We humbly hope that the Head of the church will so far show his approbation of the testimony which they have always been enabled to maintain against negro slavery as a national sin, sure to bring national calamities, as not to suffer the civil war now waging in the country to compel such a diminution in their contributions as to make necessary any retrenchment in our missionary operations.

Death has again thrown its dark shadow across our path. It has pleased God, in His adorable and inscrutable providence, to take away from Mr. and Mrs. Beattie their little son James M'Kinney—a sweet,

little boy, eleven months and five days old. This bereavement is the more trying as being the second of the kind that they have suffered. We cannot tell what was the disease which terminated his life, or in what organ it was situated. He had for five or six months been much afflicted with a disease not much known at home, but very common among children here, a certain eruptive disorder confined chiefly to the head and face; and was for some time before his decease struggling with the difficulties of a more than usually painful dentition. Whether or not the fatal disease, whatever it was, grew out of either of these, or both combined, it is impossible for me to say. We only know that it was the will of God that he should gradually waste away through nine days of severe suffering patiently endured, and then breathe his last as quietly as one falling asleep after a day's labour—without convulsions, and without any derangement or suspension of his mental powers till the last moment. His soul took its heavenward flight about 8 o'clock, A. M., the day before yesterday, May 28th; and his remains were committed to the dust yesterday afternoon. Our bereaved brother and sister feel keenly the blow that has fallen upon them; but I have reason to believe that they have been enabled to recognise in it the hand of a Father, and to resign themselves with most commendable submissiveness to the Divine will. The Lord grant that as the sufferings of Christ abound in them, so their consolation also may abound by Christ! And the parents do not sorrow alone; for our number is so small, and we are so much like one family, that the loss of the least in our little circle is a sore breach upon us all, and is felt by each of us as a bereavement. Still none of us on this occasion sorrow as others who have no hope.

We have now got a possession of a burying-place in the land of our sojourning. May it be to us as Abraham's was to him, an earnest of the future possession of the whole land! It is not very large—only about ten by twenty yards—but it is more than sufficient to contain all of us; and by the time that Latakian Protestants have filled it with their dead, they will be able to buy a larger one. We had taken no measures towards making any provision of this kind till little James M'Kinney had fallen into his long, last sleep, and were at first afraid that we might have great difficulty in obtaining interment for him; but our Heavenly Father has helped us in this, as in other things, far beyond our poor, unbelieving expectations.

We are now in possession of the property of the late Mr. Lyde at B'hamra. I am thankful to be able to say that we are all in good health. We all join in love to you and your families, and ask a place in your sympathies and prayers.

Yours in the gospel,

R. J. DODDS.

LETTER FROM REV. J. BEATTIE.

Latakiah, July 11th, 1861.

DEAR BRETHREN:—Since writing my last death has again visited our dwelling, bowing our hearts by the weight of his resistless stroke, and making us to feel anew all the bitterness and distress of a most trying and painful bereavement. On the morning of the 28th May

our little boy terminated his brief career; and his disembodied spirit, released from all suffering, was wafted to the embrace of Him who gathers the lambs in his arms, and carries them in his bosom. He had been previously afflicted—as Mr. Dodds has already informed you—with a disease peculiar to this climate; but that was not, we think, the immediate cause of his death. It seemed to be some internal affection, of which we were entirely ignorant; and having no medical attendant from whom any reliable information could be obtained, we were obliged to stand mournfully by, and endure the almost intolerable anguish of witnessing the unexpected, but peaceful departure of his infant spirit from our grasp, without the ability of affording any relief. But while thus left in doubt as to *secondary* causes, we are by no means so ignorant of the *primary* cause of this our grief. *God has done it.* He who gave us, for infinitely wise and gracious reasons, been pleased to reclaim the precious gift. And who shall say unto him, What doest thou? O, my dear brethren, none but He who stirred the depths of our sorrows, knows to what extent our bereft souls have been overwhelmed by this sudden removal of our darling child. As I saw the spark of life waning, and that eye growing dim, amid the gathering gloom of death, I experienced a feeling of desolation that no language can describe; and for the moment the wish of my heart was to accompany him from this unsightly world to that abode of rest and peace, whither two of our sainted offspring have now gone, and taken up their blissful and interminable residence. I trust this solemn warning may not pass by us unheeded; but, sanctified by the Spirit of God, be made to yield the peaceable fruits of righteousness in our future lives on earth, and thus be instrumental in eventually preparing us for the coming and kingdom of our Lord.

Yours from Mr. Wylie, under date of June 13th, reached us safely by yesterday's post, and after a silence of nearly two months was doubly welcome. We were somewhat disappointed in not receiving the minutes of Synod, as we had anticipated; but were none the less delighted and thankful to be assured by you of the united and harmonious spirit in which its business had been transacted, both in reference to the foreign and domestic interests of the church. The unabated earnestness and zeal still cherished by our brethren in the progress and success of the former—especially that spirit of Christian fortitude and self-sacrificing devotion that has induced an unknown sister thus willingly to devote herself to the service of our gracious Lord, calls forth our liveliest gratitude and praise. Our arms are rendered stronger, and our hearts more courageous by assurances like these; for we feel that out of Zion, the perfection of beauty, God hath shined, and we are therefore to-day imboldened and encouraged to more vigorous and self-denying efforts in the arduous work in which we are engaged. And be assured, dear brethren, we need it all. Our conflict is not with flesh and blood; we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. The longer we live and labour among these people, the more fully and thoroughly are we convinced that there is very little, if any, moral superiority or distinction

among the different races and sects. They would scorn to be told this—especially the Christians—but the truth is undeniable. For example, during the winter, a respectable Christian of this place, highly esteemed among the Greeks, and a clerk for the Russian Consul, gradually became deranged from the effects of the excitement during the previous summer. His large circle of friends were all most deeply affected by the calamity, and endeavoured in every possible way to divert his mind with the hope of recovering him from his mental aberration; but all to no purpose; neither amusements, nor travelling, nor pilgrimages, had any effect. And thus the matter rested, until lately we were informed that the cause of his derangement had been discovered, and that in a few days he would be restored to his mental health and vigour. It seems that after all other resources failed to give him relief, his friends, in their despair, took him to consult a sheikh of the Fellaheen, who startled them with the intelligence that he was possessed of a devil, which the miracle-working sheikh commanded straightway to come out of him, and which we are gravely told was accomplished after a brief parley between the sheikh and the demon, as to the pains of egress—the spirit finally consenting to come out at his eye. He is said now to be well, but still in the mountains, whence his friends in a short time hope to have him returned to them, clothed, and in his right mind. Now all this may seem incredible, but it is none the less a matter of fact, *that is actually transpiring while I write*. And this is by no means either a rare or extraordinary occurrence. The practice is common; and, in view of it, what a degrading picture it presents, both of the morality and intelligence of the people! O, may the time soon come, when they shall be led to know and receive the truth, hate darkness, and reject it, and come forth to the light with the earnest and prayerful desire of walking in its brightness! The present generation affords no promise of this. They are joined to their idols, and wedded to their superstitions. Our hope is in the *rising* generation, especially that portion of it over which we exercise some influence and control by means of our schools. We are looking forward now to the examination previous to the commencement of the summer vacation, when we shall leave town with our families, to seek a change of air, which we all feel the need of. Our children have all been more or less affected by the warm weather; and Mrs. Dodds was for a few days threatened with an attack of fever, which terminated in chills and fever, from which she is now convalescent. The health of the teachers and scholars has generally been good, with the exception of Hammud, who has been absent a good deal of the time this summer from a pain in his head. He has been quite a sufferer. We took him to see the physician of an English frigate, which lay anchored before the town a few days, who prescribed for him, and under his directions we trust he may soon be better.

Things in this country are slowly returning to their former status. The death of the Sultan Abdel-Mejid, and the passing of the government into the hands of his more fanatical brother, have been hailed by the Moslems as occasions of equal enthusiasm and joy. They regarded the policy of the former Sultan as too liberal towards the Christians, and therefore his death was not deplored; and knowing the

policy of his brother to be the *reverse* of this, *they* rejoice at his accession to power; and well *they* may, if he really possesses the character which his previous course has gained for him. He is charged with having conspired against the life of his departed brother, and with having originated the war on Lebanon, and also the terrible massacre which was perpetrated in Damascus. In view of these reports, some apprehension is felt by the Christians in reference to the future administration of the government in some parts of the empire under his authority. Whether these fears are groundless or not, time alone must determine.* One thing, however, is very certain, that France and England have each a large fleet cruising on the coast of Syria, for the avowed purpose of guarantying the safety and peace of the country, which their presence will amply secure, so long as a united and harmonious policy is adopted and carried out by the "Powers."

Mount Lebanon has been made a pashalik, on an equality with all the other pashaliks of Syria, to be governed by a Christian pasha—an Armenian Catholic, and a stranger, from another part of the empire, who, like all the other provincial governors, will have a military force at his command, and be directly responsible to the Porte. This is a long step in advance of any arrangement that has previously existed for the government of Lebanon, or any other Christian district in the empire, since it has fallen under the sway of the Turks. The idea of a *Christian* exercising, within the Sultan's dominions, and at his appointment, a power and authority equal to *Turkish* pashas, is a thing quite unheard of in the history of Mohammedan rule, and may therefore be justly regarded as an encouraging feature in the future of this country, as it seems to be an additional proof of the decrepitude of that system which is soon to pass into the grave; but who dare speak with any confidence? The times, indeed, look ominous. One mail brings the death of Count Cavour, a second that of the Sultan, and a third of Prince Gortschakoff, with the expected death of the Pope. Amid such rapid and successive changes, who can tell what a day may bring forth? The removal of so many distinguished personages by death, at such a time of feverish agitation and jealousy among the nations, when apparently the slightest cause is only requisite to throw them into convulsion, and the appearance of a vast comet extending its fiery length conspicuously across the heavens, are events, which, if not portentous, merit at least a thoughtful consideration; but the news of the most startling events around us do in no way so deeply affect us as the sad tidings from our own beloved America. Our hearts beat in unison with every true patriot for our country's welfare. O, how anxiously we await the arrival of the mails, to learn what new and strange thing has happened in the interim! I trust the struggle will soon become a war of emancipation, and as such be recognised and carried on by the Federal Government, receiving, too, the countenance and support of our brethren, until that accursed system shall no longer live to disturb the peace and tarnish the fame of the American people. God grant that this may be the speedy result, with as little lavish of human life as possible!

All unite in love to your respective families. Brethren, pray for us. On behalf of the mission. Yours in the gospel, J. BEATTIE.

* So far, the new Sultan has not realized these apprehensions.—ED. COV.

THE CONSTITUTION AND SLAVERY.

Our views of the relation of the Constitution of the United States to slavery, are well known. The war is bringing out utterances from other quarters, which furnish evidences very gratifying to us that the attention of the religious community is directed very earnestly to this matter. We can now see, in the near future, a movement for most important constitutional amendments. We quote some of these "utterances."

The "*United Presbyterian*," in its issue, Aug. 28, says:

"We have said nothing of the laws of the slave states, but have only spoken of the national sanctions to those laws. Those laws, abominable as they are, would have been of no consequence, had not the system of slavery been suffered to throw one of its bitter roots into the *National Constitution*. One brief clause, carefully and delicately expressed, in that instrument, gave it the fatal grip of our whole political system, and infused into it the tremendous power which it ultimately acquired."

The writer fails to see the whole case. He admits but "one" bitter root. There are more, even of slavery, in that instrument. It leaves out God.

The "*Presbyterian Witness*," Aug. 14, says:

"Our statesmen, in short, are agreed in desiring simply a re-establishment of the Constitution, and a return to the state in which we were before the war—in which each of the states was pledged to the support of slavery wherever it existed, and to the return of any fugitives who might enter its territory. The platform of the ruling party stipulates not to interfere with slavery where it is; and the animus of leading politicians is to conserve and shield the accursed thing."

And again:

"If the Republican party is committed to the support of slavery where it is, it must dissolve. If the constitution is not so amended or interpreted, as to withdraw its protection from the slaveholder, it must perish. If the Union persists in supporting the tyrants of the South, he will break in pieces the oppressor. If Christian men will cover the accursed thing in their churches, judgment shall begin at the house of God."

The "*Banner of the Covenant*," (New Light,) Aug. 31, is equally forcible, using the same language as the "*Witness*." This acknowledgment comes from an unexpected quarter.

The *United Presbyterian Synod*, of Iowa, adopted a report on the "State of the Country," in which the following passage occurs:

"Our sins are many. As a people we have forgotten God in all our ways. The Lord Jesus Christ, notwithstanding He is 'King of kings' and 'Governor among the nations,' we have ignored, and 'done despite to the Spirit of His grace.' We have profaned His name, profaned His holy Sabbath days, profaned His sanctuaries by mutilating and desecrating the teachings of His solemn word; mingling the heavenly fires that burn upon their altars with the fitful and flashing glare of the pit, and in many instances making them, instead of spiritual worshippers, 'dens of thieves,' in consequence of which infidelity in our land is increasing like a flood. We are guilty before God of the great sin of covetousness, 'which is idolatry.' Like the Jews of old, we have made gold our god; and for the possession of earthly riches, power, and splendour, we have waged unrighteous wars, conquered and annexed provinces, over-reached the poor, untutored Indian, oppressed the African, and prosecuted recklessly and without reference to righteous and honourable rules, the 'merchandise of gold and silver and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bodies and souls of men,' until in common with 'all nations' we have become implicated in the sorceries of mystic Babylon, the 'mother of harlots and abominations of the earth.' We have disregarded the law of our God, and the good of the nation in electing in many instances ungodly men to rule over us—men who neither

feared God nor regarded the interests of men; in consequence whereof unrighteousness triumphs, and our 'land mourns.'

"We have encouraged by law, the extensive manufacture, and importation, and sale of intoxicating liquors, and with the knowledge that through the agency of Satanic cupidity and cunning their adulteration has become little better than diluted poisons, and that through their use we were fast becoming a nation of drunkards. We have profaned the name of our God by permitting to go unpunished the profane swearer, in the Presidential and Gubernatorial chairs, in the halls of Congress, in the different departments of our national and state governments, upon our lines of public travel, and in all public thoroughfares and places, and all over our land, until we have become one of the most profane nations upon the face of the earth. Our great fundamental, organic crime, is that of oppression. This constitutes our 'original sin,' 'our want of original righteousness,' on account of which the 'whole head is sick.' When as a nation we started out upon the path of history, we made the fatal mistake, of marking out a pathway for ourselves midway between right and wrong, instead of going upon the 'highway' of truth and righteousness which God has thrown up, and which alone leads to future glory and greatness. Our fathers, released from the bondage of the old world, denying the 'divine right of kings' and aristocracies, and apprehending the fundamental and glorious doctrine of the unity and natural equality of the race, proposed to found a government which, while recognising this ultimate principle in its constitution and administration, would secure liberty and justice to all, and be a welcome asylum to the downtrodden of all lands. But, alas! meeting at the outset the stubborn fact of the actual vassalage of the African race in their midst, and a stern determination upon the part of a portion of their countrymen to keep them in that condition, and surrounded by many difficulties which demanded united sympathy and efforts, they finally agreed to *compromise*, and unite hands, and hearts, and possessions, in the effort to consolidate and build up their proposed free and independent government. But in this transaction the African, notwithstanding his equal natural rights, went down. He was ignored, chained, and crushed. Here was the fatal mistake. A government was erected designed to be in its constitution as genial as the face of God in the blue dome of the heavens, that bends lovingly over all, and as beneficent in its administration as that same 'Father of all,' who sends his sunshine and rain equally 'upon the just and the unjust,' and yet to millions of the race that constitution, in consequence of *wicked compromises* utterly inconsistent with its spirit and design, is as brass or iron above their heads; and its unrighteous administration as the emanations of the deadly opus, or the falling of the chilling night mists that fall but to poison every flower of hope and happiness that grows in the soil of the human heart. This was professing before God one thing, and practising the opposite, thus inevitably arraying God against the government, for He hates hypocrisy.

"This was crushing and oppressing the poor, thus arraying God upon his side and against the government, for God is ever for the oppressed and against the oppressor. This was base ingratitude against God, after having been delivered from oppression to turn and become the worst of oppressors. 'This was uttering a voice of stern contradiction against God, who has 'created of one blood all nations of men,' and endowed them with the 'inalienable rights of life, liberty, and the pursuit of happiness'—and a blasphemous effort to construct a NEW ORDER of social life in direct opposition to His order.

"This was an effort to construct an edifice upon the sand, as though the rains and storms of Divine wrath could be withstood and defied. This was like the effort to build the tower of Babel, or to re-build Jerusalem; was an effort to build, whether God willed it or not, nay, *against* His will, and thus to fight against Him.

"In short, this compromise made with slavery, in direct opposition to the expressed purposes and spirit of the Constitution, was and is a standing insult to God, the worst of cruelty to men, a foul and imperishable stain upon our country's history, and now that the cup of our iniquity is about full, a righteous God is pouring out His judgments upon us, and calling us to repent with the stern threatening in his countenance, that unless we do He will sweep us with the besom of destruction."

We "thank God, and take courage."

THE WAR AND COVENANTERS.

We have received a communication from a very respectable source, calling upon us to give some "definite" expression of views in regard to the propriety of our people taking part in the existing civil war by

taking the field. We need not give the communication *in extenso* in our pages, as it is one of inquiry, while we think the writer inclines to the negative. He expresses a wish that some one will handle the subject in our columns "with vigour, faithfulness, and accuracy." This communication, and other facts which are before us, show that some doubts exist among us as to the propriety of taking any active part in repelling the South. As to the call upon us to give light on this subject, we would rather defer to others for the present. Any *wise* and temperate argument on this matter we will publish; but would suggest, in advance, some principles that it seems to us should be kept in view in the discussion of the subject.

1. It may be inquired if it is morally wrong to aid in defending the "*integrity of the country*," whether we have not been out of the way when, in that portion of our Historical Testimony adopted since 1833, we have declared to the world and sister churches, that we would do this "*against all enemies?*" (Test., p. 130.) See also p. 131, where, speaking of the war of 1812, we say:—"Reformed Presbyterians, while they refused to bind themselves in sinful oaths, were willing to expend their property, employ their influence, and risk their lives in defence of their country." Its Constitution, it will be remembered, was then the same as now.

2. If to aid in the field be morally wrong, is it not equally wrong, (1.) to loan any funds to the government for the prosecution of the war, or even to pay the national tax for the purpose of meeting the interest on the loan? (2.) To do any work for the government, in the way of furnishing materials for the war? (3.) To pray for the success of its arms against the Confederates?

To do either of the first two, on behalf of the Confederates, is legally punishable, and, we will all admit, is morally wrong. Is it so, when done on behalf of the other party in the conflict?

3. Under the same conditions, is it not our duty to use every effort in our power to discourage and dissuade our neighbours who propose to enter the field? This is, certainly, our duty in regard to swearing the oath to the Constitution. Are we not, to the same extent, bound to do what we can to prevent any army being gathered at all—provided the war be sinful on the part of the North? In other words, should we not call upon the government to disband its armies, and allow the Confederates to sweep unopposed over the entire North—plunder our cities, burn our dwellings, and devastate the country? Let writers remember that what is morally wrong for us, is so for all others.

4. The distinction will need to be made very plain, between those who would take the ground just referred to, and the "peace-at-any-price men," who are giving "aid and comfort" to the enemy. Unless this be done with great care, misapprehension can hardly fail to follow.

5. It would be well to show, also, that, however false the government is to the principles of liberty, as well as stupid in a military point of view, in not making the war a war of emancipation, and calling upon coloured men to recruit, that it is really fighting for the privilege of returning fugitive slaves, and to secure the perpetuation of other compromises of the Constitution—that this is not a war of the people, as well as of the government—and that it is not prose-

cuted with the hope and determination on the part of the great body of its supporters that it shall prove the death of slavery.

6. It would be well farther to inquire, (1,) whether the inhabitants of Maryland and Western Virginia, Kentucky and Missouri—a majority of whom are opposed to the Confederates—have a right to defend their homes, their property, and their lives against the Confederate armies and their allies in these states, who have been capturing, and often slaughtering men, wasting and burning property, &c.? (2.) Whether, if this be right, it is not, after all, wrong, morally, for the people of other states to help the invaded with arms? (3.) Whether, should the Confederates succeed in reaching New York, Philadelphia, Pittsburgh, or Cincinnati, these cities might righteously protect themselves—the general quarrel remaining the same? (4.) Whether these cities would have a moral right to call for help from places farther north—say Vermont, Michigan, Wisconsin? And, (5,) whether there is any difference between such a condition of things, and the state of the case now, when Washington is still threatened, with the neighbouring regions? In other words, whether, in an assault upon a man's farm, the "extremity" arises when a hostile army is at the end of the lane, or only when it reaches his own door step?

We throw out these things as suggestions to writers, and would like to see them discussed fairly, logically, calmly, over the writer's own signature—and lest confusion arise, irrespective at present of the oath to the Constitution, about which there can be no difference of opinion among us.

AFFAIRS ABROAD.

Turkey.—The government of the new Sultan manifests unusual vigour. An arrangement, tolerably satisfactory, has been made for the management of Syria; and reforms are still in progress at home, and particularly at court. But none suppose that it is possible, by any amount of such reform, to do more than diminish, for a season, the velocity of the decline of the empire. Great discontent exists in the European provinces: the Montenegrins, on the east coast of the Adriatic, are again in revolt; and besides, all the causes, except court corruption, heretofore at work, sapping the strength of the Turkish government, and of the national life, exist and operate still. Missions are still unmolested, and are making a manifest impression. Mr. White gives a summary of work and results in the mission to Central Turkey:

"This mission consists of five stations, which have been occupied by missionaries from three to thirteen years. It is a mission God has richly blessed. There are now twelve churches with 780 members; twenty-three Sabbath congregations with 3,000 hearers, and thirty-six common schools with 1,500 pupils. In these schools the only text-books are the primer and the Bible. The work has been carried on, of course, mainly by means of the preached word; yet of the results attained how large a proportion have been attained by means of the circulation and reading of the Scriptures! When the missionaries first came to this field, not one man in fifty, and not one woman in a thousand, could be found able to read. In the churches the Scriptures were read in an unknown tongue, and the great mass of the people knew absolutely nothing of the plan of salvation, of the character of Christ, or of God. In these respects, however, marked changes have taken place. Very many men have learned to read, and there is now an increasing desire not only on the part of the Protestants, but of the Armenians also, to be able to read the Scriptures and examine for themselves. This is especially true of the *women*. Not less than nine hundred or a thousand within the bounds of our mission have either learned, or are now learning to read. This work has been carried on chiefly by means of the school children, who receive a cent for every ten lessons. The cost of teaching each woman is thus but from fifty cents to a dollar. This learn-

ing to read has a wonderful effect on the female mind. It wakens them up, leads them to think, a thing many of them never did before, and makes them feel that they, as well as the men, have souls to be lost or saved. During the past year about two thousand copies of the Scriptures have been sold in our mission, and since the beginning probably not less than six or eight thousand. In many villages and towns never yet visited by a missionary, the word of God has preceded us, and is now at work convincing of sin, of righteousness, and a judgment."

At Marash, the principal station, a congregation of sixteen was formed six years ago. It now numbers two hundred and twenty-seven; and before the last communion one hundred and sixteen were examined, of which, however, but forty were admitted. This is great progress.

Italy.—The decease of the lamented Cavour has not proved so hurtful, as some feared, to the "Kingdom of Italy." His successor—Ricasoli—carries out his policy on all points, and is even bolder than Cavour in disclosing his determination to "re-annex" Rome and Venetia. And while we cannot mark any definite steps of progress, there is no doubt that this issue is approaching rapidly, especially as regards Rome. There are, however, serious disturbances in Naples, affecting five out of its fifteen provinces. They are caused by the combined influences of the old soldiers of Francis, who have betaken themselves to brigandage since the dissolution of the army, of a portion of the priesthood who are opposed to Victor Emmanuel, and of Francis and the Court of Rome, who are together labouring most sedulously to bring about a re-action. Measures are taken, with success, to restore peace; while this condition of things is also working powerfully to increase the conviction in France, as well as Italy, that it is necessary to abolish the Pope's temporal power. Evangelizing efforts are vigorously prosecuted. Mr. M'Dougall, of Florence, in an address before the last Presbyterian Assembly, says:

"The Sardinian law of freedom has been carried over wide Italy, with the exception of the city of Rome and the territory of Venetia, both of which are longing for their birthright. The colporteur travels about with his passport and his permit as the vender of religious books. The church-yards have been thrown open to Protestant and Catholic dead without distinction. The common schools have been inaugurated at Naples, by the King in person, on a new basis, their government having been taken out of the hands of the priests. Railways are being laid down at great expense in every direction, so as to bring the scattered races of the Peninsula into one happy family. The newspaper press has no restrictions, while liberty of discussion in religious matters has been declared to be no crime in the eye of the law. We have no fear as to the stability of this fabric. Every step of Cavour was constitutional. He boasted that Sardinia would become a little England, and both in the result and the manner of attaining it he has kept his promise. The Waldensian congregation in Florence is now very large. In reference to colportage, I am able to inform you, on the best authority, that between 40,000 and 50,000 Bibles have been circulated this last year in Italy, upwards of 10,000 having gone forth from the Florentine depot alone. Though box after box of Bibles and religious books was forwarded to Naples, the projected depot did not really exist for some months, for each box was emptied of its contents a day or two after its arrival, and earnest entreaties were sent for more. I am assured that a Bible-reading movement is going on in Rome to such an extent that, when liberty is there proclaimed, the movement in the North will be cast into the shade. The influence of Ricasoli will be of great value in this coming struggle, for he is a step or two in advance of his immortal predecessor. He has used the Protestant Bible at family worship, and attended the services of Protestant ministers. He will be guilty of no truckling for temporary applause or profit. He will neither barter away territory to the French Emperor, nor the principle of religious liberty to the Pope. He wrote but lately to the head of the Waldensian Church—"Count upon me; refer directly to me in every difficulty, for I am resolved to see religious freedom established in practice as well as theory."

Many of the priests throughout Italy are in favour of political liberty, and are also fast coming to clearer conceptions of religious liberty. The "Presbyterian Banner" says:

"The Ecclesiastical Mutual Assistance Society, is the appellation of a Society of priests which has been lately formed in Tuscany, and which is to be extended

into other Italian districts. The object is to encourage and sustain those priests who have become, or may be made obnoxious for their liberal sentiments, and may hence be deprived of their livings. The Pope, Cardinals, Archbishops, and Bishops, are Bourbonists. They hate and oppose every thing and every person, who would favour the new order of affairs, under Victor Emmanuel. The people, by a vast majority, have aspirations after liberty. But they still are not willing to throw away their religion. They are Roman Catholics, and must have a priesthood. Hence many of the priests, feeling something of the common desire for political reform, have joined in the new movement. These are of course opposed by the hierarchy, and are likely to be deposed. They hence need mutual aid, and the aid also of men influential in social affairs. Hence the origin of the Society which we have just named. The inferior orders of the clergy being recruited mainly from the common people, fall in with the popular cause; and the superior clergy being branches of aristocratic families, sympathize with the old order of things. Oppression of the inferior, by the superior, thus is manifestly to be expected; and a combination on the part of the oppressed is a dictate of wisdom. It also, in this case, is hopeful for the downfall of the Papacy as a domineering power, and for the advancement of freedom. This Society has put forth an address, in which they make known and justify the object of their combination. They say:

“We loudly declare, in order to be heard by all men, that however great may be our love and respect for the principle of authority, yet, since this, like every other human thing, may be abused, we, in consequence, hold that the clergy are not bound in conscience, in our case, to obey their superiors, since, however much blind and passive obedience may belong to the Jesuits, it is not and cannot be the part of true Catholics.”

They mean in this more than they say. It is a declaration of independence of Papal authority, when this is opposed to the right; and we may reasonably suppose that the movement will not stop here.

Austria and Hungary.—The breach between Austria and Hungary is fast widening. The lines of conflict are rapidly forming. Hungary is resolved on securing its former independence of Austria—united to it only by each being subject to the same reigning family. Austria still aims at consolidation. The Lower House of the Hungarian Diet declared with great unanimity against the Austrian scheme, while the “Higher” went nearly as far. The Diet was dissolved, with a promise to convoke another in six months. In the mean time the taxes are collected at the point of the bayonet. Many other provinces sympathize with Hungary. In vain Austria gives them what it calls a constitution—allowing them to send representatives to a “Reichsrath,” or General Council of the Empire. They ask for more liberty; and, in time, will get it. These troubles are operating to secure more freedom to the Protestants in most of the provinces. The Tyrol is the only exception.

Russia.—The intestine commotions of this empire, arising out of the partial emancipation of the serfs, are not yet allayed, but appear to be subsiding. In Poland the public discontent is as great as ever, and takes every occasion to make known its existence and strength. Russia will hardly find herself in a condition to give effective help to Austria, in case a revolution again breaks out in Hungary. The Bible is now freely circulated in Russia; and as there are not a few quite orthodox religious communities in the empire, we feel assured that most marked results will soon follow.

AFFAIRS AT HOME.

Nothing decisive has occurred, in the progress of the war, since our last. There has been nearly constant skirmishing, and some more serious fighting in Western Virginia and in Missouri; but no general battle to this date, (September 18.) The most important movement, on the part of the government, has been the capture of some forts in the inlet near Cape Hatteras, off the coast of North Carolina. By this, and a few other similar passages, the rebels were carrying on a moderately large traffic. Piratical cruisers also passed in and out to the ports of North Carolina. The success of this enterprise

shows where to strike the Confederates. Let their own coast be vigorously assailed, and they will have something else to do than threaten our northern cities, especially were emancipation proclaimed at the same time.

In Missouri, Gen. Fremont has issued a proclamation confiscating and freeing the slaves of rebels. The country, generally, rejoiced. It was a bold act, and, as we believe, entirely legal—moral it was certainly—except as it fell short of complete emancipation. We are ashamed to say, the President has “modified” this proclamation: none but slaves actually employed in military measures are to be confiscated; and what more, it is not said. The government is too timid. It has not confidence enough in the right. It *must* come to it. There is a growing sentiment in the North that will, in all probability, soon demand a blow at the root of most of our national troubles.

At the date of our writing the great armies of the South and North are opposite each other on the Potomac, and in its neighbourhood, and may come into collision at any time. We should have mentioned as a fact very remarkable and encouraging, the order of Gen. M’Clellan for the observance of the Sabbath in the army. “No unnecessary work” is to be done—no “attack” to be made on that day; and this not only because Sabbath rest is necessary, but because it is a “sacred day.” No such order has been issued, so far as we know, in any army since Reformation times.

NOTICES OF BOOKS.

MEMOIR OF THE REV. JACOB J. JANEWAY, D. D. By Thomas L. Janeway, D. D. 12mo., pp. 304. Presbyterian Board of Publication.

Dr. Janeway occupied an important position in the Presbyterian Church, being for many years pastor of a leading church in this city. He was a *substantial* man: not distinguished by a brilliant genius; but able, industrious, judicious, modest, sound in the faith, an instructive preacher, and conscientious pastor, singularly generous, and, as appears from his life, and, now, by extracts from his diary, a man of fervent piety and habitual prayerfulness. The lives of such men present, perhaps, more profitable subjects of study, than even those of men of the brightest order of intellect. They are more within the grasp and appropriation of most minds. The biographer has done his part of the work, so far as we can judge, with discrimination and accuracy. Such memories are due to the honoured dead, and properly used, will be of no little use to the living.

THE PRESBYTERIAN HISTORICAL ALMANAC, and Annual Remembrancer of the Church, for 1861. By Joseph M. Wilson. Vol. III. 111 South Tenth street, Philadelphia.

We have already said every thing in our power in favour of this “annual.” It has become almost a necessity. Mr. W. should be sustained in it. In no way can the progress and spirit of the various Presbyterian churches be learned as well as from its pages. It includes all the Presbyterian churches in Great Britain, in this country, and in Canada, giving the full statistics of each as nearly as possible, with a sketch of their proceedings in 1860: making an octavo volume of 329 pages for ONE DOLLAR AND TWELVE CENTS, which also pays postage.

We are authorized to say that the volume now in preparation, containing the records of the meeting this year, will be fully equal in all respects to the former, and in some, particularly the style of the portraits, superior. It will be remembered that each number contains portraits of the Moderators, and many views of places of meeting.

COVENANTER.

NOVEMBER, 1861.

AN EFFICIENT CHURCH.

(Concluded from page 39.)

We have in a former number illustrated the means of the church's efficiency as depending—I. Upon her faith: embracing the purity of her doctrine, the vigour of the faith with which her doctrines are embraced, and the fulness and fearlessness with which it is promulgated. II. Upon the manner in which this faith is practically exemplified in her unity, and her consistency. We add—

3. *In proportion to her activity in diffusing the gospel*—in executing her appropriate functions. The early church was singularly active. She was, indeed, a living church. She was “baptized with the Holy Ghost and with fire.” One thought and purpose possessed her, to which every thing else was subordinate. Her ministers, and many, no doubt, of her members, “continued daily in the temple with one accord”—“praising God,” in recounting the wonders of his glorious redemption—the excellence, and fulness, and comprehensiveness of that “promise” of salvation, which is “to us and to our children.” (1.) In these active efforts *the ministry are to occupy the chief place*. They must “give themselves continually to prayer and the ministry of the word.” They are the leaders and ensamples. To this office and place they are solemnly appointed and set apart. Called out, not only from the world, but from the multitude of the faithful, and endowed with fitting gifts, it is their province and their duty to “teach every man, and warn every man.” If they are slothful, or inactive, their spirit will affect the whole body. It will be as when “a standard-bearer fainteth.” Their energy, devotion, zeal, and activity, will make themselves felt—to some extent—in every other department of the church as an organized body.

(2.) *Similar activity is required in other ecclesiastical officers*. These have their own appropriate sphere; differing in most important respects from the specific functions of the ministry, but in degree only less influential as regards the church's success. To some belongs the charge, especially, of preserving and promoting the church's purity—to others, of advancing her welfare as connected with the benevolence and public spirit of her members, as manifested in the devotion of their substance to the cause of Christ and the general comfort of her straitened members; to all the duty of going before the flock in a life that

does honour to their profession and standing among the people of God, and in their spirit of earnestness and zeal. By their office, they are not teachers. But the elders particularly are bound by peculiar obligations, arising out of their peculiar functions, to use their gifts of intellect and knowledge in every way competent to the members of Christ, in commending to others, within and without, the truth and salvation of Christ. Instead of themselves requiring unceasing exhortation, with other external stimuli to a living and effective activity, they should and must, that the church may be active, manifest in all their official conduct, and private walk, that there is in their own souls a fountain of spiritual life. Instead of being themselves ever prompted, they should hold it their work and their delight to prompt others to the diligent and devoted service of the accepted and useful servant of Christ. If the officers of the church are backward in all this, what great results can be looked for? Ministerial efficiency will fail, in such a case, in securing its highest results.

(3.) *The people must be active.* In the natural body, the health and power of the entire organism depend upon the healthy activity of every member—the right working of every function—the soundness of the interior elements which make up the living body; and this to the most minute and hidden atom. So, and equally, in the spiritual body. And so it was in the early church. They were of “one heart and one soul.” They talked, they persuaded, they contributed most freely of their worldly goods. No question, they spoke of the great things which they had seen, and heard, and *felt*. They “praised God” for His saving mercy—for His works of power, which their own eyes had witnessed. They were successful: “multitudes believed.” At a later date, the church was “scattered abroad:” but it was still “the day of espousals.” They went “every where preaching the gospel.” Some as evangelists—others conversing with those they met on the same high and gladdening themes. Not only men, but women, co-operated heartily in promoting the kingdom of heaven. Their means, their labours, their tongues, were engaged in the Lord’s work. And, for a long time—as we see throughout the New Testament—the efforts of women were recognised as among the elements of the church’s efficiency. A Dorcas, a Phœbe, a Priscilla, and others, have been honoured with a place in the inspired narrative of the labours of the apostles, and some are styled “helpers in Christ.”

The church, as she goes forth to her work, is an army. It is not enough that her functionaries, principal or subordinate, be competent and active; every occupant of a place in her ranks is called upon to *act*—to act with a purpose, a will to do something for Christ and the souls of men. There may be little ability, or a narrow sphere. There may be personal trials and heavy toils to bear. But each one should do “what he can”—“what *she* can.” We refer again to the past—to the Waldenses. *All* were active among them. Whether abroad, as travelling merchants, or at home, each did what he could for the gospel. We go to the sixteenth century. Then were re-enacted the scenes of the first. The church was visited with another “day of the Lord’s power;” and it was seen in that “spirit of life from God” which pervaded the whole mass of the earlier reformed. Acknowledging, as

they did, with a proper humility, their true place in the body, the enlightened among them* still held the great work to be, in part, their own. They also gave distinct evidence to the truth of their conversion, as the Waldenses and early believers had done, by a "consuming zeal" for the conversion of others. And so there came great hosts flocking to Zion "as clouds, as doves to their windows."

As to the direction of this activity, and the rules to which it is to be subjected, we pass them with the hints already thrown out; merely adding, that all must be regulated in conformity with the laws of a properly organized community. God is "the God of order, and not of confusion." But better even some overflowing zeal, than a state of stagnation and inactivity. A church, however sound in faith, but sunk into formality, and insensibility, and sloth, and worldliness, and penuriousness, has lost sight of the true nature of Christianity, the end of her being, the obligations under which she rests: is a stumbling-block in the way of sinners, a reproach to her name and her Head: is "unfruitful, and nigh unto cursing." An active church, alive unto God—filled, in all her members, with the spirit of Christ—working, self-denied, united, and pure, is an object of ineffable delight to the Head, and to all the holy: an efficient instrument in extending and establishing the gracious reign of Christ, in transforming the earth until the "desert shall blossom as the rose," as peace, and plenty, and happiness fill the earth: and shall at last be crowned with a glorious diadem, in which the converted through her instrumentality will shine, and shine for ever, with an undying lustre.

III. In improving this narrative and its principle, let us

1. *Examine our own condition, character, and doings as a church.*

Do we resemble the apostolic church? Do we follow her example? That we are, measurably, sound in the faith, both as exhibited in our standards, and in the profession of our members, may be admitted. We claim in this matter, and on quite tenable grounds, to occupy a higher position, doctrinally, than other parts of the visible church. We hold, and, we trust, continue in, the apostles' doctrine. We honour the one, only, and divine, incarnate Redeemer. We profess subjection to His law—revealed in His word—as a law high above all other laws: we own His regal supremacy—that He is a "Prince," as well as a "Saviour"—that His authority is illimitable in its comprehension; and this, both as moral and providential. For all this, we bear our testimony. We "crown Him Lord of all" in church and in state—in public and in private life—in all acts, civil and ecclesiastical. But we may well inquire—

(1.) Whether we have *the undoubting personal faith* which so singularly adorned the early Christian church? Whether our conversation, or walk, or ministry, or public acts, give evidence that we believe the great things of God and of His Christ with the whole heart? We fear it is not so. Certainly, we are not fanatical: are we even enthusiastic? Is the word of the Lord as "fire shut up in our bones?" (Jer. xx. 9.) Is not our faith of that sort, too much, which "standeth in the word of men." Too traditionary: a habit created by education and training, instead of a living principle inwrought by the almighty

* There were some who rejected the ministry entirely.

power of God? Do we not need, that we may really believe, a fresh Pentecostal effusion? It may be that we here find one reason, at least, of our comparative inefficiency. In this way, it is possible, we may account for the small measure of success that attends our ministry. We expound, we define, we argue, we will admit, with ability and accuracy, but is the "breath of the Lord" in our words? Do we load our utterances with an influx of power from a heart filled with deep conviction of eternal truth, with the feelings of a soul "bursting as with new wine?"

(2.) It may be well also to ask, whether, as a church, *we are sufficiently fearless in proclaiming every truth—in rebuking every sin?* There is less defect here, we may safely presume, than in what respects the heartiness of our faith. But even on this quarter—which we are apt somewhat proudly to claim as our peculiar position—there is something to scrutinize and amend. The ministry "reprove, rebuke, and exhort;" but none among us can lay claim to entire exemption from the "fear of man, which bringeth a snare?" Too often the temptation presents itself to the mind of the Christian minister to keep back, modify, or soften the severe denunciations of the word of God against the unbelieving, the heretical, the immoral—against public sins—and especially against omissions and wrongs in the church herself. We well know—and have already admitted—that circumspection is ever to guide in reference to times, places, and even persons, when we announce the "terrors of the Lord," or search out sins. We are also aware that the truth should ever be spoken "in love." But withal, it is ever to be remembered that it is at our peril if we keep back any part of "the counsel of God." That the blood of the lost will be required at the hands of the faithless watchman or church. That we are without fault in this matter, we dare not deny. Nor can we question that it is, in part, owing to our timid or defective utterances, that so little has been accomplished, either in securing our own active unity and co-operation, or in working "deliverance in the earth."

(3.) Are we, like the early church, "*of one heart, and of one soul?*" Are we completely "joined together in one mind and one judgment?" Is there among us a spirit of sincere affection and mutual confidence? We dare not answer these interrogatories in the affirmative. It is too well known that "there are divisions" among us. This has long made itself painfully manifest in relation to private intercourse, and even ministerial fellowship—as at the table of the Lord. The same spirit of dominion and party has shown its hateful visage in our church judicatories and ecclesiastical proceedings. Its baneful influence has crippled our efforts, enfeebled our hands, and, in no small degree, disturbed the hearts of the thoughtful lovers of our Zion. Our enemies have seen it, and rejoiced. Our friends have mourned over it. For all this it becomes us to be deeply humbled. There should be "great searchings of heart" for "the divisions of Reuben."

(4.) *Are we consistent?* Do we exemplify in all things, small and great, the principles and rules exhibited in the standard documents of the church? Do we honestly endeavour, by the help of God, to do so? Do we live—ministers, elders, deacons, and people—"harmlessly and blamelessly" as the children of God, bringing glory to God, and

honour to his church? Do we not, on the other hand, often furnish occasion, by the untowardness and untenderness of our walk, to the adversary to speak reproachfully? The early church "had favour with all the people," not so much, if at all, because of her doctrines, but in view of the singularly blameless lives of her members, their ardent mutual love, their boundless liberality. By these traits, seen and *known* of all men, they compelled the esteem, even of the unbelieving around them. Is there in us a similar spirit as a people? Can others, seeing us, "take knowledge of us, that we have been with Jesus?" Is our high and holy profession adorned by lives of purity, and piety, and devotion, and zeal? By humility, gentleness, integrity, cheerfulness, and submissive patience, resignation, and manifested love to our fellow-men? Do we—ministers and people—compel the acknowledgment of our entire sincerity, by the faultlessness, the evangelical beauty of our daily deportment?

Do we, as a church, conform in our arrangements and administration to the whole code professed in our standards? We there recognise the religious education and training of the church's children and youth as provided for by the wise and beneficent Head of the church, as established and regulated by His supreme authority. Do we all hold this sufficient? or do we attempt to improve upon these divine arrangements by some scheme—to which neither the Bible, nor our standards, nor the past history of the church, gives any sanction? Do we place this *great* interest on some mere voluntary basis, and thus, practically, charge Zion's King with making defective provision for the "lambs" of the flock?

We declare to the Christian world that we "cannot *consistently* join in the fellowship of other churches, either statedly or occasionally, in word or in sacraments, unless upon the footing of our declared principles." Do we, as a united body, adhere firmly to this declaration? or do we, in some instances, at least, act in open and direct contradiction of our own chosen and avowed position, and thus, in practice, rescind this part of the church's testimony? Or, ignoring it, do we undertake to draw our own line of separation and distinction between the "witnesses" and other Christian denominations?

We have affirmed, in common with our covenanted forefathers, that the burial of our dead, by religious ceremonies, "tends to superstition," and should be carefully avoided. (See Directory for Worship.) Is this *doctrine* and rule, in any case, disregarded among us? Do we ever yield in this to the current of the times, to the popular clamour, and treat with contempt this portion of our acknowledged profession?

We still adhere, in our ecclesiastical standards, to the doctrine of the deacon's office, as an "ordinary" function and office in the church of Christ. We do so, not on grounds of mere expediency; for this we repudiate, professedly, in all that belongs to the organization of the church of Christ, but on the authority of the church's Head. We have reiterated, in the clearest language, our purpose to maintain this office, and also to exemplify it as a church. Have we done so? Is the deacon's office exemplified in all our congregations? Are there none among us who refuse to yield submission to this part of the will of Christ, while the profession of the doctrine is still voluntarily made

before God and men? We retain the ruling elder as an office in living, and, partially, effective action among us. Why do we, in any instance, discard another officer, appointed by the same authority, and recognised with equal clearness in the profession we make to the world?*

It may be said that some of the things which we have specified are of a trivial character. But, surely, this cannot be affirmed of the religious education of youth—of the extent of our “withdrawal” from other Christian denominations—of an officer in the church? And neither, if we avouch the truth in reference to the burial of the dead, can it be affirmed that it is a matter of no importance. But were it so that they are matters of little moment, none the less would it be a matter of exceeding importance, that consistency should mark our action regarding them. We *profess* certain principles. We acknowledge certain institutions and rules as divine. How dare we draw back, and practically reject that which before God we declare to be a part of his truth, or a proper exemplification of his will?

(5.) Let us put our *activity* to similar tests. These early disciples “continued daily in the temple.” Their possessions were not counted “their own.” All their resources were held subject to the demands of Christ—for his poor and his church. They *felt* that they were the advocates of a cause unspeakably important, and one that required the utmost efforts of each to extend among sinful men. Have we this spirit? Do we *labour*? Are we actually *tilling* the vineyard of the Lord? Do we speak, or write, or preach, or give our contributions, as whole-souled in the work of Christ? There is but one reply to these inquiries: we fall immeasurably below the mark. We may be sound in the faith: eagle-eyed to detect, or jaundice-eyed to imagine, faults in each other, and in our ministry: very ready to mark them, and denounce them; but what are we *doing*? It may be admitted that, in some respects, we have made advances in this generation; that more is done in the work of missions—both foreign and domestic—than in some former periods; that there is a greater readiness to respond to providential calls in the way of pecuniary contributions. But granting so much as unquestionably true, it still remains incapable of doubt that so far as genuine activity is concerned, we have grounds of deep humiliation before God. How little direct influence, for any spiritual end, is exerted by a large proportion of the church’s members! How feeble are the efforts, if any at all are made, to indoctrinate our neighbours in the great principles of our testimony! How rarely is a word spoken for the purpose of warning the careless, or convincing the doubting! How dimly our light shines in the mart of business, in the circles of social intercourse! Instead, how much is there of “holding back the truth”—of “hiding our light under a bushel!” As to our public efforts, nearly all that we even seek to accomplish, as in the gathering of pecuniary means, *could* be done by a very small number of truly devoted men. A few have many times done as much, or more. In the foreign field, some two thousand fa-

* On some of these subjects Synod took action at its last meeting. This action has been faulted as evasive. We do not know what more could have been done. The truth is, where we are lacking is in the exercise of discipline. Let these things be consistently carried out, or obliterated.

milies make out to keep two households: one for each thousand! And this not without the occasional application of some additional stimuli. How many are there—even errorists, schismatics, heretics—who work more actively, heartily, devotedly, for their ends, evil, or at least far less pure than ours! These things “ought not so to be.” Every one of us should *feel* the call of Christ, “Go work in my vineyard.” Every one should have the spirit of the earnest inquirer, “Lord, what wilt thou have *me* to do?” Had we this spirit universally and powerfully working in us, we would be strong—incomparably stronger than now. We would make ourselves felt, at home and abroad, by individual men, and by the nation itself. We have little fruit, because we work little.

2. Let us *search and try our ways, and turn unto the Lord.* A church, surely, may be pure, and consistent, and full of life and energy. We do not exhort, then, to attempt a social impossibility. What the church has been, she may be. But that she may be imbued with her earlier vigour, and unity, and efficiency, she must—(1.) Admit her defects. This we are all reluctant to do. We measure ourselves by ourselves. We take our present condition as, at least for the present, a satisfactory model. Any higher grade of Christian character, or greater fervour of ecclesiastical feeling, we are disposed to esteem superfluous, if not fanatical. Like the Laodiceans, whom we resemble so much in many things, we are prone to imagine ourselves “rich, and increased in goods,” having “need of nothing.” We are resolved to shut our eyes to the deplorable fact that we are “poor, and blind, and naked.” This delusion must be got rid of. We must cease to transfer to ourselves all the excellence of our doctrines and position, as witnesses for Christ. We must sincerely, humbly, and constantly, apply to heart and life, to the church as a community, the strict rule, the high standard of “the law and the testimony,” and so penetrate to the “plagues of our own hearts,” to our common defects and sins. (2.) We must apply the remedy: go by faith to Him in whom is the “fulness of the Godhead”—who is “our life.” We must “eat and drink abundantly,” by the actings of living faith, of his “flesh, and of his blood,” that we may “live by Him.” There must be an actual and whole-hearted turning to God. Sins, infirmities, defects found out, must be put away by a positive reformation. If we have been timid, we must become bold; worldly, we must become spiritual; selfish, we must become beneficent and large-hearted; pharisaical, we must become evangelical; idle, we must work. We cherish the hope that it will not, at the last, fare with the Reformed Presbyterian Church as it did with the remains of the Culdees of Scotland. They kept the truth for many centuries—up to the very eve of the great Reformation; but were not, after all, honoured to take any active part in that glorious revolution. They were “worn out,” and ceased to make any active efforts, just as the better day dawned, and “deliverance came from another quarter.” We are entering a similar crisis. The times, and prophetic numbers, point clearly to great approaching changes: a period of trial, soon to be followed by one of triumph. If we now, with ears open and attentive, hear the divine call to “arise,” our destiny, as a people, will not be like theirs: it will be one of the highest honour and favour; while to each indivi-

dual believer—alive, active, self-denied—there shall be a blessed and eternal reward.

3. *Let us seek a copious effusion of the Spirit of Christ.* The early church was pure, and faithful, and consistent, and active, and united, because she had received the Pentecostal baptism of the Spirit. "It is the Spirit that quickeneth." "The north wind, and the south," as they blow upon the garden, diffuse abroad the grateful odour of the sweetest "ointments." This is our great need—large measures of divine influence. The springs of our life need to be opened afresh by God's own hand: our hearts to be touched, as well as our life, "with coals from his altar." For this he "will be inquired of by the house of Israel, to do it for them." And if inquired of, earnestly, humbly, believingly, unitedly, importunately, He will not refuse. We have His promise, "Ask, and ye shall receive." We will succeed, when, like the handful of disciples in that "upper room" in Jerusalem, we "all continue with one accord in prayer and supplication." The "Lord's hand is not shortened, that it cannot save; nor his ear heavy, that He cannot hear." If straitened, it is "in our own bowels;" not in His mercies or power to help. The Lord "awake for our help!" May He come and save us!

(For the Covenanter.)

THEOLOGICAL SEMINARY ENDOWMENT.

This is an important subject. Both the Synod and the periodicals have pressed it upon the attention of the church; and Synod's late agent, Rev. J. B. Johnston, with persevering industry and zeal, visited a large proportion of the congregations under the care of Synod, and by personal application to the members, laboured, apparently with much success, to raise an endowment fund. As the result of his labours, Synod reported, in 1857, that eighteen thousand two hundred dollars had been obtained for the purpose. (1.) This was highly encouraging. It inspired confidence. The interest of said sum seemed amply sufficient to meet the current expenses of the Seminary, according to its present arrangements. In addition to this, annual collections have been taken very generally in the congregations, so that the Seminary fund should be in a healthy condition. This appears, however, not to be the case, as a farther effort by Synod is deemed necessary. It has been *resolved* that thirty thousand dollars be raised for the endowment fund. (2.) Several agents have been appointed to solicit contributions, some of whom have commenced their work, and we will soon be able to report the success or the failure of the undertaking.

To raising an endowment fund there is no public opposition. Neither on the floor of Synod, nor in the periodicals, has a voice been raised against it. Indeed, the ease with which the proposition glides through

(1.) By consulting Covenanter, vol. xii., p. 317, it will be found that, including the "Acheson bequest," and deducting sums estimated, and contingent, the amount was less than \$15,000. In fact, the available endowment is considerably less than this—not more than some \$13,000. That the church can raise the remainder, if it will, does not admit of question.

(2.) This sum includes what is now secured.

Synod, is not a cheering indication of its success. A little opposition might give it more life. It drags heavily and slowly. There must be some reason for this. Will you permit a word of explanation? If so, it may furnish an opportunity to remove erroneous impressions where they exist, and some obstacles in the way of success.

So far as I am aware, the opposition is not to an endowment fund, so much as to the plan pursued by Synod in obtaining contributions, and to the lack of security for its safe keeping afterward. True, there are some of the Seminary's warmest friends and most liberal supporters, who are opposed to the principle of an endowment. They see no good reason why the Seminary should be placed on a different foundation from any other public interest in the church. Ministers leave home and country to labour among the heathen without any security for their support, save the faith of the church, and the liberality of her members. Pastors relinquish secular avocations, and give themselves wholly to the work of the ministry, on similar security. The Theological Professors are equally important. They have as deep an interest in the prayers of the church, as large claims on her liberality, the same God, and the same security with other ministers. Why, then, make a difference? Indeed, they think that the annual plea in the behalf of the Seminary in every congregation tends to advance its prosperity—that if endowed, it would soon be forgotten. These, however, may be mistaken, and they are a class who will neither say nor do anything knowingly to retard the prosperity of the Seminary. (3.) The difficulty lies in the scheme or plan proposed by Synod to raise and manage the endowment, and chiefly for the following reasons:

1. *It is cumbrous and unsatisfactory.* The agent takes subscriptions. The subscriber gives a note for the amount; the understanding or the agreement being, that the subscriber, paying the interest annually, he is not expected to pay the principal, save at his own option. The subscriber retaining his own share, we have hundreds of investments, instead of one fund under the control and management of Synod. A decrease of the subscribers is constantly going on by death, by removal, by disaffection. In every case the note being worthless, except at the pleasure of the subscriber, and the collecting of the annual interest is almost as troublesome as obtaining the original subscription. Business men think the notes should be made payable to Synod's Treasurer at a certain date, so that the whole could be invested, and made available for the purpose designed; and unless this be done, they lack confidence in the success of the scheme.

2. There is no security that the effort will at present be successful. Thirty thousand dollars is a large sum, and there is no information before the church what balance is wanting. The report of the Treasurer of the Seminary gives us no aid. We have the amount received, but no items. If we had the amount received from congregational collections, we could tell how much from interest, and thus learn the amount of endowment fund. If there were even an approximation to truth in the answer which was given to this inquiry on the floor of

(3.) A Seminary has been tried unsuccessfully without an endowment. The endowment as it is, is an essential aid. Without it, we would be far worse off for Seminary funds unquestionably.

Synod, viz., that independent of the "Atcheson bequest," we have about eight thousand dollars, this leaves a margin too wide to be filled this season. The Seminary should be sustained wholly, *either* by an endowment, or by voluntary contributions. A half endowment is more mischievous than useful. Had Synod made the subscriptions conditional, binding only when thirty thousand dollars shall have been subscribed, many would go forward. But now the subscriptions are binding, though ten thousand only should be obtained, and the same class will be called upon yearly to make up the deficit.

3. Lack of confidence in any investment which the Treasurer of Synod could make of so much property in the present deranged condition of commerce, and troubled state of this nation. The investment would in all probability be in bonds, either of the government, or of some corporation. These are liable to sudden and serious depreciation, so that our property might be speedily reduced. Our experience with railroad bonds, in which so much of the "Atcheson bequest," (4.) and so much of the foreign mission fund has been rendered unproductive since 1857, if not utterly lost, is not calculated to inspire with confidence.

4. If all these difficulties were removed, there is no security that the fund will be retained for the Reformed Presbyterian Church, and honestly used for the purpose now contemplated. Neither the Synod nor the Seminary is incorporated; neither can receive, hold, nor transfer property. Our security lies in the honesty of the Treasurer, and the fidelity of the majority of Synod. But should there be "a great falling away," or a division of the church, the endowment will be controlled by the treasurer at the time, and not by the intention of the donors, or the will of a minority faithful to the truth and covenanted attainments. It is the mind of many that the endowment should be so secured, that should there be trouble in the future, those who can prove that they hold practically the subordinate standards of the church, and her terms of communion as received in 1861, should be the legal owner, whether in a majority or in a minority. (5.) And to this we think there can be no reasonable objection. If this be done, we may succeed. If refused, a large portion of the property of the church will be retained by its owners till there be greater evidences of stability in the church and state.

S.

THE BRITISH CONSTITUTION.*

DEAR SIR:—I avail myself of your kind permission to place before your readers the views which I entertain of the British Constitution, of the Oath required of those who accept office under Government, and of what is implied in the use of the Elective Franchise. So long as the present state of things continues, I shall endeavour to demonstrate that these views have been held by the Reformed Presbyterian Church in all past periods of her history, and are formally imbedded

(4.) Not a cent of the "Atcheson bequest" was invested in Allegheny bonds.

(5.) There is the same "security" on this point for an endowment as for the church property of any of our congregations. The same law covers both.

* This letter, addressed by Mr. Martin to the Reformed Presbyterian Magazine, opens the discussion on the public oaths.—ED. COV.

in her testimony; and that abiding by them is necessary in those who would maintain a consistent and full testimony on behalf of Christ's headship over the Church, and over all things to the Church, not simply as an abstract doctrine, but in its practical application to men and things. In doing this my sole aim shall be the exhibition and defence of truth; and it shall be my care to express my views calmly and temperately, avoiding every thing like personalities, and whatever might wound the feelings of any. Should any among your readers differ from me in sentiment, (and I know that diversity of view, in regard to the points mentioned, does exist to some extent,) by all means let them state wherein they differ, and the grounds on which their views are rested. I am not afraid of deliberate discussion. Truth cannot suffer from it. On the contrary, truth will be brought out more prominently, and vindicated more fully, while its advocates will be taught to abandon any point hitherto assumed in its defence, the insufficiency of which is made manifest. I will expect of those who controvert my statements, that they observe the conditions which I have imposed on myself,—that they state their views courteously, and that they append their names to their communications. Of course, the right of reply will belong to me.

THE BRITISH CONSTITUTION.

Where the monarch of a country has assumed to himself the sovereign power, without the choice or consent of the people, and where he rules according to his own will, apart from any formally adopted compact which he engages to observe, and without being controlled by any council which the people have appointed, the government is absolute and autocratic,—such are the Governments of Russia and France at the present day. Where the sovereign individually, or the dynasty to which he belongs, rules by the consent of the nation, is bound by oath to observe a solemnly adopted compact as the condition of reigning, and has a national council appointed, without whose concurrence no movement can be undertaken or any change accomplished, the government is constitutional,—such is pre-eminently the case with our own country at the present day. The constitution of the country, therefore, consists of two parts—equal in validity and authority: of the original compact, upon the acceptance of which the present dynasty was admitted to sovereign power, except in so far as changed by the legislature, and of all the changes or additions which the legislature from time to time may have made; in other words, it consists of all that has at present the force and authority of law, as sanctioned by the sovereign lords and commons. It is this which the sovereign swears to maintain and administer, for she engaged at the time of her coronation to “govern the people of England, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the laws and customs of the same.” Some speak of certain acts of the legislature as if they were unconstitutional, but this is a foolish fancy. However unwisely the legislature may determine, and however much at variance with what has been heretofore, it cannot act unconstitutionally, inasmuch as by the nation it is intrusted with supreme power. While this is true, it will not be denied that there are certain parts of the existing constitutional arrangements that are treated as especially sacred, and that have been protected, as far as human sagacity can

provide, against all intermeddling and change by the legislature. Such are the laws that bear on existing ecclesiastical arrangements.

In order to guard against misapprehension, permit me to say—and I believe that in this I utter the sentiments of the whole Reformed Presbyterian Church—that I have no objection to the form of government, consisting of queen, lords, and commons, and am very far from regarding any other as preferable. Neither have I any objection to the distinguished individual who is invested with sovereign power. I will yield to none in my admiration of her exemplary character, and of her publicly manifested patriotism. We have reason to bless God that the centre of national influence is so vastly superior to what it has been, and is so likely to be followed by happy results in the improved morals of the community. But, at the same time, I claim the liberty of pointing out to your readers some of the serious defects and iniquities that enter into, and sadly vitiate, the British Constitution which she is called to administer. That constitution is complex, bearing respect both to things civil and sacred. In so far as civil things are concerned, we say truly in our testimony as a Church, that “the rights of man are indeed as well secured, and as carefully guarded as perhaps in any nation on earth.” “In regard to THE RIGHTS OF GOD AND OF HIS SON,” it is added with equal truth, that, “if they are not as grossly outraged, they are, in many particulars, little more respected than in those nations which still give their strength and power to the Beast.”

By the British Constitution, the Prelatic Church of England and Ireland, half reformed in its doctrine, and almost quite Popish in its liturgy and government, is established in the fullest manner, and surrounded by the most solemn sanctions which man can devise. Its doctrine, discipline, and government, are expressly sanctioned and guaranteed. In like manner, the Scottish Presbyterian Church, with its doctrine, discipline, and government, is established, and has its perpetuity assured. In the Articles of Union between England and Scotland, the *establishment for ever* of these two Churches is provided for, and declared to be an *essential and fundamental Article of the Union*. In the Act for the relief of his majesty's Roman Catholic subjects, (1829,) it is assumed in the preamble that these two churches, with their doctrine, discipline, and government, are established *permanently and inalienably*; and those admitted to political power for the first time are taken bound not to use that power for the injury or subversion of the same.

By the constitution, and on the requirements of the nation, the sovereign is taken bound by oath “to preserve the settlement of the Church of England within England, Ireland, Wales, and Berwick, and the territories thereto belonging;” as also by a separate oath “to maintain the Protestant religion and Presbyterian Church government in Scotland.”

By the constitution of Britain the sovereign, male or female, is invested with headship over the Church of England as an inalienable prerogative of the crown. In virtue of this authority, the sovereign “convenes, prorogues, restrains, regulates, and dissolves all ecclesiastical synods and convocations.” “The royal assent is necessary

to the validity of every canon." In a word, the Church of England, with its liturgy and hierarchy; the Scottish Church, with its doctrine, discipline, and government; the headship of the sovereign over the Church of England, which is just the power formerly claimed and exercised by the Pope; and the Erastian provision embodied in the establishment given to the Church of Scotland, are as much and as permanently parts of the constitution as the government by queen, lords, and commons is. It is true that the legislature, empowered by the nation, may accomplish changes in the ecclesiastical arrangements, but so may they in regard to the civil arrangements. They have the power to abolish the monarchy, as much as they have power to abolish the establishment of Episcopacy or Presbytery.

Some plead that very great changes and improvements have been made from time to time, by which great abuses have been removed. This is freely admitted. But it is worthy of notice that not one of these changes has been undertaken or accomplished with the object of weakening or subverting the ecclesiastical arrangements, or the queen's supremacy over the Church. Invariably the aim avowed has been to remove or modify something which causes irritation, or is felt to be oppressive, and thus endangers the stability of these arrangements. The avowed object of all these changes has been to strengthen ecclesiastical establishments, and to reconcile discontented parties to their continuance. The very latest movement shows this. In the Parochial Schools Bill, now before Parliament, framed and introduced by a member of the Free Church, which maintains that the Scottish Establishment has denied the Head, it is provided that no individual shall be admitted to the office of a teacher until he has subscribed a declaration that he will not, in the performance of his duties, seek to weaken or subvert the Church of Scotland.

So far from the evils of the British Constitution, in regard to matters of religion, being abated of late years, they have been very greatly increased. Popery, the doctrines of which are pronounced "*damnable*" by the Episcopal Church, of which the sovereign must be a member, is now, strange to say, taken into the number of favoured religions. The seminary for the education of those who are to be employed in teaching these doctrines has been endowed by the legislature, and Popish chaplains for the army are paid at the public expense; while in some parts of the empire Popery is the established and endowed religion, just as much as Presbytery is in Scotland. Let me sum up in a few words my objections, and those of the Reformed Presbyterian Church, to such a constitution as this.

1. It is built upon the overthrow and proscription of a previous and better constitution, to which we have solemnly pledged our adherence, and in violation of solemn national vows which we hold to be still resting in their obligation on these lands.

2. In it the nation takes the monarch bound by oath to maintain Episcopacy in the enjoyment of all the privileges accorded to it; which *Episcopacy* we have formerly condemned as a corruption and perversion of Christ's ordinance, and hold ourselves bound, by the Solemn League and Covenant to which we adhere, to seek its subversion.

3. It pledges the national faith and power to the establishment and

continuance of religious division for ever in our country, by undertaking the maintenance of both Episcopacy and Presbytery; whereas we are bound, alike by the authority of God's word, and by the oath of the Solemn League, to labour in bringing the three kingdoms to agreement and uniformity in religion.

4. It degrades the Church by placing it in a condition of helpless subserviency to the civil power, and takes from its rulers all right of meeting, all liberty of discussion, all power of discipline, all authority to amend, change, or correct anything amiss, except by the permission of the sovereign. As the result, we see Popish errors and open infidelity taught with impunity in the English Church at the present day.

5. It invests in the sovereign, as an essential prerogative of the crown, that headship over the Church which rightfully and exclusively belongs to the Redeemer. As a consequence, all Church power and authority emanate from the sovereign, all doctrines and laws must be determined by the sovereign, and an appeal from all decision by Church courts lies to the sovereign. In a word, because the constitution invests the sovereign with all the power and authority formerly claimed by the Pope, it is *Popish*; and because it bestows what constitutes one of the distinguished honours of the Saviour upon the sovereign, it is *Antichristian*.

6. It has formally entered into alliance with the Antichristian system, although professedly Protestant, by taking its educational institutions under its fostering care, and liberally endowing them out of the national funds, thus becoming partaker in its sins, and exposing our country to the danger of sharing in its plagues.

We object not only to the arrangements of the constitution, but to the character and composition of the legislature to which the nation has formally intrusted the care and working of the national institutions. As I have said, we do not object that the legislature consists of queen, lords, and commons, but we do object to the character of the parties who are freely admitted to exercise the function of legislators.

1. Bishops are admitted to a place in the House of Lords, and are empowered to act as legislators, under the name of Lords Spiritual—a title which we hold to be entirely without warrant in Scripture, and to be subversive of the ordinance of the ministry, as instituted by the Saviour himself. In our testimony we formally condemn “the union of civil and ecclesiastical offices in the same person, as in the case of the Lords Spiritual.”

2. Papists are admitted to the legislature, against whose admission we protested as a Church, because they are subjects of a foreign power, to which they owe allegiance; because they are not bound by oaths made to Protestants, or which are supposed to be at variance with the interests of their Church; because Popery is not simply a religion, but a grand conspiracy against the liberties of men, both civil and religious; and because it is monstrous to have the avowed enemies of the religious institutions of the country empowered to legislate concerning them.

3. Men utterly destitute of religious character, nay, men openly irreligious, infidel, immoral, and profane, are freely admitted to power

and trust. We have condemned the sentiment "that infidel, heretical, or immoral persons may be lawful civil magistrates in a land enjoying the Bible." Instead, if we can approve of the admission of all to places in the legislature who may be chosen by the people, irrespective of opinion or character, the conclusion seems unavoidable, that rulers and governors ought to have nothing to do with religion, inasmuch as they cannot fail to cause it injury by their unhallowed contact; a sentiment against which we have always protested as unscriptural, as directly leading to national infidelity, and as sure, ultimately, to upturn the very foundations of civil society.

I have esteemed it necessary to say this much, in order to enable the simplest reader to understand what it is in the British Constitution to which we object, and as fitted to aid in ascertaining what our attitude towards a constitution embodying such evils ought to be; and whether the position hitherto maintained towards it by the Reformed Presbyterian Church be that required by fidelity to the Saviour as Head of the Church and Governor among the nations, and by a regard to those vows whose obligations we have so frequently confessed to be still resting on us.

To these important topics I shall invite attention in a future number. Mean while, I remain, dear sir, yours very truly,

THOMAS MARTIN.

Steuart Lodge, Strathmiglo, 14th July, 1861.

THE TENDERNESS OF CHRIST.

Christ will not break the bruised reed. Physicians, though they put their patients to much pain, yet will not destroy nature, but raise it up by degrees. Surgeons will lance and cut, but not dismember. A mother that has a sick and froward child will not therefore cast it away; and shall there be more mercy in the stream than in the spring? Shall we think there is more mercy in ourselves than in God, who plants the affection of mercy in us? But for further declaration of Christ's mercy to all bruised reeds, consider the comfortable relations he has taken upon him of husband, shepherd, brother, &c., which he will discharge to the utmost. Shall others by his grace fulfil what he calls them to, and not He who, out of his love, has taken upon him these relations so thoroughly founded upon his Father's assignment, and his own voluntary undertaking? Consider his borrowed names from the mildest creatures, as lamb, hen, &c., to show his tender care: consider his very name, Jesus, a Saviour, given him by God himself: consider his office answerable to his name; which is, that he should heal the broken-hearted. Isa. lxi. 1. At his baptism the Holy Ghost sat on him in the shape of a dove, to show that he should be a dove-like gentle Mediator. See the gracious manner of executing his offices. As a prophet he came with blessings in his mouth, "Blessed be the poor in spirit," &c., Matt. v.; and invited those to come to him, whose heart suggested most exceptions against themselves, "Come unto me, all ye that labour and are heavy laden," Matt. xi. 28. How did his bowels yearn, when he saw the people "as sheep without a shepherd!" Matt. ix. 36. He never turned any back again that came unto him, though some went away of themselves. He came to die as a priest for his enemies. In the days of his flesh he dictated a form of prayer unto his disciples, and put petitions unto God into their mouths, and his Spirit to intercede in their hearts; and now makes intercession in heaven for weak Christians, standing between God's anger and them; and shed tears for those that shed his blood. So he is a meek king;

he will admit mourners into his presence; a king of poor and afflicted persons. As he has beams of majesty, so he has bowels of mercies and compassion; a prince of peace. Isa. ix. 6. Why was he tempted, but that he might succour those that are tempted? Heb. ii. 18. What mercy may we not expect from so gracious a mediator, 1 Tim. ii. 5, that took our nature upon him that he might be gracious? He is a physician good at all diseases, especially at the binding up of a broken-heart: he died that he might heal our souls with his own blood, and by that death save us, who were the destroyers of ourselves, by our own sins, and has he not the same bowels in heaven? "Saul, Saul, why persecutest thou me?" Acts ix. 4, cried the Head in heaven, when the foot was trodden on earth. His advancement has not made him forget his own flesh: though it has freed him from passion, yet not from compassion towards us.—*Sibbes' Bruised Reed.*

GRACE SMALL AT FIRST.

Grace is little at the first. There are several ages in Christians, some babes, some young men. Grace is as a grain of mustard seed. Matt. xvii. 20. Nothing so little as grace at first, and nothing more glorious afterward. Things of greatest perfection are longest in coming to their growth. Man, the most perfect creature, comes to perfection by little and little; worthless things, as mushrooms and the like, as Jonah's gourd, soon spring up, and soon vanish. A new creature is the most excellent frame in all the world; there it grows up by degrees. We see in nature, that a mighty oak rises from an acorn. It is with a Christian as it was with Christ, who sprang out of the dead stock of Jesse, out of David's family, Isa. liii. 2, when it was at the lowest, but he grew up higher than the heavens. It is not with the trees of righteousness as it was with the trees of Paradise, which were created all perfect at first. The seeds of all the creatures in this goodly frame of the world were hid in the chaos, in that confused mass at the first, out of which God did command all creatures to arise. In the small seeds of plants lie hid both bulk and branches, bud and fruit. In a few principles lie hid all comfortable conclusions of holy truth. All those glorious fire-works of zeal and holiness in the saints had their beginning from a few sparks. Let us not, therefore, be discouraged at the small beginnings of grace, but look on ourselves as elected to be blameless and without spot. Eph. i. 4. Let us look on our imperfect beginning, only to enforce farther strife to perfection, and to keep us in a low conceit. Otherwise, in case of discouragement, we must consider ourselves as Christ does, who looks on us as such as he intends to fit for himself. Christ values us by what we shall be, and by what we are elected unto. We call a little plant a tree, because it is growing up to be so. "Who has despised the day of small things?" Zech. iv. 10. Christ would not have us despise little things. The glorious angels disdain not attendance on little ones; little in their own eyes, and little in the eyes of the world. Grace, though little in quantity, yet is much in vigour and worth. It is Christ that raises the worth of little and mean persons and places. Bethlehem the least, Micah v. 2, Matt. ii. 6, and yet not the least; the least in itself, not the least in respect Christ was born there. The second temple, Hag. ii. 9, came short of the outward magnificence of the former; yet more glorious than the first, because Christ came into it. The Lord of the temple came into his own temple. The pupil of the eye is very little, yet sees a great part of the heaven at once. A pearl, though little, yet is of much esteem. Nothing in the world of so good use as the least spark of grace.—*Ibid.*

(For the Covenanter.)

MY SECOND ARTICLE.

DEATH.

“Dust we are, and dust to be,
 Dust upon us, dust about us;
 Dust on every thing we see,
 Dust within us, dust without us,
 Saith the preacher, ‘Dust to dust!’
 Let them mingle, if they must.”

“Like leaves on trees the race of man is found,
 Now green in youth, now withering on the ground.
 Another race the following spring supplies;
 They fade successive, and successive rise;
 So generations in their course decay,
 So perish these when those are passed away.”

“We of to-day! men of the common rout!
 Shall soon be clods; part of the unfeeling earth,
 Which we now spurn with haughty feet, without
 A trace left of our birth
 Or being; sharers of man’s common lot,
 Who is, and then is not.”

“Death destroys both actions and enjoyments—mocks at wisdom, strength, and beauty—disarranges our plans, robs us of our treasure, desolates our bosoms, breaks our heart-strings, blasts our hopes. Death extinguishes the glow of kindness, abolishes the most tender relations of man, severs him from all that he knows and loves—subjects him to an ordeal which thousands of millions have passed, but none can explain; and which will be as new to the last who gives up the ghost, as it was to the murdered Abel—flings him, in fine, without any avail from the experience of others, into a state of untried being. No wonder that nature trembles before it. Reason justifies the fear. Religion never makes light of it; and he who does, instead of ranking with heroes, can hardly deserve to rank with a brute.

“Men in health may talk lightly about it, but when age or sickness intimates its approach—when the atmosphere of the grave chills them with its ague, and death’s icy hand is laid on them—when earth and its illusions fade from their sight, and possess no more the power to charm—when eternity rises in its magnitude before them, draws back the curtain from the judgment-seat, and announces the coming of the Judge, it is different. Nothing but the Christian’s hope can sustain them. Then an emphasis is given to his words of faith they never had before. His brow, glittering in the death-sweat, is encircled with glory, which sheds contempt on earthly baubles, and commands them to a distance. Then the dying conqueror triumphs—commends his soul to Him who loved him, and is away amid the alleluias of angels, to the bosom of his Father and his God.” He sings:

“Earth and its vain pursuits no more shall pain my eyes,
 I leave a prison for a home, a mansion in the skies.
 All that the world calls great recedes before my view,
 Its wishes, honours, pleasures, joys—its pomp, and splendour, too.

“All these I leave without regret. Friends, stay the falling tear,
 The righteous have hope in death, and nothing ought to fear.
 The resting-place—the lonely grave—no terrors has for me,
 'Tis but the passage to my home—to immortality.
 Angels shall roll the portals back, and I in glory sing—
 O Grave! where is thy victory? O Death! where is thy sting?”

“Thus he hopes and sings, and I write it
 That ye may tell posterity.
 For this God doth abide
 Our God for evermore; he will
 Ev'n unto death us guide.”

These gems, dear editor, I present you and your readers, believing you will admire them, apart from any settings, and will close my second article with the following wish:

“O through time's swelling ocean
 Be my guide!
 From tempests' wild commotion
 Hide! O hide!
 Life's crystal river
 Storms ruffle never;
 Anchor me ever
 On that calm tide!”

A. L. MORE.

THE CONSTITUTION AND CHRISTIANITY.

In our last we gave some extracts from the columns of cotemporaries, in which admissions were made in quarters where we have heretofore understood it was doubted or denied, regarding the pro-slavery compromises of the Constitution. We now present a few of similar character respecting the irreligious, Christless, godless character of this singular document. The “*American Presbyterian*,” (organ of the New School body, published in this city,) says:

“Our rulers and chief men frequently give utterance in state papers to very devout and creditable sentiments. Yet there is, almost invariably, a strange absence of anything in these utterances which could identify them with Christianity. The Deity is frequently and devoutly recognised, but when is the second person in the Godhead mentioned or alluded to? How rarely does anything escape our officials which would indicate them to be anything more than Deists, rationalists, philosophers; about as well informed of Christ's existence as was Socrates, or the Athenian worshippers, whom Paul found dedicating altars to the unknown God? Christians, and no mention of Christ? A Christian government whose state papers, with all their religious allusions, might have been dictated by infidels who were only not Atheists?

“So in General M'Clellan's order in regard to the Sabbath, which was as cordially welcomed by the country as the news of a victory, while we fully and gladly recognise its Christian inspiration so to speak, we cannot help noticing the absence of any name, but ‘Creator’ and ‘God.’ Will it be argued that such a style of speaking will be without offence to the great mass, while dissent and opposition might arise in the minds of many at the mention of the Redeemer's name? Yet if ours is a Christian country, what need of such reserve? Are we not deceiving ourselves, after all, in making this claim? Are sincere Christians, in official stations, subject to an unconscious pressure, arising from the manifest and wide-spread absence of Christianity among the people,

which restrains them from bringing forward its distinctive features and language in their occasional appeals to the religious sentiment of the nation? If not, it is high time a style of address suitable to polished heathens was abolished, and a distinct recognition made on every suitable occasion of the fact that we have a religious character, as well as Turkey.

"If we are a Christian nation, there is one thing we ought to, and can, do. Nay, it is, perhaps, the neglect to do it, that at this late day, leaves it doubtful what our religious *status* as a nation, is. *We should teach our children, in the common schools, the first principles of our religion.* Among heathen nations, the indoctrination of the young in the religious belief of the nation, often constitutes the principal portion of their training. Can we, as a people, claim to hold any religion which we care about, and yet neglect to commend it to our children, as of at least equal importance with any branch of knowledge we prescribe for their study? Are we a Christian nation, and do we suffer anything to avail as an excuse for the state omitting to Christianize her children? Quere: Is not God now punishing us for the absence of Christianity from our national character?"

The "*Standard*," (Old School,) is even more explicit:

"There is the consciousness that *we* are injured, that *we* are suffering; but not that God has been injured, has been disobeyed, dishonoured, and disowned. Yet this is what the people of the land need especially to feel and to deplore. God is angry with the nation, but not without cause. He is visiting the nation in sore displeasure, and it is because he has been provoked. The judgments now resting upon the nation are unmistakable evidence of the nation's guilt; even though we may not see wherein we have sinned. But we know that the claims of God have been disregarded; His law has been set at naught, and His authority disowned. Even in the groundwork of the government, the *nation's Constitution*, the place which God ought to have assigned to Him, is withheld. And the Son of God, who is 'the Prince of the kings of the earth,' and the 'Governor among the nations,' by Divine appointment, is not even recognised at all. Never, perhaps, either was there a nation whose rulers were so entirely debauched and demoralized as many of our recent rulers have shown themselves to be—so completely lost to all sense of moral obligation—the binding force of an oath, and the claims of honesty, justice, and truth.

"How great, then, the need for repentance and reformation in relation to these matters! And how devoutly to be desired that the people every where might come to the conviction that it is 'righteousness which exalteth a nation, and that sin is a reproach to any people;' and be brought to a full sense of their great delinquency in the sight of God; in order that they might sincerely humble themselves before Him—confess and forsake all their sins, both national and individual, and thus amend their ways!"

Dr. Lewis, speaking on the late Fast-day, in a sermon preached in Dr. Spring's Church, (O. S.,) New York city, of the causes which led to the present war, says:

"First among these was the practical disregard of God, which has characterized the people of this land. *Even his name had been excluded from mention in the Constitution.*"

The "*Biblical Repertory*," (edited by Dr. Hodge,) April number, says:

"All government, indeed, which does not reach the conscience and the will, must ultimately prove a failure. This great nation of ours has just been reeling and tottering on the brink of destruction, of the utter and irretrievable extinction of its nationality, more as we are fully persuaded from the neglect

of the religious element of civil government, than from all other causes put together. And no amendments of our national Constitution, it seems to us, can ever reach the evil of our case, which shall not include a *catholic acknowledgment of the God of the Bible and the Christian religion.*"

The *Independent*—Sept. 27—is still more explicit; mingling, however, with its statements regarding the ungodliness of the Constitution some views on the subject of national religion to which neither Scripture nor sound reason give the least sanction: some of them, as in what it says about "religious tests," inconsistent with its own general charge against the Constitution. If a nation is justifiable in withholding any special protection from the interests of religion on the plea of conscience, it is strange that God gave a religious constitution to the Jewish people; and equally so that the prophetic Scriptures foretell a day yet to come when the nations will own the church, (Isa. xlix., lx.; Rev. xxi., &c.) With this remark, we give an extract:

"To sum up the iniquity of this nation in one comprehensive charge, it is GODLESSNESS; not atheism in the philosophical sense of denying the existence of God, but that practical atheism which ignores the law and authority of God, and the requirements of religion in both public and private affairs;—which leaves out of view the law of God as a rule of civil and social life, and the favour of God as an element of public prosperity.

"The specifications under this indictment are such as the following:—Dr. Bushnell, in his sermon upon the Bull Run disaster, has made prominent the fact that, from the beginning, we have shown our godlessness as a nation, *by ignoring the name and authority of God in the frame work of our political institutions.* Neither the name of God, nor any reference to his law, his government, or his providence, can be found in the Constitution of the United States. Even the oath of fidelity administered to the President has no recognition of God, or of the sanctions of religion. The only allusion of a religious kind in the Constitution is in the phrase, 'Sundays excepted,' in the ten days allowed the President for signing a bill; but this is because by usage in secular business Sunday is a *dies non*. The Constitution provides, as it should, against a religious establishment, religious tests, or any political infringement upon the rights of conscience. But it does not even recognise the fact that it is an ordinance of God for the well-being of society, that civil government shall exist; and that such government should be administered upon the principles of truth, justice, order, beneficence, set forth in the moral government of God. 'We the People' made the Constitution, and 'We the People' have worshipped it as the mirror of our own wisdom and power. Not Pharaoh boasting, 'My river is mine own, and I have made it for myself;' not Nebuchadnezzar strutting upon his palace-wall and saying, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?' was more vain-glorious and atheistic than we have been in boasting of the mechanism of our political institutions. We have allowed to all men to have their own religion or no religion under the Constitution, but the Constitution itself has nothing to do with religion except as a barrier between it and the state! Failing to discriminate between *legislating* for a particular creed or form of religion, and *recognising* the great foundation-truth of all religion—the just authority of a Holy and Almighty God,—we have set up ourselves, our concrete nationality, 'We the People,' as the original source of all authority and power, and have worshipped the work of our own hands. From this *atheistic* error in our prime conceptions of government, has arisen the atheistic habit of separating politics from religion; the voter must not carry his religious scruples to the political caucus, nor set them against the party nominations at the polls; the minister must not bring politics into the pulpit, though the legislature should license dram-shops and brothels, though Sodom should be rebuilt by the Salt Lake of Utah, though man made in the image of God should be sold like a brute under the eaves of the national capital. Nay, in the very Senate-chamber, when Senators are warned that a measure is unjust and against the law of God, it is sneeringly, scornfully answered, that there is no law higher than the Constitution. 'We the People' made that, and 'We the People' can make and unmake laws as we please. This godless habit of thought and

action has taken possession of the public mind in all political institutions and affairs. But He that sitteth in the heavens is teaching us that we can hold our Constitution, our Union, our Government, our Nationality, only by his pleasure.”

ECCLESIASTICAL COURTS.

Church courts, supreme and subordinate, are not only a necessity of Christian civilization, but also divinely appointed institutions, essential to the administration of the spiritual kingdom of Christ in the present world. They are among the special gifts of the enthroned Mediator, deriving all their authority from His supremacy, and their principles of action from His statute-book. Ecclesiastical courts are to the church collectively what legal courts and halls of legislation are to the civil community. According to their constitution and administration will be their effects in regard to the advancement of Christ's kingdom and glory, as well as the edification and comfort of souls. If based upon, and regulated by, the word of God, they will be “a terror to evil-doers, and a praise to them that do well.” If, on the other hand, they are based upon human policy, regulated by expediency, employed as instruments of ambition, and made subservient to party objects and interests, they become mere engines of tyranny, and the primary subverters of truth and righteousness. The history of the world since the Christian era furnishes many a dark page of ecclesiastical, as well as of civil despotism. The perversion of ecclesiastical government has been nearly as frequent and as pernicious as the maladministration of civil government itself. Strife has been an element common to the one as to the other. By neither can the promised reign of peace be enjoyed until the supremacy of the Divine will shall be universally recognised, and a simple appeal to that will shall be received as final by all parties, and in all things. This spirit of submission to the authority of God is the special want of our age—the lacking element of ecclesiastical courts. The difference of sentiment now so common, and regarded by many as a necessity of free thought, is nothing more than *wilful ignorance* in some cases, while in others it is merely the result of *self-will*. There is nothing in the clear revelation of the Divine will to produce such diversity, neither is there anything in the constitution of the human mind to render it a necessity. The renewed will of man responds to the will of God. The moral reconciliation of the soul to God by the cross embraces as an element the acquiescence of the human will in the Divine rule, as revealed in the statute-book of Heaven. . . .

But even when we come to speak of the Presbyterian courts, and of the administration of that form of church government which is divine, alas! how far short do the members of such usually come of a sense of their responsibility, and of the solemnity of discharging their duties under the immediate cognizance of the church's living Head? The history of the Presbyterian courts furnishes ample evidence that multitudes who have adopted the divinely prescribed form of church government, do not realize a sense of their responsibility, nor act in the discharge of ecclesiastical duties as they would do in the administration of ordinances. Indeed, there is much reason to fear that lax

views in regard to the whole subject of church government are giving rise to latitudinarian action, most destructive to the interests of truth and righteousness. It has been often remarked, that in civil corporations men will do in their social what each individual would shrink from doing in his personal capacity, and so with church courts. "Personal conscience," though it may be deemed of vast importance where some private opinion is to be tolerated in opposition to the doctrines of a creed, is of little moment when following some leader in the tortuous walks of ecclesiastical policy. Were the minds of office-bearers imbued with a solemn sense of their responsibility to God, it would be utterly impossible to evoke the spirit of rivalry, or to combine those party factions by which ecclesiastical procedure is so frequently characterized.

Many seem to think that in church courts, as in Parliament, there ought to be great leading parties, around whom the various elements should conglomerate. But there is no necessity, either in the legislative counsels of the nation, or in the courts of the church, for two contending, antagonistic parties. In both, each member has his relation to the Moral Governor, and to those whom he represents. Each has his personal responsibility and his personal duty, and each will have his personal account to render to God, the Judge of all. In the administration of government, as much as in the matters of doctrine and worship, there ought to be an earnest desire to know what is the will of the Head of the church. The judgments formed ought not to be the ebullitions of feeling, but the calm deliberations of judgment and conscience, and these duly enlightened in the matters of adjudication. If the position of a civil judge is deeply solemn, when sitting on the bench of justice, and investigating the case of a criminal at the bar, how much more solemn is the position of an ecclesiastical judge, when deliberating about the affairs of Christ's house, and when deciding matters of doctrine and duty! The position of "ambassadors for Christ" is not more solemn when beseeching sinners to be reconciled to God, than it is when judging ecclesiastically in Christ's name. If there is a difference at all, it is on the side of framing judicial decisions, which may, and, if realized in a right spirit, ought to be received as the mind of Christ.

If these things are so, how painful is the review of ecclesiastical courts in general! There, alas! the human frequently predominates over the divine. The wisdom of man and the hand of man are seen every where, while there is visible but little of the spirit of Christ's judges. In matters of gravity, order, deliberation, and the balancing of evidence, the civil courts would put to shame the courts of the church; while not unfrequently the subordinate courts of the lowest class would contrast favourably with the action of the Supreme Court. In the latter, indifference, levity, and disorder, are no uncommon occurrences; while gravity, order, earnestness, and circumspection of feeling, thought, and language, are not the rule, but the exception.

We cannot understand how it is, but the fact must strike every careful observer of church courts, that there are not a few very earnest preachers—not a few grave divines in their local sphere, who treat with levity, or regard with indifference, every thing pertaining to the

courts of Christ's house. With such it is a matter of indifference whether they are absent or present at the meetings of the courts, supreme or subordinate—whether they study their ease, or take part in the deliberations—whether they wait on the devotional services, or seek elsewhere their personal comfort—whether they come up while the business is progressing, or leave long before it is concluded. Their whole aspect, except there should be some personal question pending, would seem to indicate, that, like Gallio, “they cared for none of these things.” We would like to know what are the views of such ecclesiastical judges. Were they convinced of the *jus divinum* of Presbytery, they could not treat with indifference the courts of Christ's house, more than they would do the ordinances of His grace. He claims their service in the court as really as in the pulpit. . . .

But while the responsibility of ecclesiastical action and the paramount importance of ecclesiastical duties are deeply solemnizing, the temptations and dangers to which office-bearers are liable are potent and numerous. Personal position, special gifts, local interests, intellectual pride, and love of popular favour, furnish innumerable channels through which temptations and dangers obtain access to the courts of the church. That these should reign supreme where the church is viewed as a voluntary society, or where she is transformed into a species of civil corporation, is nothing more than what might be expected; but that these should find a place so extensively in churches that hold in their Confession the *jus divinum* of Presbytery, is matter of lamentation. It can only be accounted for by the decline of spirituality, or the introduction of elements foreign to the church's Scriptural constitution. It was not always so. The Presbyterian Churches, both of the First and Second Reformation, exhibited in their courts, supreme and subordinate, the zeal, self-denial, energy, and spirituality, of the primitive church. Questions of party, and self-interest, and local policy, vanished before the claims of truth, and freedom, and spiritual independence. Feeling, like Paul, that “the church of the living God is the pillar and ground of the truth,” their desire was to know how they ought to behave in the house of God. In their deliberations the truth and cause of God occupied a chief place. Their church courts were as pillars to exhibit the truth—as centres of attraction and influence, to bind together the friends of truth. As the church is appointed and constituted to be a witness for God, so her courts are called upon to issue an explicit testimony against prevalent error and immorality. While thus occupied, the Church of Scotland shone in beauty and purity—the noblest daughter of the Reformation. But, “How has the gold become dim! how is the most fine gold changed!” Her courts, like her congregations, have been shorn of their glory. Nor has she alone been the sufferer by the change. The various branches which have been separated from the parent stem have been losers by her declension. Alas! that even those who, in defence of truth and spiritual freedom, have separated from her pale, are fast declining in their distinctive testimony. The annual meetings of the ecclesiastical courts have undergone a radical change. Little is now heard from any of the larger sections of the Presbyterian Church in regard to distinctive principles. Mutual si-

lence seems to be the policy of modern times. The very principles upon which the Church of Scotland has been disrupted, and upon which other churches have been based, are held in abeyance, lest modern charity should be offended. Many seem to be drifting into the current of popularity, and to be steering by the uncertain chart of public opinion, rather than by the divine standard of truth and duty.

One modern element of deep interest is the reciprocation of mutual regard, by means of deputations and epistolary correspondence. We highly approve of both means where practicable, but deeply regret the purposes to which they are frequently prostituted. How seldom do any of the churches lift their voice on the side of down-trodden truth! How seldom do any of these deputations bear bold and open testimony for the truth! There is much of self-gratulation in setting forth the zeal and prosperity of the church represented, and not a little of flattery and empty compliment uttered both by the receivers and those being received. Apparent charity is lavished *ad nauseam*. Churches and church leaders are flattered and praised; while backslidings from the truth, and delinquencies in duty, are not so much as named. In all the greetings of the apostles to the primitive church, references to the truth preceded and accompanied the reciprocations of love or charity. Would that the ecclesiastical greetings of modern times were even such as inaugurated "the Disruption era;" but even in regard to these, distinctive principles are generally ignored, while latitudinarian practices are praised and lauded. The applause of great men and influential churches takes the precedence of fidelity to Zion's King. How little is done for the transmission of sound doctrines and pure ordinances to coming generations! By these things human pride is being greatly fostered, and even churches, like individuals, rendered self-satisfied in neglect of duty.

There is great danger, also, from the influence of the rich. The man with "the gold ring," and "goodly raiment," and princely contributions, wields an influence very unsafe in times of lukewarmness and formality. Even now, in not a few of the churches, the money-power is actively at work in guiding and influencing the settlement of questions of principle. There are thousands of ways by which the rich man can influence the settlement of ecclesiastical questions, besides his eloquence or argumentative power, in the debates of the courts. His name has intrinsic weight with many, even where his arguments are destitute of power or cogency. . . .

Never was there greater need for the courts of the church "to contend earnestly for the faith once delivered to the saints." Never was fatal error more attractively gilded. The barbed hooks of heresy are wholly enveloped by a specious charity. Every current of popular feeling is taken advantage of. Every channel of access to the public mind is seized with avidity, either by those who undermine the truth, or those by whom it is actually corrupted. The advocates of a negative theology are but the "sappers and miners" erasing the foundations of truth, and preparing the way for every species of error. And yet there seems no godly jealousy in regard to the truth by the majority of church court leaders. If there be fear at all, it is at any attempt being made to bring out or defend distinctive principles.

Those who would remind the church of her former attainments, or who would endeavour to bring her back to the ground of the Second Reformation, are marked men in her Assemblies—men deemed antiquated, and meriting scarcely ordinary courtesy. A man is not deemed famous now in proportion as he lifts up his axe upon the upas trees of heresy, but according to his skill in the extraction of rose-water and the preparation of garlands and incense for those whom church courts delight to honour. We sometimes wonder how ordinary mortals can refrain from blushing at giving and receiving such fulsome flattery. By all means let honour be given to whom honour is due; but let not church courts be converted into temples of hero-worship, alike pernicious to those who give and those who receive the grateful homage.

Many other dangers could be pointed out, but space forbids the prosecution of the subject at present. There are many things connected with church courts needing reform, and many things connected with their history worthy of the closest study. What we desiderate for ourselves and others is, a deeper sense of the presence of the King of Zion, in whose name the courts are constituted—an absolute regard to His authority in all judicial action—a prayerful desire to advance the Divine glory in every matter—a solemn sense of accountability to the final Judge for all our judgments—a holy jealousy in guarding the ark of truth—together with that love to God and love to man which will chasten every feeling, and regulate every action. This would make our courts like Jacob's place of vision—"houses of God, and gates of heaven."—*The Original Secession Magazine.*

(For the Covenanter.)

ORDINATION OF JAMES T. POLLOCK.

At the spring meeting of New York Presbytery a unanimous call from the congregation of Bovina was presented to James T. Pollock, licentiate, and by him accepted. A commission was appointed to attend to the ordination, which met in the Bovina Church, July 10, 1861, at 10, A. M. Members as follows:—Revs. S. M. Willson, S. Carlisle, and J. C. K. Milligan; Elders—George Spence and James Miller. The discourses and examination of the candidate gave great satisfaction; and the ordination services were appointed for Thursday, July 11, at 11, A. M., in the United Presbyterian Church of Bovina Centre; which the pastor, Rev. Mr. Lee, kindly offered to the commission.

On the day appointed a large congregation assembled to unite in the exercises. The edict having been read, and no objections offered, the commission proceeded to the ordination. Rev. S. Carlisle preached the sermon, based upon 2 Cor. v. 20; Rev. S. M. Willson proposed the queries, and led in the ordination prayer; after which the right hand of fellowship was given, and Mr. Pollock signed the Terms of Communion. The charge to the pastor was given by Rev. J. C. K. Milligan, and the charge to the people by Rev. S. M. Willson.

Rev. S. M. Willson tendered the thanks of the commission for the use of the church to Rev. Mr. Lee and his congregation in a few remarks, to which Mr. Lee happily responded.

The entire exercises were in a high degree pleasant and gratifying, and we trust are an earnest to the young pastor and his attached flock of many and good days. May their eyes long continue to see and rejoice in their pastor, and may he see of the fruit of his labour in an abundant increase to their numbers and the growth of grace among them!

J. C. K. MILLIGAN, *Clerk of Commission.*

SUPPLIES FOR 1ST CONGREGATION, PHILADELPHIA.

The Board of Domestic Missions has made the following appointments, as above:

A. Stevenson, 2d and 3d Sabs. Nov.; *A. M. Milligan*, 1st and 2d Sabs. Dec.; *S. O. Wylie*, 3d Sab. Dec.; *R. Z. Willson*, 1st and 2d Sabs. Jan.; *J. C. K. Milligan*, 4th Sab. Jan.; *J. R. W. Sloane*, 1st Sab. Feb.; *R. Z. Willson*, 3d and 4th Sabs. Feb.; *J. M. Dickson*, 2d Sab. March; *S. Carlisle*, 3d Sab. March.

J. M. WILLSON, *Secretary.*

AFFAIRS ABROAD.

China.—This empire is in a most confused state, socially and politically. On the north, Russia is slowly, but surely, encroaching upon its territory. The French and English are pressing upon it on the east, with their ideas, and their power; while the revolutionists are still, notwithstanding occasional defeats, making their way in nearly all directions. The accounts regarding the doctrines and aims of this singular sect, or faction—whatever they are—are so diverse, and more or less conflicting, that we are almost led to suppose there is a congeries of sects. If the following be a correct exhibit of their views, they have certainly approximated, very remarkably, towards genuine Christianity. It is taken from the "*Boston Recorder*:"

"We praise and glorify Shang-te as the heavenly, holy Father;

"We praise and glorify Jesus as the Saviour of the world, the holy Lord;

"We praise and glorify the Holy Spirit as the Holy Intelligence;

"We praise and glorify the Three Persons as the united true God;

"The true doctrines assuredly differ from worldly doctrines;

"They save man's soul, and lead to his enjoyment of happiness without end;

"The wise joyfully receive them as a means of happiness;

"The foolish, when awakened, have by them the road to heaven opened;

"The heavenly Father, in his vast goodness, great and without end,

"Spared not his eldest Son, but sent him down into the world,

"Who gave up his life to redeem our iniquities;

"If men will repent and reform, their souls will be enabled to ascend into heaven."

Aneiteum, &c.—We find in the "Reformed Presbyterian Magazine" an interesting letter from Mr. Porter. It states the decease of Mr. Johnston, a young missionary at Tanna, whose career, though short—eight months—had given evidence of high missionary qualifications. Just before his decease, violent assaults had been made upon the missionaries. We quote the account before us as a graphic picture of the trials through which the gospel is preached among the cruel tribes of Polynesia:

"On the 1st of January, when Mr. and Mrs. Johnston were as usual retiring from family worship in my room, he turned back to say that two Tannese, with huge clubs, were at the window. I went and asked what they wanted. One said, medicine for a boy; so, with much difficulty, I got them urged to come into the house,

when I saw from their agitated appearance that they did not want medicine. As Mr. Johnston was leaving, I said they must all leave, and come back in daylight, when I would give them all the medicine they wanted. Outside, Mr. Johnston bent down to lift a kitten, when one of the savages got behind him, and aimed a blow with his huge club, which, however, Mr. Johnston evaded. He drew a second blow, but my two dogs, observing it, sprang between them, and saved Mr. Johnston's life. On hearing Mr. Johnston call out, I sprang out of the house, and called the two men to me, not knowing what they had done. Again they turned, and both ran at me with their ponderous clubs, but when about to inflict the deadly blows, again my two dogs sprang between us; one dog was struck with a club, and the other club struck the ground; and, as on several former occasions, they saved my life, for now the dogs had them running from us as fast as possible. As they fled down the path I reproved their sinful conduct, and entreated them to give up hating Jehovah, his worship, and his servants. Though a large body of armed men were hiding in the path, and all ready to give assistance at a moment's warning, and though they had come eight or ten miles to take our lives, yet they all fled. Truly, 'the wicked flee when no man pursueth.' 'The Lord is our refuge.' Having now become accustomed to such attacks and such scenes, I retired and rested as usual; but Mr. Johnston could not sleep, but continued pale next day, and after that I never saw him smile. At the moment, he said to himself—'Already on the verge of eternity! How have I spent my time on the mission field? What good have I done? What zeal have I manifested?' From that night Mr. Johnston was troubled with his stomach and head, till he was taken ill. Next day, in company, we visited a village to administer advice and medicine, and to conduct worship with the people; and, on returning home, Mr. Johnston was sick and vomiting. The following day was spent as a thanksgiving day, in which anew and unitedly we dedicated ourselves to God and his service among the heathen on Tanna, so long as he is pleased to spare us. On the 4th we went to Kosiau, to administer advice and medicine, for we heard that many were sick and dying, and that the people were dissatisfied because we had not gone to see them. We were kindly received. A large company assembled for worship; after which we gave a great quantity of medicine to the sick people assembled, visited many sick folks in their own houses, administered medicine, and conducted worship in almost every house; but, as the rain fell in torrents, we were drenched all day.

"Early on the 6th a large body of armed men passed the mission house, and all was excitement, with armed men running about here and there. The people on the other side of the bay had assembled, with the 'Kasirumini' people, and endeavoured to induce our people to unite with them in taking all our lives at once. We assembled our Aneiteumese, and had worship; and, as we concluded, we heard a great noise on the shore. The 'Inikahi' people had quarrelled with our people; and at that instant an inland party came and killed a man on the other side of the bay; and as the war-cry was heard, every man was running to protect his own in the greatest confusion; and so God frustrated all their designs, and saved us. For a week our people met daily in arms, and acted on the defensive, sitting waiting for their enemies, who did not come; and so they concluded the worship was making them strong, and frightening their enemies, and larger numbers came to worship at the mission-house every morning."

There has been much sickness—measles—introduced by a foreign vessel, and many have died. Among them some teachers from Aneiteum. The same disease has been very fatal in Aneiteum, but is now abating. The missionaries are well. They have also been tried by the (incendiary) burning of their new church. The incendiary—one of "the last gospel opposers in the island"—has been apprehended, and will be tried by the chiefs. "The dark places of the earth are full of the habitations of cruelty." Hence the earnest prayer of the faithful—"Arise, O Lord, have respect to thy covenant."

Sandwich Islands.—The last year has been marked, it is said, by an unusual degree of religious interest and activity in these islands. Many hundreds have been added to the churches. The native churches have contributed upwards of twenty thousand dollars for religious purposes. As to organiza-

tion, it seems that the Presbyterian has been, at least partially, adopted. The "*Calendar*" says:

"Many of their 'churches' comprise a population scattered along a coast from fifteen to one hundred miles in extent, needing many more native pastors, since the white pastor does not see the majority of his flock oftener than once in three months. At the annual meeting of the Hawaiian Evangelical Association, it was recommended to form local ecclesiastical organizations, having care of 'churches' in their respective fields. At Maui and Molokai are five pastors from the United States, and the need of ten more is felt. They have organized themselves into a Presbytery, entitled 'The Presbytery of Maui and Molokai.' They licensed two native candidates for the ministry, having now six or more under their care. On the 13th of last October, they ordained, at Honolulu, Nuiku, who for four years had been a licensed preacher. They are not to be connected with either the Old or the New School Assembly. For the present, their standard is the Book of Discipline of the Presbyterian Church in the United States. This Presbytery meets quarterly, consisting of the pastors and one ruling elder from each 'church.' The native licentiates are to meet with them, and read essays and sermons previously assigned, being in a process of training to fill the posts as fast as they are made vacant by the death or removal of the American missionaries."

Norway.—At the recent biennial meeting of the Scandinavian churches, it was the general testimony that a great and wide-spread religious awakening has been experienced there within the last few years. The change has been marked in many towns by the improved attendance at public worship. In Christiania, for instance, where only a short time ago the churches were almost empty, they are now crowded every Sabbath. Whatever the diversity of theological opinions, the large majority of ministers are earnest and spiritual men; and scarcely a pastor, it is said, can now be found of Rationalistic sentiments. The interest in missions has increased, so that now scattered through the country there are as many as four hundred missionary societies.

Italy.—We have lately published a short account of a society of priests in Northern Italy, having for its object some kind of church reformation. It would appear from the following that this is an improved offshoot of a similar more comprehensive association in Naples, which has extended itself in all directions. Of this association the correspondent of the "*London Times*" says:

"It styles itself the Liberal Clerical Association of Southern Italy, and assumes rather a political than a religious character, its principal objects being to assist in forming a united Italy, and in providing for those priests who have been suspended, or who have in any other way suffered from their superiors. The ultimate object of the Association is, however, church reform in matters of discipline, for the dogmas of the church it is not intended to touch. The bishops, for instance, they maintain, should be chosen by universal suffrage, as they do not believe that the Holy Spirit can be sent in a portmanteau by the hands of the Pope's messengers. The authority of the first General Councils is admitted by the Association, which wants to democratize the church; and its success up to the present moment seems to be equal to its efforts. The means by which it endeavours to carry out its programme are the press, and it has already established one journal in Naples, entitled the *Colonna del Fuoco*, books, and preaching in prisons and hospitals, and every where, where an opportunity presents itself. A room, too, is to be opened for instruction in the principles of the Association. Many branch societies are being formed in Southern Italy; for, notwithstanding the Stygian darkness in which this province is involved, there are, perhaps, more liberal clergy here, Naples itself excepted, than in any other part of Italy; perhaps it is that the very excesses of the church have opened their eyes. In the Basilicata and the Calabrias the clergy are highly liberal, and I was informed by one of the founders of the Association that forty-eight priests fought for the national cause under the walls of Capua. However this may be, two months have elapsed since I heard it from the officers of the Society, that five hundred and twenty-four priests were already enrolled, thirty of whom were Neapolitan clergy, and many others were ready to do so, but for fear of suspension. 'There are now,' he said, 'two hun-

dred young priests in the capital, who, but for such an apprehension, would join us directly. The celibacy of the clergy we shall attack later.' ”

While this is, formally, a political rather than a religious association, it seems to aim at some ecclesiastical changes also. As to its success—its efficacy as a means of true reformation—we augur little good. It says nothing—as does its northern ally—of the Bible, of Christ, of the Holy Ghost. It wars against the Pope's temporal power, but appears to allow his spiritual authority, which is incomparably the worst. Still, it will do its part in “shaking” the seat of the “Man of Sin.” It is a “sign of the times.”

The Waldenses are pushing their efforts in all directions, according to their ability, and Gavazzi still labours zealously and evangelically. We should remember Italy in our prayers often and earnestly.

Austria.—There is no marked change in the relations between Austria and its dissatisfied provinces. Hungary is evidently preparing for another revolution. The Diet—dissolved, because it insisted upon the independence of the kingdom according to the ancient laws—protested against the act of dissolution. Croatia has also protested. The revenues are now collected by force. Hungary is fully determined to take nothing less than a return to the former relation to Austria, when there was no connexion between them, except that each had the same king; while Austria is equally set upon uniting *all* its scattered parts into one empire, represented in a general council of delegates elected according to the laws of each.

Eromanga.—This eastern island, where the lamented Williams was brutally murdered, has again witnessed a similar slaughter. Mr. Gordon, and Mrs. Gordon, missionaries from Nova Scotia, and to whom there have been references in the missionary reports of Mr. Inglis, were killed a few months ago—beaten to death in cold blood. Disease was rife, and their pagan enemies made use of this to accomplish their destruction.

State of Europe. *Austria.*—This empire meets with little success in her attempts to consolidate her provinces. Hungary is in the first stage of revolt. Many of her leading men now refuse to hold any office. So in Croatia, also, to some extent. *Poland*, on the north, is deeply stirred: particularly its Russian provinces. It would appear to be impossible to preserve the peace much longer. *Turkey* is equally agitated in its European provinces. The question of the *Pope* and *Rome* are working towards a solution. Rome is soon to be the capital of Victor Emmanuel's kingdom.

AFFAIRS AT HOME.

The War.—Since our last, no events of magnitude have taken place between the belligerent forces. At this writing, (Oct. 18th,) the grand armies are still in face of each other on the Potomac; the rebel force withdrawing a little, and the United States army gradually advancing. What numbers are arrayed under either banner, is not known; but we may safely conclude not less than were opposed to each other in the field of Solferino. The great battle, when it comes, will be fought with fearful energy on both sides. Missouri and Kentucky are regarded with deep interest by both contending parties. In the former, Gen. Fremont has some 40,000 troops; the rebels not so many: but it is, as yet, doubtful whether they can be brought to try the result in a pitched battle. They will, probably, prefer a guerilla war—

fare, for which the disposition of many of the inhabitants gives them many advantages.

The blockade of the Southern ports is becoming well established, but not sufficiently so to prevent all transit. There appears to be, at some points, a lack of vigilance on the part of the United States' cruisers.

The Policy of the Administration.—There is something dreadfully wrong in the disposition of the Government in regard to the slaves. To us, it appears to be a monstrous anomaly to be engaged in a war originating in slavery, and carried on in its interest, to spare this sin and curse—and yet so to carry on the war as to exercise the utmost caution lest any loss of rights for all should make its appearance. Was it ever before known, that rebels were regarded as having any civil rights?—especially, that it was lawful and demanded to take their lives, if found in arms, but not to take their slaves, if they held them? It would seem that in the judgment of the Cabinet, there is a peculiar sacredness about slaveholding—that is above all other rights, even to life. Life may be forfeited, but the right to hold slaves cannot! Hence the President refused to recognise Fremont's proclamation, declaring the slaves, even of rebels in arms, freemen. God will take account of this. He is the "God of the oppressed;" and unless this land embraces the opportunity which he has given it, of doing a great act of justice, and thus of securing its own unity and peace, heavier disasters will inevitably come after it. The rebels are in earnest. They will do anything—even to the emancipation, it may be, of their slaves—before they will yield. They cannot be conquered, unless by making the slaves take their place in the work—at least by their emancipation. We hope the Most High will yet remove the judicial blindness and infatuation of the Government—that He intends this war *shall* be won for liberty. It is enough to disgust all thinking and philanthropic men, to see the military power of the army in the field, time after time, wickedly, and *illegally* employed in even returning fugitives. Another great defeat may be needed to bring the nation to its senses, and to some right feeling in this matter.

Foreign Powers.—It is evident that England and France are gratified, particularly the government of England, at the course of events here. This country has long been an eye-sore to the old world's aristocracy. They now hope that its power is gone, and that its history will stand an irrefutable argument against republicanism. Both nations are, also, influenced by cotton. Supplies do not yet come in rapidly enough from other countries, and they would gladly find some occasion for breaking the blockade. We think they will not, but their *animus* is none the less evident.

The Season.—Upon the whole, this has been a very propitious season. The crops have been at least an average. The frosts have, so far, been withheld. The fall crops have ripened undisturbed. The health of the country has been unusually good; and even the army has suffered comparatively little. God leaves and gives us much to be thankful for, notwithstanding our ingratitude and rebellion.

NOTICES OF BOOKS.

RELATION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS TO SLAVERY. 12mo., pp. 247. By C. R. Whipple. Boston.

The American Board of Commissioners for Foreign Missions is a powerful association, and deserves all the attention it has received from the friends of the slave, in reference to its course on the slave question. It has been charged, in substance, with pursuing an equivocal course—professing to be against slaveholding, and yet refusing to do anything against it. Mr. W., who has made himself thoroughly acquainted with this Society, (or rather Board: for the Society is really nothing, except as it furnishes funds,) and its proceedings, has in this volume brought together *all* the documents prepared by the Board on this subject. These make up the bulk of the book: the remainder consists, chiefly, of explanatory and connecting remarks, and summaries of documents and events. The Board here speaks for itself; and all who desire a full acquaintance with its remarkable attempts to please all parties—pro and anti-slavery—will find here the requisite material.

THOUGHTS ON PREACHING: being Contributions to Homiletics. 12mo., pp 514. By James W. Alexander, D. D. New York: Charles Scribner, 124 Grand st. 1861.

This volume abounds in excellent hints and directions. The lamented author was, himself, a master in the work of the preacher, and his "thoughts" must be worthy of careful study. He did not prepare this volume, as he designed. It is gathered from his "dailies," as he terms them; but it is, perhaps, not the less valuable in many respects. We have his thoughts in the freshness and fulness of life, as they first dropped from his pen. We are compelled to say, however, that he lays too little stress upon method in preaching. The man of genius may succeed without special attention to arrangement—may both instruct and please; but for most minds method is a necessity. Preachers and hearers alike require it. He fails in the definition of a sermon, as distinguished from the exposition of Scripture. A sermon *discusses* a truth of some class: a lecture *expounds* a passage. And when he condemns preaching on "politics," the expression is ambiguous. Surely he cannot mean that the moral elements of national action do not fall within the range of the pulpit! If he does, much of the Bible must be, for the minister in the pulpit, a dead letter. He is right in insisting upon the indissoluble connexion between the heart and the life of the preacher; and also in favouring extemporaneous, and not written discourses. These "Thoughts" may not all be entirely accurate, but they will amply repay examination.

OBITUARY.

WALTER BRADFORD was born in Rathfriland, County Down, Ireland, in November, 1789. His childhood—that usually happy age—was, in his case, full of trouble, and saddled with the responsibilities of riper age. His father, like many other good men of his time, was drawn into the league of the "United Irishmen," and was one of the victims who suffered, though not unto death, in the fatal rebellion of 1798. He was mercilessly and closely pursued, obliged to leave his home to escape capture, and his wife and children to the mercies of a not over-scrupulous soldiery. In this time of trouble and disaster was laid young Walter's early boy-

hood; and, perhaps, the stern pictures of real life which must have then passed so vividly before his youthful eyes, may have had their influence in forming that firm and uncompromising character, which was his in after days. His parents did not long survive to give him their counsel and advice. His mother, whose frame had always been far from robust, first sank under the accumulation of troubles that resulted from her husband's capture. He did not long survive her. Disease, the seeds of which were sown in the retreats, where, for a time, he lay hidden, carried him away, and Walter was left, the head of the family, ere he had ceased to need paternal care himself. He was prepared for the task. His thirst for knowledge was unbounded. Quickly mastering all that a village schoolmaster could impart, he boldly marked out a path for himself in the higher walks of learning, and most diligently pursued it. He had also adopted the profession of a teacher himself. Thus, when left an orphan, it can scarcely be said that he was helpless, who, besides carefully attending to the farm duties, was a proficient in all the branches of an ordinary English education, was a good practical and theoretical surveyor, a mathematician of fine abilities and knowledge, and whose self-taught performances as an artist gave evidence that he would have gained for himself a name, had he studied the fine arts. He could, therefore, have no fear of being able to support himself in comfort, had he remained in Ireland. This was not to be.

Shortly after the death of his parents, he was induced to join in the stream of emigration which flowed to the shores of America, and he arrived in the United States on the 20th of July, 1818. His intention had been to select a farm in Pennsylvania, and devote himself to agriculture, but the hand of Providence frustrated his designs. Immediately on his arrival in Philadelphia, he was strongly urged and finally persuaded to open a private school there, he being eminently fitted for the profession of a teacher. His school was successful; and it is a source of gratification to this day to his family, that those who had left the walls of his little school to go forth into the world as men, very frequently returned in after years, to thank him for his labours, and to exhibit his best recompense, in their persons and fortunes. He was subsequently united in marriage to Miss Nancy Cunningham, who survives him.

On his arrival in Philadelphia he immediately connected himself with the Reformed Presbyterian congregation, then under the ministrations of Dr. Samuel B. Wylie. Here, notwithstanding his youth, he very soon became a prominent member, and was energetic in his support of the church, and in his opposition to all error. On the 22d of July, 1824, he married Rebecca, youngest daughter of Mr. John Service, and of a family exceedingly well known in social and religious circles. By her he had five children, of whom but two survive. She herself did not remain with him through all his trials, but on the 22d of June, 1848, she was called to her home and her reward.

From the time of the division of the Reformed Presbyterian Church in 1833, Mr. Bradford's life was a public one, so far as the church was concerned. He was one of the most active and prominent in maintaining the original principles and position of the church, and largely through his instrumentality the congregation was re-organized after the defection of the great majority of the congregation in Philadelphia. He was unanimously chosen to the office of ruling elder.

Mr. Bradford subsequently took part in the formation of a fourth congregation in this city, and was chosen one of its elders. Upon its dissolution in 1859, he returned to the 1st, where he spent the few remaining days of his active life. Here he watched and prayed until the time when the silver cord was loosed, and the golden bowl was broken; until a cry went forth that a prince and a great man had fallen in Israel. His end was most peaceful. Weary and worn, having exceeded the allotted age of threescore years and ten, the *soldier* disencumbered himself of his armour, and, after the long and tedious battle, laid himself down upon that well-fought field.

The *Christian*, confident in the hope and faith of a glorious resurrection, resting serenely upon his Redeemer, looking forward to the prize of a high calling in Jesus Christ, calmly breathed his last. From trial and tribulation, from sorrow and toil, he was taken to that place, where "weeping shall be no more heard," but "sorrow and sighing shall flee away."

Let us rejoice at his happy change, and pray that "we may die the death of the righteous, and that our last end may be like his."

COVENANTER.

 DECEMBER, 1861.

MINISTERIAL QUALIFICATIONS.*

GENTLEMEN OF THE THEOLOGICAL CLASS:—We are about to enter once more upon our labours in the wide and fertile field of theological inquiry—to reap and gather, we trust, large stores of knowledge in the various departments of doctrinal, biblical, and historical research—to secure additional culture of the intellect and of the heart,—all these to be employed in the immediate and special service of our Redeemer and Lord. We meet at a time of peculiar interest: when the sins of the churches and of the nation have, at last, provoked the fierce indignation of the Most High: when the hand of God, the Governor among the nations, long and threateningly lifted up, has come down in awful judgment upon an insensible and obdurate generation. “The sword is upon the liars, and they dote: the sword is upon the mighty men, and they are dismayed: the sword is upon their horses, and upon their chariots, and upon all the mingled people: a sword is upon their treasures, and they are robbed.” And these—have we not reason to fear—are but the “beginning of sorrows?” Upon these “sad calamities” it becomes us to ponder much and often—to investigate their causes—to ascertain our own relation, personal and social, to the dealings of God with “the people of his wrath”—that we may attain to a clearer view of our own, and the church’s, and the nation’s duty in so great a crisis, and thus stir up our own souls, and the souls of our afflicted countrymen to resort in faith and penitence, in humility and with holy purpose, while it is called to-day, to the true and only source of help and deliverance.

Great as are the issues at stake, however, in the convulsions which are now shaking the very foundations of law and social order, and regulated liberty, in this land, we must not lose sight of other matters, in many aspects even more fundamental and momentous. These convulsions will have their day. They will be followed by a return to some—and may we not hope, better order—social and national, resting upon more substantial foundations, relieved of every incubus, and disentangled from all sinful complications—more conducive by far than the present, to human welfare and the highest end of all, the glory of God. In the mean time, however, so far from allowing the

* Address delivered by James M. Willson, at the opening of the Reformed Presbyterian Theological Seminary, Allegheny, Tuesday, November 5, 1861.

turmoil of events to divert mind and heart from the concerns of the church of Christ, his kingdom and gospel, we should turn to these as themes of surpassing and enduring interest. These themes, and the church herself, should be the more endeared to our hearts, while we witness the strife and struggle of contending hosts on the field of national and bloody conflict. We should direct our attention, not exclusively—not so much—to the throes of a nation in its agony—but mainly to the hand which controls events and all their issues, and to that inner and special kingdom in which Christ dwells by His peculiar presence, and which he employs as the prime instrument in accomplishing the higher and more beneficent results of his outward workings—in whose character, and spirit, and activity, are concerned, not temporal changes and deliverances, but spiritual and eternal. Even in great national convulsions, it is not the external that merits the closest attention—not the measures of the politician, or the plans of the general—not the movements of armies, the thunder of artillery, the rush of cavalry, the deadly charge of the bayonet—not victories and defeats, but the principles and ultimate designs which prompt the contending parties, the motives which actuate the great masses of whom the politician and the warrior are but the representatives and the instruments—the ideas which have brought into hostile array these panoplied battalions. We must enter the region of conviction and feeling; we must study the hopes and the fears, the remoter aims and purposes—in a word, the interior life of the contest, if we would either rightly inform the mind, or give just direction to its active powers. Much more should we investigate with the deepest interest, the springs of events which lie still deeper—the methods and purposes of the divine government and grace; that word in which they are revealed; the agencies by which they are ascertained and diffused; their operations on mind, or heart, and their connexion with visible changes in the affairs of men. These are the real influences which control the acts and destinies of men and nations. They are abiding. When we learn them, we go to the roots of things: we are really instructed, admonished, or encouraged.

Hence, however deeply we may feel the calamities of a present civil contest of no ordinary character—which, in any event, must work great changes in the future history of this nation and continent—yet it is imperative that we be, even more than heretofore, devoted to the more important fields of religious inquiry: to doctrine, to the church, her nature, endowments, history, functions, duties, privileges, and prospects—her relation to Christ, her institutions, and ordinances, and entire organization, her claims upon men, individually and socially, her high place—central to all divine providences toward men and nations; her ministry, their calling, duties, qualifications, encouragements: to the word of God, the fountain, the guide, the supreme authority in all our investigations. Waving, then, all such topics as now engage so fully the public mind, I keep within the line of our own special studies and duties, and select for a topic as especially suitable to our present circumstances, and as a proper sequel and complement of our inquiries heretofore in regard to elements of success in life, and into the importance and means of Intellectual Culture, as

essential to the proper discharge of those ministerial functions which have to do with every ecclesiastical and spiritual interest, *some general and comprehensive qualifications for the full discharge of the duties of the Christian ministry*; and, of course, of the candidate for so eminent an office. For whatever place and rank we may assign to the cultivation of the Intellect—and in its own sphere this can hardly be exaggerated—the mere possession of gifts, the most enlarged and quickened by exercise and acquisitions, literary and scientific, is but a foundation for a nobler, and even more indispensable superstructure.

My purpose, then, is to urge the cultivation—I. Of a high sense of the dignity of the office of the ministry. II. Of a sanctified curiosity. III. Of a true, earnest, and evangelical piety.

I. *The dignity of the ministry.* The peculiar character of the Christian ministry as an office and function, arises not from the persons to whom it is intrusted. They are but “earthen vessels:” men of “like passions with others:” possessed of endowments, either natural or acquired, no greater, perhaps much more limited than those of many in the community around them, or it may be in the church. Tried by the highest tests of intellect, acquisitions, sagacity, manners, and knowledge of human nature in its ordinary modes of action, the minister of Christ may—I do not say will or should, but—may present evident tokens of inferiority. Nor does the surpassing excellence of this calling depend upon any mysterious communication of a certain imaginary spiritual *χαρακτηρ*—or upon a singular indwelling of the Spirit, infused in the rite of ordination, and inseparable from the laying on of hands—claimed, most falsely and presumptuously by the clergy of the Prelatic order, and, at times, hinted at by some of the more evangelical—even of the better schools of Protestantism—and that has left its traces in much of our ecclesiastical literature. There is nothing mystical—no charm—no hidden and awful character, about the ministerial office. Such notions, indeed, were early entertained in the Christian church, and have come down along the line of declension and apostacy, somewhat impaired, it is true, by the clearer light of later days—but reaching even to our own times. Wherever and whenever they have a place, these mistaken ideas have always been found the fruitful parents of clerical arrogance, of spiritual despotism, and of real ministerial degradation—of popular and anti-Christian delusions and superstitions; of moral and religious debasement in the entire body: and these, just in proportion to the measure and extent of these false and really Christ-dishonouring imaginations. The minister is but a man, after all. The true dignity of this office rests upon a twofold basis.

1. *The peculiar relation which it sustains to Christ as the Prophet and King of the church.* And this, as it is an office established by Him, as consequently recognised by Him—and hence, as He stands by his minister, acting in his own name. Established by Him: for He has set—fixed in His church—an order of “teachers and pastors”—of whom it is said, under the title of “stars,” (Rev. i.,) that He “holds them in his right hand.” Recognised by Him, so that what they “bind on earth is bound in heaven.” To reject them, is to reject Him. By whom He stands, for so He has promised—“Lo,

I am with you alway, even to the end of the world." In all this, however, giving no warrant to hold themselves as anything else than brethren—called to special functions in relation to the word, and the world, and the church: "not as lords of the faith" of the saints, but as "helpers of their joy." Not as if those who bear this office are invested with any authority beyond the limits of that word of Christ which is the rule of their ministry, as fully and as imperatively as it is the rule of the people's faith and life. Nor as if in their hands—as Papists' claim—were the right of supreme, authoritative Scripture interpretation. Whatever of that power or right may be attached to the ministry in their exhibition of the word of Christ, there remains to every hearer of the word, in its full extent, the right and the duty of "searching the Scriptures whether these things be so." Still, within the prescribed range, and in the faithful and intelligent exercise of their ministry, the common Master and Lord of all does acknowledge, sanction, and ratify their official teachings and acts: and this the day will declare, to the confusion of many an ignorant and carping critic, and of many a despiser of Christ in the person of His ambassador.

2. *The dignity of the ministry has its origin in the singular nature and excellency of the work to which those who bear it are called.* They "handle the word of God;" they deal with minds, rational and immortal, and with hearts, feeling and active; and this not in matters, directly or chiefly, of worldly and temporary interest, but with immediate reference to the highest relations, most sacred obligations, most enduring hopes. True, that word, which it is the function of the ministry to illustrate and apply; that character, moral and religious, which, as an instrument, it is employed in forming, possess no inconsiderable importance even in reference to things this side of eternity. The ordinary business of life, the conduct of the family, affairs of state, are all moulded by the teachings of the pulpit. The light which it sheds shines now and here: the power which it exerts, makes itself felt in every department of human life. The pulpit holds no secondary place among the mighty influences which have converted the savage tribes of ancient Europe into enlightened, orderly, and enterprising civilized nations. Education, morals, manners, owe as much, at least, to the labours of the ministry as to all other causes combined. And the enemies of liberty in our own land are not far out of the way when they charge the change of public opinion at the North, which has been the guiltless occasion of the madness which rages at the South, to the teachings and testimony of the pulpit and the church, as they have exhibited the law of love, and have called upon the domestic tyrant to release the victims of his avarice and his lust. Faithless as many—a large proportion—of the thousands of Christian ministers have been, to the true principles of human rights—few as there are comparatively, who have "cried aloud, and not spared" this giant sin of the land, it cannot be questioned that the exposure of this iniquity by their earnest utterances has mightily contributed to the formation of those new feelings, and that new power, which are now arrayed against Southern arrogance and aggression. And so in every other great and promising movement in the nations. Still we are not to lose sight of the prime truth that the ministry has to do mainly with souls in their

relation to God, to eternity, to heaven and hell. Indeed, whatever it works towards ameliorating the present condition of man, individually or socially, is owing to the heavenly nature of the doctrine which it teaches; to the universal and abiding character of the law which it promulgates; to the awful nature of the eternal sanctions with which it accompanies denunciations of wrong; to the infinite blessedness which it is authorized to hold out to the believing and the holy; and to the entire change which it is thus instrumental in working in the mind, feelings, hopes, and conduct of all to whom its beneficent efforts are blessed of God.

A sense of the worth and importance of the ministerial office resting upon grounds like these, I would, then, urge upon every student of theology; partly, because in this Christ is honoured as the wise and gracious King in Zion, in whose name this office is held and its work performed; partly, that the heart of the student, and of the minister as well, may thus be stimulated to labour diligently in his high calling, and in preparation for it; partly, as a means of guarding him against a spirit of discontent with his office, as if it failed to answer the ends of a true and honourable ambition; and, partly, that he may be filled with gratitude to Him who has judged him worthy of a place so near to Himself, so important in its relations to His kingdom, and to the welfare of immortal souls. I urge this, also, from a conviction that not a few of the evils which, through human infirmity, mar the beauty and hinder the efficiency of the ministerial office as a living function, have their immediate source in low and unworthy views regarding it on the part of those to whose hands it has been intrusted, and corresponding feelings in regard to its paramount dignity and excellence. The student should ever hold his place among men as one so high—I still speak of the office itself—that none could have dared even to enter it unless called of God—too high without a special designation for even angelic nature to occupy; outranking the chief seats of honour and authority in any department of merely human concern; and too pure to be polluted by any feelings of envy, or jealousy, or rivalry, or pride, or covetousness; or to be degraded by any intermixture of carnal or sinister ends and motives.

II. There should be cherished a *sanctified curiosity*. Man is curious and inquiring. The mind, essentially active, demands new objects of thought. So long as it retains its peculiar attributes, it cannot remain satisfied with present acquirements. "The eye is not satisfied with seeing, nor the ear filled with hearing." A fulness that would leave no place for farther acquisition would bring with it, not merely satiety, but a kind of death. Were there nothing left to put in motion the energies of the inquiring intellect, man would dwindle and die of a starvation incomparably more painful than any to which the mere physical constitution can be subjected. From childhood to old age—except when at times overborne by causes external to the mind, and then always such as inflict stupefaction or pain—this characteristic of our mental structure never ceases to exhibit its nature and its power as one of the leading features of a rational being. In the language of a modern and standard metaphysical writer:—"The absolute completion of knowledge would be the paralysis of any study;

and the last, worst calamity that could befall man, as he is at present constituted, would be that full and final possession of speculative truth, which he now vainly anticipates as the consummation of his intellectual happiness." Says Pascal:—"In life we always believe that we are seeking repose, while, in reality, all that we ever seek is agitation." And, again, the above-mentioned writer thus expresses the same truth, in terms needing, however, some explanation:—"It is ever the contest that pleases us, and not the victory. Thus it is in play; thus it is in hunting; thus it is in the search of truth; thus it is in life. The past does not interest, the present does not satisfy, the future alone is the object that engages us." This faculty has, indeed, like others, suffered deeply from the degrading influence of sin. And hence we see it exemplified in thousands of petty forms; seeking its gratification in a multitude of objects of inquiry far beneath the earnest attention of a soul accountable and immortal: in the gossip of the hour, in the details of the sayings and doings—the little acts of the life of a neighbour; in the fluctuations of fashion; and, still worse, in canvassing the peculiarities and peccadilloes of still imperfect men and women; or, rising somewhat, in the useless investigations to which not a few devote their precious hours, under the name of literary or antiquarian research, and in the eagerness with which men so often ask, as the Athenians of old, for some "new thing,"—the only important element being its novelty. And nearer akin to its original nature and office, in the greedy inquiry for the tidings of events of greater magnitude in the realms of art, of science, of commerce, of revolution, of war, and in the earnest and honest pursuit of secular knowledge in its various departments, and in pushing researches into the yet unexplored regions of nature.

The peculiarity of this property of mind to which I now refer, is its exercise for the mere sake of knowing, without any necessary reference to the results of knowledge. It is the desire to *know*—to know for its own sake. It is true, that in nearly every department of inquiry—great or mean—there is also a use, an end, of which the mind takes synchronous account. Even in the greed of mere gossip, besides the mental activity which it awakens, there may be the gratification of feelings which act as additional stimulants to curiosity—love or hatred, jealousy or envy, the love of self-exaltation, or a malignant desire to depreciate our neighbour. This secondary, but not less important element of the desire to know, appears in a far more honourable light in the higher regions of inquiry to which I have adverted. Men, for example, seek to know nature, that they may acquire more power over material things, and thus perfect their processes, and add to their gains or their influence: in the better and more benevolent classes of minds, that they may confer benefits on their kind.

I have said a *sanctified* curiosity—a desire to know truths and facts which bear directly on things and ends spiritual and divine: a holy curiosity to learn the truth of Christ; to know more of God, of his word, of his government, providence, and claims; more of man, his relations, responsibilities, character, history, and destiny; more of the grace of God in its source, its workings in the heart, its influence

upon the life. In themselves these are, beyond all question, most important to all men, as matters of personal and eternal interest. Hence none can wisely or safely neglect them, or even give them a subordinate place; but they constitute, as all know, the special field of ministerial study; and *demand* study, constant, earnest, and persevering.

How shall this be secured? What principles of our nature are there that will operate with sufficient power to overcome indolence and weariness, and supersede common and worldly curiosity, and the thousand other ever-acting hinderances? I answer as before, a holy curiosity, a sincere desire to know more of them; a desire in regard to divine things, analogous to that which actuates the ardent scholar, whether the boy on the bench, or a Humboldt in his palatial library—in reference to the knowledge of secular things and of nature. It is possible, indeed, to make acquisitions without this. In common life extraneous influences may do something to secure attention and industry. At school, the twig or the reward; the impulse of rivalry, the approbation of teachers and friends: at mature age the applause of the world, or the inferior motive of pecuniary reward. But all are aware how precarious such motives are—how defective at best. And hence the best teacher is not the one who either drives or induces the pupil to make the greatest efforts; but he who is successful in awakening the dormant curiosity of the scholar, so that he will learn that he may know—who takes in hand the lad, whose soul is upon tops, and kites, and shows, and military parades, and opens out that better part of his nature, if it exist, which takes naturally to mathematics, history, science, or literature. He may teach less, but he elicits a disposition to learn, and sends out his pupils with their eyes, and ears, and hearts opened to something higher and more profitable than mere superficial and every day matters.

Precisely so, even in the pursuit of theological knowledge. It is possible—does it not sometimes happen?—that the student of sacred literature may follow a regular and studious ante-licentiate course: may acquire a respectable position as a scholar: may come forth reasonably equipped for his work; but, all the while, under the influence, too largely, of extraneous considerations. His student-work is prescribed—a certain amount of acquisition is expected of him. It is indispensable to his future standing. Still his heart has not been deeply and thoroughly interested. And, hence, what is—what may be—the sequel? He has ceased to be, in technical language, a student, and ceases to be a learner. The studies of the hall are largely laid aside. His Hebrew, and Greek, and critical investigations, with historical inquiries, are chiefly abandoned; and even his study of doctrine, and of Biblical science, is pursued only so far as to provide for his weekly ministrations. Of general acquirement he makes little,—it may be none. He does not “dig for wisdom as for hid treasures.”

The results of such a course are, in every way, most deleterious. There is the loss of that literary *afflatus*, which gives spirit, and zest, and finish to his thoughts and their expression. His public labours are in danger of becoming little other than a reiteration of “things old”—very old. The learning of the past is even measurably forgotten. Instead of growth in fulness and in power, there is rather

increasing leanness and weakness. The dignity and influence of his place and functions are inadequately maintained. His own satisfaction in his work is replaced by tedium and weariness. Surely it is all-important to guard well against issues like these—to cultivate an earnest desire to attain a wider comprehension of that truth which is illimitable in its range, and to cherish that holy curiosity which will ever operate as a propelling power, unceasing in its action, and rich in its rewards.

(To be continued.)

A PRACTICAL VIEW OF INFANT BAPTISM.

(From the Biblical Repertory.)

The parties to this transaction are four—the parents, the church, the child, or children, on the one hand; and the triune God on the other. These all are intimately and deeply concerned. The first three, though separate from each other, yet all stand on one side, allied parties, as it were, while God is the sole party on the other; having an individual relation to each of them in particular, and also a grand relation to the three united in covenant with himself, in this one business. While dwelling upon each of the parties, it will not be practicable to leave the others entirely out of view, as their relations are so very intimate; yet as far as possible attention will be given exclusively to each in succession, and in the order just named. The church ought to understand what is meant by this solemn ordinance in all its bearings.

I. The parents are the first, and, at the time at least, the most deeply interested party to this transaction. To them it has associations and bearings which are incalculably important. (a) Their right to bring the child is dependent on a moral qualification within themselves, viz., their faith. “The *unbelieving* husband is sanctified by the *believing* wife, . . . else were your children unclean, but now are they holy.” The very act, therefore, of baptism, if it be performed in an intelligent manner, suggests the inquiry, Am I a child of God? Have I that faith which secures the “holy” child?—the child whom God incorporates into his visible kingdom? If not, what do I here? Without faith it is impossible to please God. At the very outset, therefore, he is thrown upon the work of self-examination, and is led to a renewed self-consecration. In this spirit the offering is made, with the earnest and confiding hope that the God of providence and grace will accept the lamb. (b) In the next place, the faith and resolutions of the parent touching the child, are eminently Scriptural and salutary. It is by nature impure. It belongs to a fallen race. It must be born again by the power of the Holy Ghost. It is therefore given to him for purification. Deeply imbued with a sense of its depravity, the faithful parent solemnly promises to watch and guide his offspring with the tenderest care. He will cultivate his own mind and heart, that he may do justice to the child. He will order his own conduct and conversation with a view to moulding its character properly. He will govern with prayerful consideration and solicitude, withholding whatever may be injurious, and giving whatever its highest interests

may demand. Often his own deficiencies will be matter of deep penitence and humiliation before the Lord; and the resolution of renewed fidelity will be formed. Here there is a guaranty of no small value that the child will grow up under influences of a hallowed nature. (c) The faith of the parent touching the child's relations to God, are eminently important. It belongs to him—is only lent to us for a heavenly training. The Most High has an interest in it, watches over it, marks parental faithfulness or unfaithfulness, sympathizes with parental anxieties, and will crown the efforts of parental love with his blessing. This, again, is an invaluable impression made by this ordinance in the early life of our children, and kept alive either by the recollection of what we have done, or witnessing the same thing as done by others. These loved ones are not mine. They belong to God. Jesus claims them for his own. Out of love to them, and in sympathy with the parental yearnings and Christian faith which he has planted in my heart, he will aid in the work committed to my hands. He will touch my heart, to wake it up to fidelity—will touch their hearts when and as I cannot touch them—will hear my prayer; water the seed sown, make my work successful, so that with the children he has given me I shall be gathered to heaven at last. Such a faith as this is valuable beyond expression. It is fostered by the ordinance of baptism, without which it is not commonly found. (d) And then, again, the faith of the parent touching the church, is of great value as set forth in this ordinance. She is the foster-mother of himself, and his fond recollections of his own hallowed training are kept alive. What he has received by divine grace through the church, leads him to expect the same blessings for his offspring. The children thus incorporated into her, are to be trained for her welfare, and according to her laws. He will avail himself of all her facilities, study her peace, and labour for her prosperity. His children will be kept within her pale, taken with him to the house of God, taught to sing the songs of Zion, and to look upon her with filial regard. Thus his own heart is comforted, the church has in him, and prospectively in his family, just the spirit which her welfare demands, and the children secure that example and those influences which are adapted to fit them both for earth and for heaven. An institution which thus comes to the help of anxious parents, binds up their minds to a high sense of obligation in all these respects, and, at the same time, animates them with such principles and hopes, cannot be over-estimated. The effect it must have on the parents, and through them on the rising generation and on the prosperity of Zion, are incalculable. As a permanent institution of the church, it was intended, no doubt, to excite and encourage parents in the most important work ever intrusted to human hands, and to secure for the young the utmost possible care, and the best possible influences in the moulding period of their lives. In this view alone, enough is seen to vindicate the divine wisdom and goodness in appointing the ordinance. Would that it were understood and appreciated in all its bearings by the party under consideration. It speaks in emphatic language as an expression of faith; and it pledges them most solemnly to the child, to God, and to his church. Are these pledges redeemed, gentle reader? Do your children, in your

example and counsels, enjoy the benefit of such a training? Does the Searcher of hearts witness your fidelity, as he looks down on your family? Does the church, of which you are a member, see that you are dealing with Christ's lambs, as you have promised, as they require, and as she has a right to expect at your hands? Search and see; and the Lord grant you grace to be faithful!

II. The next party named in connexion with this ordinance is the church—the particular church with which the parents are connected, and then the entire flock of Christ. Her interest and responsibility are scarcely inferior to that of the parents. Her relations are as manifold, and almost as solemn—pertaining to the child, to the parents, and to God. . . . As to the child, in this public and solemn manner, through her appointed agents, she receives it into Christ's visible kingdom, pledges to it and to him her prayers, counsels, sympathies, aid, and oversight. The baptized are not foreigners, but adopted children, in whom she has the deepest concern, and upon whom she promises that all the benefits she can confer shall be cheerfully and faithfully bestowed. She will see that parents discharge their duties, and aid them in the same. The ordinances of the gospel must be afforded to her lambs. The healthful influences of a Scriptural education and training must be provided. In conjunction with parents, she will pray and labour for the young, that they may be led on to maturity, to intelligence, to respectability, to piety, to usefulness, and to heaven. To this end every possible provision for good and safeguard against danger will be made. Surely, this is no inconsiderable blessing to the rising generation, who find here a double guaranty that their culture shall not be neglected.

As to the parents, the church in this ordinance pledges them her sympathy and assistance in their arduous work. She will combine her faith and importunity with theirs in pleading God's covenant promise. Her influence and example shall be added to theirs in enforcing the teachings of Scripture. Her ministers shall unfold the sacred oracles in the pulpit; enforcing the lessons of the nursery. They shall visit the little ones at home, and in the Sabbath-school,* to interest and instruct them in the great truths pertaining to God and to themselves, to time and to eternity. To the humble, earnest parent, such co-operation is encouraging and comforting in the highest degree. His own faith is weak, his efforts feeble, his resources limited, his short-comings innumerable; but here is the whole company of the faithful, appointed of God to help him in his work. Most of them, having children of their own, know how to sympathize with him in his trials. Their faith and prayers accompany and inspire his own. The body of the faithful seems like one great association for mutual assistance in training the young aright. Each individual parent is strengthened by the thought, and she herself is blessed in her heavenly work.

And as to God, to whom the church is related in this transaction, the posture in which it places her is equally important. She takes under her oversight the lambs of his flock. Her faith takes hold of

* Why? Is the "Sabbath-school" a divine institution? A part of the church's Scriptural organization? [Ed. Cov.]

the, divine covenant—"I will be a God to thee, and to thy seed after thee. Here her hope lies. She lives, and is strengthened in this faith, as she brings her sons and daughters to the God of Abraham. Here they are. Help us to believe! Show thyself a covenant keeping God! There she hangs, having anchor-hold on Jehovah. Tear her from this, and where can she rest? How can she hope to live and flourish, if not in and through her own offspring? This has always been the line of her perpetuation—the main channel of her progress. Where will she look, if this be removed? Even those who reject this covenant relation and its seal, yet look to the same source for growth and continuance, *i. e.*, to their offspring, but without a tithe of the confidence and comfort granted to those who lay hold on God as this ordinance teaches. Theirs is but a trembling hope, existing in spite of an unfriendly theory, while ours is a confidence begotten by the truth.

(To be continued.)

(For the Covenanters.)

A PARAPHRASE ON THE SONG OF SOLOMON.

CHAPTER V.

Verse 2. (The faithful remnant in the church of Rome.) My heart is awake, yet I am asleep. I hear my beloved knocking. He knocks by his Spirit, his word, and his providence. He speaks in kindly tones; he complains of being shut out of his own house, while his head is wet with dew, and his locks with the chilly damps of the night.

3. The priests and hierarchy acknowledge that he ought to be admitted, but raise difficulties. They are afraid of soiling their feet. To reform abuses just now, would be casting reproach on the past.

4. While they linger, Christ enters the door of the affections by the power of his Spirit; the conscience and all the powers of the soul are moved.

5. I immediately bestirred myself to admit him, but in his wisdom he saw proper to retire to draw me from that house; so when I opened he was gone. He had left the sweet perfume of his fragrant hands behind him, not in the house nor even on the door, but only on the handles of the lock, to draw me away.

5. The contact made my fingers redolent with the precious unguent.

6. I opened to him, but he was gone, and I could not find him. The tones of his voice lingered in my ears, and my soul melted with loving desire.

7. While I was seeking him in the city, the watchmen punished me for being found out of the house at that hour. But although they smote me, and wounded me, yet they could not drive me back again to the house. They assailed me with calumny and reproach, as well as persecution. Thus they took away my veil.

8. These sufferings, instead of silencing me, only made me speak out; and I talked about him to the professors of religion, (many of them very indifferent,) and told them of the love of Christ.

9. (Indifferent professors.) We are pleased with your beauty, but we are astonished at your foolish zeal. What is there in Christ more

than in any other object of worship? Religion is a good thing, but one form is as good as another.

10. (The Church.) Oh! do not talk so strangely! so wickedly! Let me tell you about Christ—the brightness of his divine nature, the ruddiness of his human nature. In the latter he is a man, but he is the first among the sons of men.

11. Let me talk about his kingly office. He has a golden crown upon his head. I will tell you about his sufferings. His locks are dark.

12. His love to believers sparkles in his dove-like eyes—eyes washed in the river of ever-flowing joy, rejoicing his people.

13. Let me dwell upon his sympathy with us in all our sufferings, which appears in his cheeks like a bed of spices. This sympathy is expressed in words of comfort, which drop from his lips like sweet-smelling myrrh.

14. I will talk about his liberality; his hands are full of golden gifts; his gifts reveal the kindness of his compassionate bowels.

15. This love, revealed in time, was decreed from eternity; and his decrees are unchangeable, firm as pillars of marble. The decrees are founded on his perfect wisdom, as pillars of marble are set in sockets of pure gold. His whole appearance is grand as Lebanon, with all its cedars.

16. When he speaks, grace is poured from his lips. Take him in his person, his nature, his offices, &c., and he is altogether lovely. Such a one I can, I challenge as my beloved and friend, O daughters of Jerusalem.

CHAPTER VI.

1. (Professors of religion.) What strange, new doctrine is this? We have heard much about the child Jesus, more about the virgin Mary, and other saints. We have heard the mass, time and again. But never have we heard so much about a Saviour and his work. We admire the beauty and spirituality of your good works, and we begin to desire your Saviour. Tell us where we may find him.

2. (The church.) Glad am I to hear you speak well of Christ, and I will tell you where he is to be found. Where prayer and praise are heard, there is he, feeding on the edification of his people.

3. I am my beloved, and my beloved is mine. He accepts the worship of his people.

4. (Christ.) Cleansed from the corruptions of Popery, you are beautiful, O my church, as Tirzah, in the orderly life of your members. You are comely as Jerusalem, the city of the free, in discipline and government. And in the preached word and the faith of the hearers, you are terrible as an army with banners.

5. The pleading eye of prayer, looking in faith, has overcome. You are victorious as Jacob of old. I am delighted with the holy life of your members, like well arranged locks.

6. By diligence in meditation both ministers and members feed upon the word. Thus they not only abound in knowledge, but also increase in numbers.

7. And still as sensible of remaining defects, you blush with unfeigned humility, as a piece of pomegranate.

8. It is true that since you came out of the house of Babylon, there

have been lamentable divisions among your members. The churches of Holland, Switzerland, Scotland, &c., however alike in doctrine and discipline, however cordial in brotherly love, have no common assembly to represent unity; and even in the same country there are several communities, who by reason of retained abuses, cannot hold communion with one another. Nevertheless, wherever there is true faith, there is a spiritual beauty and dignity. They are queens and royal consorts. Their members, as true believers, are pure virgins.

9. My true church is still but one; one in the institution of the Head—one as she will be manifested in the millennium, and one as she will shine in heavenly glory. The members have ever desired that manifestation of this unity. The queens and concubines have desired it.

10. (Daughters of Jerusalem.) Who is this lady, that looks forth as pleasantly and suddenly as the morning's light? She is remarkable for knowledge, love, and zeal.

11. (Christ.) I will answer. I went down into a garden of nuts, where there were no flowers of worldly glory. There I saw not only nuts, but the choice fruits of faith and love. [The Huguenots of France, and the martyrs of England and Scotland.]

12. There, among the patient witnesses, I found the glorious fruits of my sufferings. My soul rode in a triumphant chariot—the chariot of my willing people.

13. You have fled to the wilderness, O daughter of Salem. Return from the mountains and caves, that others may see you.

(The church.) What is to be seen in the daughter of Salem?

(Christ.) A glorious sight, the company of two armies—one army contending outwardly against the enemies of the truth; another army fighting with inward corruption.

CHAPTER VII.

1. (Christ.) How beautiful upon the mountains are your feet, shod with the preparation of the gospel of peace, while you proclaim the glad tidings far and wide! Now you rise up in spiritual nobility. Your graceful walk and carriage display the wisdom of your Maker.

2. Your muscles are like a round goblet replenished with liquor, even the hope of future glory. The preached word affords substantial food, not wanting in the graces of learning and eloquence. This is the elect set about with lilies.

3. While the wheat affords food for strong men, the milk for babes is not wanting. Your breasts are like twin roes.

4. Maintaining a testimony for all truth, your neck is like a tower of ivory. Your bright eyes bespeak knowledge and faith. As the nose distinguishes between the pure and the foul, so you have learned to abhor the evil, and to cleave to what is good.

5. Your head rises up like Mount Carmel, which is seen far at sea. A single council represents the whole church, and realizes the long-looked-for unity. The authority of her king is now eminently asserted.

6. How fair and pleasant is my bride, adorned with so many graces!

7. The time when you were a creeping vine is passed. You now stand erect in strength and unity, like the stately palm. But with the stature of the palm tree, you retain the fruitfulness of the vine.

8. I have said, and I will perform it, that I will maintain your power by my strength, I will cherish your fruitfulness by my Spirit, I will increase your joy by the communication of favour.

9. The words of your mouth shall go forth with tenfold power, refreshing like wine, awaking those that slumber.

10. (The church.) I am in covenant relation with my beloved, and he delights in me.

11. Come, my beloved, let us go forth into the fields. Accompany my ministers while they go forth on tours of pastoral visitation. Afford them communion with thyself while they go from house to house.

12. Let us see the vineyards flourishing. Let us visit every vine, and examine every bud. Thus will I manifest my love.

13. In such duties as these there is a delight, at once pleasant and invigorating. While I speak to old and young, in the house or by the way, I will be careful to give the glory all to thee, my beloved.

CHAPTER VIII.

1. Glorious as these times are, compared with past ages, still there is a desire unsatisfied—a longing for immediate communion. We now see through a glass darkly, but then face to face.

2. I desire to dwell in the house that has many mansions, in the building of the New Jerusalem, which is the mother of us all. There could I express gratitude without the mixture of vain thoughts. There could I pour out praise, without even words. Such communion alone can satisfy the desire of my soul.

3. His Spirit would then give a power to both my intellect and affections, to which I am now a stranger.

4. O members of the church, you live in happy times. Abuse not your privileges, lest you fall into carnal security, and provoke him to withdraw his presence.

5. What joyful tidings greet my ear! What sight gladdens my eye! Ethiopia has stretched out her hands to God! (Christ to Ethiopia.) I raised thee up under the apple tree of mercy. There the New Jerusalem brought thee forth.

6. (The newly-converted church to Christ.) Confirm me in the truth, and seal me for glory. I am jealous, not of you, but of myself, lest I turn back, or follow other lovers. The thought of it is cruel as the grave, sharp as coals of fire.

7. (Christ in answer.) Be not afraid about your children. I will put my love in their hearts, that they shall not depart from me. And many waters cannot quench love, neither can the floods drown it. (The church breaks in.) If a man would give all the substance of his house for love, it would utterly be contemned.

8. (The church continues.) Now that the fulness of the Gentiles is come, may we not remember the Jewish nation, once a fruitful matron, now worthless and forgotten? The goodly building has become a broken-down wall. What will we do when she is spoken of?

9. (Christ.) If she be a broken wall, we will build her up again, not a common house, but a palace, not of hewn stone, but pure silver.

10. (The church.) Well do I believe that he will do it, for I my-

self was once but a wall, yet even then I found favour in his eyes. By his grace I have grown to goodly proportions.

11. (The church continues, and gives a charge to her ministers.) Although the latter glory has come, yet cease not to be sober and watchful. Remember the defections of the Old Testament church. Christ had a vineyard at the place of multitude—the place where the tribes met. He gave it out to priests and Levites of his own appointing. You know how they acted when he sent his servants to receive of the fruit.

12. He has committed his beautiful vineyard to me, saying, Occupy till I come. Let him have an abundant tribute of fruits, a thousand pieces of silver. But you, O pastors, elders, and members, who labour in the vineyard, shall not lose your reward. “Let us not be weary in well-doing, for in due time we shall reap if we faint not.”

13. (Christ.) O, my church, that dwellest in the various gardens of my vineyard, fear not but the pastors will listen to your voice, when you give them such a charge. My grace shall be sufficient. Let me hear your voice in prayer and praise.

14. (The church.) Hasten, O my Beloved, the time when you shall stand a lamb on the mount Zion, surrounded with the one hundred and forty-four thousand; or rather, when you will appear as a roe or a young hart on that spicy mountain. Even so, come Lord Jesus. Amen.

B. M.

RATIONALISM AT HOME.

☞ The ultimate goal of Hopkinsian errors is always the same. Beginning with the unacknowledged exaltation of the common reason and judgment of mankind to the place due to revelation alone, they tend by a gradual descent to Universalism, Unitarianism, and infidelity. The developments of this downward progress taking place in the Congregational churches of New England are, just now, exciting some attention. They have made their appearance in connexion with the examination by Councils of some candidates for the ministry. Also in the West, among the swarms from the Eastern hive. We present some specimens, which we find in the pages of the *Biblical Repertory*. The first contains some of the views of a candidate for the ministry and pastoral charge of a congregation in Hartford. Dr. Childs, who was present, says:

“He rejected emphatically the verbal inspiration of the Scriptures. He was not clear on the Trinity, doubted as to the use of the word *Person*, and stated that the unity of God meant one personality.

“All sin and holiness were affirmed by him to be voluntary. God has no holy nature. Man has no sinful nature. Every man has ability (in the sense of ‘adequate power’) to fulfil the commands of God, even to sinless perfection in the present life.

“The gospel is not absolutely necessary to the salvation of adult heathen. Some are undoubtedly saved without it. God will give all men a fair chance, and Christ died with the same design for all. Hence if all men have not had a *fair chance* in this life, they will have it after death. The candidate stated openly, that he inclined to the belief that after death, and before the final judgment, there was a state (Hades) for all souls—where some who had died impenitent—some even who had rejected Christ in this life—would have a new offer of Christ and salvation, and the gift of the Holy Ghost, and be saved: so that if called to the death-

bed of an impenitent sinner, and knowing that he had but a short definite time to live, he would not shut him up to faith in Christ within that time, or final ruin."

The next is a portion of the answers given by a candidate for the charge of the Manchester congregation, in the neighbourhood of Hartford:

"With regard to probation, I asked him, Do you or do you not believe that the probation of all men ends at death? Answer.—I cannot tell. God will give all men a fair chance. Faith in Christ is necessary to salvation. There may be some, I sometimes think, who, not having a sufficient knowledge of Christ in this world, will have an offer of pardon after death. I am not satisfied on this subject. About it I have my doubts. I don't know that any to whom I may ever preach in this land, will be among the number of those who have another chance after death.

"On the question whether the gospel will be offered to any of the human race in the future world who die impenitent, the candidate was more reserved than when before the first Council, but there was no retraction or essential modification of the views then expressed. He admitted no connexion between Adam's sin and the sin and ruin of his posterity, except what he was pleased to state thus:—'Adam set a very bad example.' The Bible was written only in part by inspiration of God."

He also stated "that most of his associates in professional study adopted that opinion." That there are many—very many—Congregational ministers in New England who reject utterly all these grosser heresies, we are glad to believe: but it is ominous to find them so publicly avowed and sanctioned: for both these men were ordained and settled. It is the boast of the New School of theologians, that they have adopted a more rational system of belief than the old Calvinism of their fathers, and of the Bible, in fact. The seeds they have sown are beginning to show by their fruits of what character they really are. It is to be hoped that these developments, and the extremes of Parkism at Andover, will have the effect of awakening some who have favoured the New Hopkinsian notions to re-consider their system. In truth, we have some evidence that this has partially occurred already: that a better spirit—more humble and Biblical—is rising in the East; and endeavouring by the press, as well as the pulpit, to make itself heard.

HUMILITY.

The Christian's temper God-ward is evidenced by *humility*. He has received from Gethsemane and Golgotha such a sense of the evil of sin, and of the holiness of God, combined with his matchless love to sinners, as has deeply penetrated his heart; he has an affecting remembrance of the state of rebellion and enmity in which he once lived against this holy and good God; and he has a quick perception of the defilements and defects which still debase his best services. His mouth is therefore stopped as to boasting; he is vile in his own eyes, and is filled with wonder that the Lord should visit him with such a salvation. He sees so vast a disproportion between the obligations he is under to grace, and the returns he makes, that he is disposed, yea, constrained, to adopt the apostle's words without affectation, and to account himself less than the least of all saints; and, knowing his own *heart* while he sees only the outside of others, he is not easily persuaded there can be a believer upon earth so faint, so unfruitful, so unworthy as himself. Yet, though abased, he is not discouraged, for he enjoys *peace*. The dignity, offices, blood, righteousness, faithfulness, and compassion of the Redeemer, in whom he rests, trusts, and lives, for wisdom, righteousness, sanctification, and redemption, are adequate

to all his wants and wishes, provide him with an answer to every objection, and give him no less confidence in God, than if he were sinless as an angel; for he sees, that though sin has abounded in him, grace has much more abounded in Jesus. With respect to the past, all things are become new; with respect to the present and future, he leans upon an almighty arm, and relies upon the word and power which made and upholds the heavens and the earth. Though he feels himself unworthy of the smallest mercies, he claims and expects the greatest blessings that God can bestow; and being rooted and grounded in the knowledge and love of Christ, his peace abides, and is not greatly affected, either by the variation of his own frames, or the changes of God's dispensations towards him while here. With such a sense of himself, such a heartfelt peace and heavenly hope, how can his spirit but breathe *love* to his God and Saviour? It is indeed the perfection of his character and happiness, that his soul is united by love to the chief good. The love of Christ is the joy of his heart, and the spring of his obedience.—*Newton's Cardiphonia.*

ASSENT AND FAITH.

When the heart is changed, and the mind enlightened, then reason is sanctified, and, if I may so say, baptized, renounces its curious disquisitions, and is content humbly to tread in the path of revelation. This is one difference; assent may be the act of our natural reason; faith is the effect of immediate almighty power. Another difference is, faith is always efficacious, "it worketh by love;" whereas assent is often given where it has little or no influence upon the conduct. Thus, for instance, every one will assent to this truth: All men are mortal. Yet the greatest part of mankind, though they readily assent to the proposition,—and it would be highly irrational to do otherwise,—yet live as they might do if the reverse were true. But they who have divine faith, feel, as well as say, they are pilgrims and sojourners upon the earth. Again, faith gives peace of conscience, access to God, and a sure evidence and substance of things not seen, (Rom. v. 1, 2; Heb. xi. 1;) whereas a calm, dispassionate reasoner may be compelled to assent to the external arguments in favour of Christianity, and yet remain a total stranger to that communion with God, that spirit of adoption, that foretaste of glory, which is the privilege and portion of believers. So, likewise, faith overcomes the world, which rational assent will not do. Witness the lives and tempers of thousands, who yet would be affronted if their assent to the gospel should be questioned. To sum up all in a word: "He that believes shall be saved." But surely many who give a rational assent to the gospel, live and die in those sins which exclude from the kingdom of God. Gal. v. 19—21. Faith is the effect of a principle of new life implanted in the soul, that was before dead in trespasses and sins; and it qualifies not only for obeying the Saviour's precepts, but chiefly and primarily for receiving from and rejoicing in his fulness, admiring his love, his work, his person, his glory, his advocacy. It makes Christ precious, enthrones him in the heart, presents him as the most delightful object to our meditations; as our wisdom, righteousness, sanctification, and strength; our root, head, life, shepherd, and husband.—*Idem.*

(For the Covenanters.)

THE WAR.

MR. EDITOR:—In glancing over the last issue of the *Covenanter*, our attention was to some degree called to your non-committal remarks on the all-absorbing question, the *war*, and the duty of Covenanters in reference to an active participation. In scanning the article, it occurred to us that on this, as on all other subjects, the apos-

tle's direction, which amounts to an injunction, is appropriate:—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." We are well aware that there are difficulties connected with a discussion of this subject in some of its aspects, as indicated in the article alluded to. But, notwithstanding, it is one of momentous importance to the cause of Christianity, and also to the consistency and credit of our church. One of the prominent reasons why Covenanters refused to take the oath of allegiance to the United States government, and become citizens, was in consequence of the obnoxious clauses in the Constitution on this subject, viz., migration, rendition clause, and three-fifth rule; all of which we believe were designed for the support and perpetuity of that "sum of all villainies," slavery. Government is an ordinance of God, and an institution of man for the protection of human rights; and rebellion is a violent opposition against the authority of government, and is an open declaration and an act of war against it; and, in the present case, after a culpable procrastination, and not until the rebels had increased from hundreds to thousands, and from tens of thousands to hundreds of thousands, and the rebellion became formidable, and perhaps overwhelming, that our government made any attempt to put down the treason. Can any one, for one moment, believe that our government would have been so tardy, had the rebellion originated in any other cause than the decree of slaveholders? We are certain that there could have been no greater activity manifested than there was in the officers of our government in the suppression of the John Brown rebellion; but because the chief of the rebels were the prominent and the most favoured of the oligarchy, we stood hat in hand, and in the most obsequious style disclaimed any intention of destroying the cause, slavery in the states. And now, after so long a time, the government blusters up to assert its position, but from long habit and precedent cannot forget its allegiance to slavery. So it was against rebellion, like that of any other slave against his long-acknowledged *master*, in the war of an inferior, for better treatment, not for throwing off the servitude altogether. Such have been the relation between government, slavery, rebellion, and war, up to this time, and such is the predicament into which our country is brought by these relations.

How striking is the difference between the conduct of the rebels and our lawful government! How humiliating are its results! and how portentous is it of future evils! The rebels, of one mind, firm and unhesitating, though their motives and principles are outrageously base and criminal, while the governmental mind is fearfully discordant! Both sides alike fighting for slavery! The rebels, without limit or restraint; the government for the perpetuation of the same, though with some limitation. The rebels are dealing out deadly blows at government, and resorting to every measure of force and fraud within their power for its destruction; while the government is risking itself, and the liberty and happiness of the people, in order to propitiate a furious faction, which naturally becomes more insolent and dangerous, the more it is courted. Every body knows that the Federal government, during the administration of Buchanan, Pierce,

and their predecessors, for many years past, was governed by slaveholders. But who has thought to inquire whether the present administration is not likewise governed by slaveholders? "How can this be?" exclaims, perhaps, the reader. Is not the present administration at war with slaveholders? And if so, how can it be, at the same time, governed by them? The administration, we answer, makes war only against "rebel" slaveholders. It takes great pains to convince the loyal slaveholders that it has no controversy with them, nor with slavery, nor slaveholding. It returns to them their fugitive slaves, refuses to employ them in its defence, and stands ready to keep them in subjection to their *masters*. The facts in the case afford more than presumptive evidence that it is now governed by slaveholders—the loyal slaveholders, we mean; for the sake of whom the administration so shapes its war measures as not to disturb, but, in fact, to protect slavery and slaveholding. And all the difference we can see between the administration of Buchanan and Lincoln is, that the former was controlled by 300,000 slaveholders, and the latter controlled by, perhaps, 30,000 of the so-called loyal slaveholders, more or less, of Maryland, Virginia, Kentucky, Missouri, and Eastern Tennessee.

Should the present policy of the administration result in its desired success—should it put down the "rebel" slaveholders by doing the bidding of the "loyal" slaveholders, and thus restore peace and union—all the North would gain by the operation, would be the privilege of being governed by one-tenth part the number of slaveholders that had previously governed them!

There is a considerable misapprehension in reference to Gen. Fremont's proclamation, as though it could effect more than a very limited emancipation. It is true, *that* official document is more in favour with the masses of our earnest citizens than the letter of the President and the act of confiscation, by which the force of that proclamation has been neutralized. When the President interposed with his modification, the people were grieved and disappointed, and every day adds to the evidences of their sorrow. As between the President's position and that of Fremont, on this question, the real and hearty opposers of the rebellion are very nearly of one mind. Let it be remembered, then, that the difference between President Lincoln and Gen. Fremont is not whether all the slaves in Missouri should be declared free. On this point, we are sorry to say, the President and the General are agreed, that for the present, at least, they should not. The difference is simply this: the General had proclaimed liberty to all the slaves whose *owners* were actually in arms against the government. The President interposes, and restricts the effect of the proclamation to such slaves only as were themselves employed in the service of the rebel army, leaving those still in bondage who were only employed by their rebel masters at home. In some respects the effects of these two lines of policy may be different. Fremont's plan, if carried out, would liberate the most slaves; but, like the President's, it would still leave slavery in existence. While that remains, the grand obstacle to a righteous and permanent peace is not removed. Both plans are morally wrong in principle, so that neither of them can be ultimately feasible in practice. The right only, under the government

of God, can succeed. The course for the President to have pursued towards Gen. Fremont was a plain one. If he had confidence in the General's judgment, he should have left him to its free exercise, instead of exciting doubts of its soundness, and thereby impairing his prestige and influence. If the President were so conceited as to believe that he, sitting in Washington, knew more of the wants of Missouri than did Fremont, who was acting in Missouri, then he should have recalled him, and supplied his place with one in whose wisdom he had more confidence. Moreover, if the President was so slow to consent that even Congress should provide for the confiscation of even so small a part of the possessions of the rebels, how strongly must he have been opposed to sweeping them all away; and that, too, by a so much humbler authority! Again, if the President must take exception to the proclamation, why was it not to that part which disturbs his long and deeply cherished sense of the sacredness of slave property? His concern is for such property; not for life. This is evident from the fact that a proclamation of emancipation by the President would have saved thousands of lives, both at the North and South, together with untold millions of dollars' worth of property. But owing to a strange fatuity, under which our government is now labouring, all, it appears, must be sacrificed to perpetuate the Moloch of slavery.

Abstractly from the moral aspects of the subject, aside from every thing save its political importance, the honour and prestige of the government demand direct hostility to slavery as the originating element of the rebellion. But the anomalous phenomenon is now seen, which has never before appeared in the history of our world, that the ruling power refused to slay its rebellion with treason's own sword. And upon a review of our subject, we would say to Covenanters, that as there has been as yet nothing indicated by either the highest civil or military officers of the government for the removal of the cause of our grievance, nothing in which a Covenanter should confide as the measure for the emergency, and nothing presented that should lead us to accept of the position of the President and his Cabinet in this great political crisis, let us cling to God's word as our directory, and be satisfied with nothing short of "proclaiming liberty throughout all the land, to all the inhabitants thereof."

We had intended to say a few words on the position of our church in reference to the war of 1812; but as our article has already exceeded the limits we had intended, suffice it to say that of the war of 1812 and the present fratricidal conflict, there are few, if any, of their aspects, in which they are in the least analogous. More anon. R. M.

MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

B'hamra, September 5th, 1861.

DEAR BRETHREN:—Your letters still come regularly. I have not your latest—nor, indeed, any other—here, and so cannot inform you of its date. It was only last Monday two weeks that we received the minutes of Synod. The action of Synod in relation to our mission was very gratifying. It is much to us that our poor, feeble efforts

meet the approbation of the church; and we take this as one evidence, among others, that they, in some measure, meet the approbation of the church's Head.

We are giving our schools a vacation of six weeks, beginning from about the 1st of August. At the beginning of our vacation we made an excursion, with our families, to Kessab, a village about half way up Mt. Casius, two hours and a half from the sea-shore, and about forty miles from Latakîyeh, that we might draw some encouragement from the great things the Lord had done there for our brethren labouring among the Armenians. It was pleasant to see some three hundred evangelical Protestants assembled on the Sabbath, in a large new church built by themselves, while public worship was being conducted by native helpers at six other places in the immediate neighbourhood. When a communion season suspends for a day these lesser meetings, and gathers in the Protestant population of the surrounding hamlets, the congregation in the new church numbers some six or seven hundred. It would, no doubt, be presumptuous to ask why it is that God has made the Armenians so much more receptive of the gospel than Arabs; but so it is every where; and it only remains for us to persevere in sowing with the good seed the colder soil which the Redeemer has marked out for us, in the humble but confident hope that the harvest, although later, will not be less plentiful. We spent nine days at Kessab; and after our return to Latakîyeh came up as soon as we could get ready to B'hamra, where we are making some repairs on some of the buildings—merely such repairs as are of present urgent necessity, in order to arrest the progress of ruin. We have reason, from present appearances, to believe that if the money could only be had, it would be quite practicable at any time now to open a school in B'hamra; but we shall speak more at large on this subject hereafter. We have been here a week, and expect to stay about ten days more.

We have made a new and much more satisfactory arrangement for the boarding of the Fellâh boys in town. Our two Protestant school teachers are to live with them in their boarding-house, and have a constant oversight of them; and the man who had charge of the establishment last year is to be merely a servant, to do their marketing and cooking, under the direction of the teachers. This plan will, we are sure, be much better for the boys, and we hope it will be somewhat better for the funds.

We were very glad to see that Synod took into so favourable consideration the re-enforcement of the mission. We can very well understand how the present state of affairs in America should dictate caution in such a movement; still we hope that the Board will use such diligence in this matter, and be blessed with such success, as that Synod at its next meeting, if no insuperable pecuniary difficulty stand in its way, will be in readiness to send out, without a moment's delay, a missionary physician, and a young lady to take charge of a female school. Humanly speaking, they ought to be here now; and it is ground of thankfulness and encouragement that there has already been found a young lady to volunteer her services as a teacher in connexion with the foreign mission. A girls' school is both greatly needed

and earnestly wished for in Latakîyeh; and we cannot doubt, that with the blessing of Christ, it would be fruitful of much good. A physician would be of inestimable service among the Fellâhin. B'hamra is a little village of not more than a dozen or fifteen houses. This is a very unhealthy time in the mountains. In this village there are not more than three or four houses, in which there is not at least one person lying sick; in most houses two or three, and in some of them five or six. We went among them to-day, and saw them all, and a pitiful sight it was. What with sickness, and what with poverty and filth, there was such an accumulation of misery as is seldom seen in so narrow bounds outside of a hospital. How I wished that I were a physician! As it is, we may be able to do some of these poor people some good as soon as we can get some quinine from Latakîyeh, for most of them are suffering from fever and ague; still, several of the cases being of a more complicated nature, are beyond our reach. Now we do not wish to overstate the advantages to the mission of having a physician connected with it. It would not be worth while to send a physician from America to cure a few sick people in B'hamra and the neighbouring villages. Nor have we any hope that in connexion with his medical practice he would be able to do many of them any great spiritual good; for if he had brought one of them from the very gates of death to-day, he would not sit patiently to-morrow to hear him tell that Christ was crucified; neither would he elicit much gratitude from them for any good he might do them. But the great and chief advantage to the mission of having a physician connected with it, so far as these people are concerned, would be that they would be very cautious of treating us or our schools, or pupils or converts in any way that would be likely to deprive them of his professional services. We would derive from his presence alone a good part of the advantages that we would derive from having the mountains subjected to a strong and well-constituted government. Of course, in addition to this, he would have opportunities of a more direct religious influence over a different sort of people in Latakîyeh.

We wish to say to some people who have for a long time past been entitled to letters from us, and have not yet received them, that our excursions, first to Kessab, and then to this place, with the laborious preparation required for both, and the many things which have called off our attention from every thing like study or writing both there and here, have made a wide gap in the continuity of our correspondence in general. And if this apology should seem feeble, its insufficiency will not hinder kind-hearted people, who consider how closely in the face of much discouragement we have bent ourselves to the work for nearly two years in Latakîyeh, from allowing us to relax the tension of our minds for six weeks in the heat of summer, even although it should be partly at their expense.

We hope to send you our accounts soon after we go down to Latakîyeh.

We are all well, and all join together in the best wishes and prayers for you all.

By order of the mission.

Yours in the gospel,

R. J. DODDS.

PITTSBURGH PRESBYTERY.

The following scale of appointments was made out:

REPORT OF THE COMMITTEE ON SUPPLIES.

Little Beaver—SHIELDS, 2d Sab. Nov.; HANNAY, 1st and 3d Sabs. Dec., and 3d Sab. Jan.; HUNTER, 1st Sab. Jan., and to moderate in a call when requested by the congregation; CROZIER, 1st Sab. Feb. *Slippery Rock, &c., Cong.*—SHIELDS, 3d Sab. Nov., Sunbury,—4th Sab. Centreville,—1st Sab. Dec., and 1st and 3d Sabs. Jan., Portersville; 2d, 4th, and 5th Sabs. Dec. *Slippery Rock*—2d and 4th Sabs. Jan., Lachawanick; HANNAY, three days at Newcastle, discretionary. *Pine Creek*—M'FARLAND, 3d Sab. Nov.; HUNTER, 3d Sab. Dec.; ELDER, 3d Sab. Jan.; R. REED, 3d Sab. Feb. These appointments were made at the request of the pastor. *Middle Wheeling*—HANNAY, 5th Sab. Dec., and 1st Sab. Jan.; THOMPSON, two days immediately before next meeting of Presbytery. Mr. Thompson is also to preach six days discretionary in his own vicinity, before next meeting of Presbytery. *Rochester*—M'FARLAND, 2d Sab. Nov.; CROZIER, 2d Sab. Dec.; ELDER, 2d Sab. Jan. *Deer Creek*—HANNAY, 2d Sab. Dec. *Erie City*—DANIEL REID, two days discretionary before next meeting of Presbytery.

The remainder of appointments till next Presbytery will be made by the Standing Committee. JOSEPH HUNTER, *Chairman*.

LAKES PRESBYTERY.

Lakes Presbytery met in Northwood, 2d Miami Church, October 8th, 1861. Rev. A. M'Farland was chosen Moderator, and P. H. Wylie, Clerk. The call of 1st Miami congregation on J. L. M'Cartney was presented and accepted; and P. H. Wiley, W. Milroy, James Wylie, and John Day, were appointed a committee to attend to his ordination and installation, to meet at the discretion of the parties. C. D. Trumbull, theological student of the third year, delivered a lecture from Eph. iv. 1—6, as a specimen of trial; also W. P. Johnston, of the fourth year, a lecture from Rom. x. 6—9; and J. C. Smith, of the fourth year, a sermon from Isa. lv. 1. The two latter were pieces of trial for licensure, all of which were heartily sustained.

The report of the Committee on Supplies was as follows:—J. O. BAYLIS—*Muskingum*, January, 4 Sabbaths; *Tomica*, February, 1st and 2d Sabbaths; *West Bedford*, 3d and 4th Sabbaths. Rev. A. M'FARLAND—*Keene*, two Sabbaths, time discretionary, and to attend to any ministerial duties that may be desired.

TREASURER'S REPORT.

Oct. 9, 1861—To cash from Cedarville,	\$8.25
“ Cincinnati,	9.00
	<hr/>
	\$17.25
Oct. 10, 1861—By cash to J. French,	\$4.25
“ B. M'Cullough,	5.00
“ R. Shields,	6.00
“ J. L. M'Cartney,	2.00
	<hr/>
	\$17.25

The following action was taken on the State of the Country:—

Whereas, God has come out of his place to punish the nations and this nation for their sins; *and whereas*, we have on every hand the anxious inquiry, "Watchman, what of the night?" *and whereas*, it is the duty of faithful witnesses to meet the obligation to testify, imposed on them by providential occurrences: therefore,

Resolved, 1st. That we see in the present civil war God's controversy with this nation for their rejection of his name and authority, the prerogative and law of his Son, and for trampling upon the inalienable rights of man.

2d. That we call upon this nation so to amend the Constitution, which is the basis of the Union, as to acknowledge God, submit to the authority of his Son, embrace Christianity, and secure universal liberty.

3d. That we profoundly regret that the President, as commander-in-chief, and officers of the army, now when national destruction is impending, are so reluctant to use military power in proclaiming liberty to the captive, and the opening of the prison to them that are bound, and that so many of the people, especially professed Christians, fail to demand it at their hands.

4th. That we feel constrained to warn our people of the danger of exposure to national judgments by partaking national sins, and to urge them to enter their chambers of covenant and providential security, and hide themselves until this indignation be overpast.

Presbytery adjourned to meet at Utica, on the Wednesday preceding the meeting of Synod, at 7 o'clock, P. M.

PRESTON H. WYLIE, *Clerk*.

P. S.—I would say on my own responsibility, that as to the treasurer's report, I hesitated, scarcely knowing whether to publish it or not. The Illinois Presbytery publishes the treasurer's report, and so does the Pittsburgh Presbytery, and it is understood to be the duty of the clerk of the Lakes Presbytery to publish so much of the proceedings as are of public interest. The only question of difficulty is, Is the Domestic Mission a matter of public interest in the Lakes Presbytery? As to labourers in the Home Mission, Rev. J. French has one-third of his time to devote to missionary labour, and we believe that there is an encouraging field in that locality; and so in regard to Rev. B. M'Cullough. But they are unable to occupy those fields as efficiently as they would, from the fact that they have to labour working with their hands to supply their own necessities. R. Shields earnestly desires to be engaged in the Master's work, and the fields are already white to the harvest. But Presbytery has only the sum of \$17.25 to meet these pressing demands, and that from one pastoral charge only; while both Pittsburgh and Illinois Presbyteries are efficient in missionary operations, and the people furnish them the necessary funds. I for one feel that there is evidently a delinquency somewhere that is sinful, and perhaps every where throughout our whole Presbytery. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

PRESTON H. WYLIE.

NEW YORK PRESBYTERY.

The New York Presbytery met in the First Church, in the city of New York, Oct. 29th, at 7½ o'clock, P. M.; and after a sermon by the

Moderator, Rev. J. M. Armour, from 1 Tim. vi. 12, was constituted with prayer. All the ministerial members, and eight ruling elders, were present. Rev. J. T. Pollock, ordained and installed pastor of the Bovina congregation since the last meeting, appeared and took his seat as a constituent member of the court.

The congregation of Walton, Delaware county, N. Y., organized by a commission of Presbytery since its last meeting, was added to the list of congregations.

Mr. David M'Alister, student of theology, delivered a sermon from Isa. lxi. 1, which was cordially sustained as a specimen of improvement. At his own request, and owing to the condition of his health, he was allowed to remain out of the Seminary during its next session, and directed to pursue his studies under the care of Rev. Sloane and Milligan. Isaiah, 12th chapter, was assigned him as a subject for lecture, to be delivered at the next meeting of Presbytery.

A committee, consisting of Messrs. J. Kennedy, J. C. Ramsey, and Alexander Bowden, was appointed to devise a plan for raising money for home missions in the bounds of this Presbytery, and report at its next regular meeting. All the congregations under the care of Presbytery were directed to take up collections for home missions, and report the same to the Treasurer before the next meeting.

The Treasurer's report was received, adopted, and is as follows:

To the Moderator and members of the New York Presbytery, to meet in the First Reformed Presbyterian Church, New York, on Tuesday, Oct. 29th, 1861, your Treasurer of Home Missions would respectfully present the following report:

1861.		RECEIPTS.		
May 6.	To balance on hand, as per last report,	.	.	\$8.45
31.	To cash, Ryegate and Barnet Female Missionary Society,	.	.	7.60
June 7.	To cash, Ryegate congregation,	.	.	9.88
	“ Barnet “	.	.	6.30
Aug. 13.	“ 1st congregation, Newburgh,	.	.	20.16
Sept. 25.	“ Kortright congregation,	.	.	9.00
Oct. 28.	“ 2d congregation, New York,	.	.	59.05
29.	“ 1st “ “	.	.	30.25
	“ 3d “ “	.	.	61.00
	“ Boston congregation,	.	.	5.42
				<hr/>
				\$217.11
1861.		DISBURSEMENTS.		
May 31.	By cash paid S. M. Willson,	.	.	\$13.00
June 1.	“ W. Graham,	.	.	100.00
	“ J. M. Dickson,	.	.	9.00
6.	“ J. T. Pollock,	.	.	10.00
7.	“ R. Z. Willson,	.	.	54.00
Oct. 30.	By balance in the hand of the Treasurer,	.	.	31.11
				<hr/>
				\$217.11

All which is respectfully submitted. J. WIGGINS, *Treasurer.*
New York, October 30, 1861.

PITTSBURGH PRESBYTERY.

The following scale of appointments was adopted:

GLENGARY—*J. M. Armour*, Dec., 1st and 2d Sabs. *N. R. Johnston*, Jan., 2d and 3d Sabs. *J. M. Beattie*, Feb., 1st and 2d Sabs.

ARGYLE—*J. T. Pollock*, Nov., 2d Sab. *R. Z. Willson*, Nov., 3d and 4th Sabs.; Dec., 1st and 2d Sabs., and all of March. *J. M. Beattie*, the Sabbath before Presbytery.

WALTON—*J. M. Shaw*, Nov., 3d and 4th Sabs. *R. Z. Willson*, Dec., 3d, 4th, and 5th Sabs., all April, and May 1st and 2d Sabs. *J. T. Pollock*, Jan. 4th Sab., and Feb. 1st Sab. *J. R. Thompson*, Feb. 3d and 4th Sabs. *J. M. Dickson*, March 1st and 2d Sabs. *S. M. Willson*, March 3d Sab. *W. Graham*, May 3d Sab.

Rev. *J. M. Dickson* was appointed the Moderator's Alternate to preach the opening sermon at the next meeting of Presbytery, and *Church Fellowship* assigned as the subject.

Presbytery adjourned to meet in the Second Church, Newburgh, on the third Tuesday of May, 1862, at 7½ o'clock, P. M.

J. R. THOMPSON, Clerk of Presbytery.

ROCHESTER PRESBYTERY.

This Court met in Rochester October 16, and was constituted with prayer by Rev. *D. Scott*, Moderator *pro tem*. Ministerial members all present, except Rev. *J. M'Laughlin*.

A memorial on our table, from last meeting, was taken up and referred to a Committee, who made the following report, which was unanimously adopted:

REPORT OF COMMITTEE.

The first question in the memorial is, "Are all contracts which are in themselves lawful—when voluntarily entered into by competent parties—morally binding upon them as Christians?" To this we answer, All such lawful and voluntary contracts are binding. Ps. xv. 4:—"He sweareth to his own hurt, and changeth not." It is not right for Christians to avail themselves of provisions in the civil law, to free themselves from the obligation of such contracts. Pecuniary losses are not to be weighed where moral obligation is concerned.

Another question is, "When one church member defrauds, overreaches, or deals unjustly with another, is it proper for the person aggrieved to go to the civil law, or avail himself of any of its provisions, without first preferring his complaint to, and seeking redress from the proper church court?" To this we reply, that a church member should not call in the aid of the civil law, without first seeking redress from the proper church court. See Book of Discipline, page 69, sec. 60. Always excepting, however, those extreme cases where time and opportunity cannot be had for such application to the church court until irretrievable injury would be inflicted.

The last question is, "Is it right for Covenanters to fight for the United States Government against the Secessionists, or to encourage their children to do so, on the plea that if the latter prevail, our lives and liberties will be endangered, or on any other pretext whatever?" To this we answer, that under the present circumstances, while the war is a war for the Union and the Constitution, and while our soldiers are still required to aid in the return of fugitive slaves, our members cannot consistently enlist in the army, and especially they are not at liberty to take an oath that they will support the Constitution. If, however, the war shall assume a different aspect, and become a war simply of self-defence—a war for life and liberty—the action of last Synod guides

members in their duty. See Report of Synod's Com., Covenanter, page 333; Reformed Presbyterian, page 210. And, of course, it is scarcely necessary to add, whatever members may not do, they will not encourage their children to do. In all this, however, we are to be understood as having no sympathy with the traitors known as the Confederate States. The grounds on which we base the above recommendation, are that we cannot take any active measures to sustain a constitution of government which ignores the name and law of God, and which still holds unoffending men in bondage.

The congregations of Ramsey and Toronto were recognised since last meeting, according to direction.

Sessions were directed to present their books for examination at the fall meeting.

The Treasurer presented his annual report, which was referred to a Committee, and was found correct, and is as follows:

HOME MISSIONS.

May, 1860. Balance on hand at last report,	. . . . .	\$10.95
July 17, 1860. Rochester congregation,	. . . . .	8.61
May 25, 1861. " "	. . . . .	7.28
27, " Lisbon " "	. . . . .	25.00
July 24, " Syracuse " "	. . . . .	5.00
April, " York " "	. . . . .	21.32
		<hr/>
	Amount,	\$78.16
April 24, 1861. Paid Rev. M. Johnston,	. . . . .	\$25.00
May 27, " " " "	. . . . .	14.08
July 24, " " " "	. . . . .	5.00
May 27, " " " J. M. M'Lachlin,	. . . . .	34.08
	Draft,	16
		<hr/>
		\$78.32
		78.16
		<hr/>
	Deficit,	16

The following additional report was made by the newly elected Treasurer:

Oct. 16, 1861. Received from Syracuse Missionary Society,	\$11.00
" " " " " "	8.00
" " Miss Mary M'Cracken, York,	5.00
	<hr/>
	\$24.00
Paid Rev. J. M. Johnston,	11.00
	<hr/>
Balance,	\$13.00

ROBERT AITEN, *Treasurer.*

PHILADELPHIA PRESBYTERY—SUPPLIES.

The Interim Committee of Supplies has made the following appointments for the supply of the Conococheague congregation:

J. Kennedy, 3d Sab. Nov., and 1st Sab. Dec.; *W. W. M'Millan*, 4th and 5th Sabs. Dec.; *R. Z. Willson*, 4th Sab. Jan., 1st and 2d Sabs. Feb.; *J. Kennedy*, 1st and 4th Sabs. March, 1st and 4th Sabs. April.
S. O. WYLIE, Chairman.

EMANCIPATION.

Should there not be some approach made to Congress, during the coming session, on behalf of emancipation? The following, or something equivalent, would receive many signatures, and might be of use in showing what is looked for from that body:

TO THE CONGRESS OF THE UNITED STATES:—The undersigned inhabitants, citizens of _____, State of _____, respectfully submit—

That as the present attempted disruption of the nation manifestly finds its root and nourishment in the system of chattel slavery at the South; as the leading conspirators are slaveholders, who constitute an oligarchy avowedly hostile to all free institutions; and as, in the nature of things, no solid peace can be maintained while the cause of the present war is permitted to exist; as it is all-important to do rightly, and as God is now giving the nation an opportunity to do so in emancipating the slaves held within its limits, in our judgment an act of unconditional emancipation should be passed at once, to bring the war to a speedy and beneficent termination, and indissolubly to unite, under God and his Christ, all sections and interests of the country upon the enduring basis of universal freedom.

THEOLOGICAL SEMINARY.

The present sessions of the Seminary were commenced on the 1st Tuesday of November; although, from unexpected circumstances, the opening address was not read until the evening of Monday, the 11th. The class consists, at this time, of eleven students.

Of the First Year.

J. R. SHARPE, J. S. BUCK.

Of the Second Year.

J. H. BOGES.

Of the Third Year.

N. M. JOHNSTON, J. M. STEVENSON,
D. M'ALISTER,* C. D. W. TRUMBULL.

Of the Fourth Year.

W. P. JOHNSTON, J. C. SMITH,
J. W. SPROULL, T. P. STEVENSON.
R. M. C. THOMPSON,

AFFAIRS ABROAD.

Russia.—This empire is greatly disturbed. A large party—including the students of the universities—demand a constitution. Some of the universities have been closed. The emancipated serfs are not disposed to submit to the two years' preparation for liberty. They think the Czar has liberated them, and that the proprietors have deferred their emancipation. Force has been freely employed against them. Some proprietors have allowed them to buy their freedom at once, and also their land. Poland is under martial law. The whole people are ready to rise. A large army is engaged in holding them down, while many are arrested. They are determined to restore their independence.

Fiji Islands.—The inhabitants of these islands were, a few years since, among the most hopelessly savage of all the Pacific islanders. They were cruel cannibals, "delighted in war," and scarcely ever at peace, either among themselves or in their relations to the people of neighbouring islands. See the change:

"The French Romanists have tried to gain a footing; and though refused, the

* Not present this session: pursuing his studies under the direct inspection of the New York Presbytery.

King was compelled by a French ship of war to admit the priest, and build him premises equal to those of the missionary; but he has no members, for the people remember Tahiti. May the time be far distant when the noble and intelligent Tonguese shall bend to the tyranny of a French monarch, and share the fate of the Tahitians. King George takes the Bible for his guide, and rules his people by its laws. He is a local preacher, and a man of justice, honour, integrity, and piety. After dinner we went to see the King's house, which is something like that of the mission, but furnished in English style. The natives have no furniture in their houses; but the floor is covered with mats, on which they lie and sit, but cook in the open air. When working about they are only partly dressed, having on a shirt of native cloth, from the waist to the knee. Some have shirts on; but when they go to worship, they are in full English dress. The women wear a kind of shirt, with a pinalore. After our return, we went to the 'Argo' Institution for training native ministers and teachers. There is one large room, built as a class room, hung round with maps. The men sit round on the floor. They were in full English dress, with collars and white ties. They were put through an examination. The writing of some was very good, but the arithmetic was excellent. They had done some very difficult sums in practice and proportion quite correctly. Mr. Calvert spoke to them on religion, and two prayed. The substance of part of one prayer was as follows:—'Lord, we thank thee and praise thee, not because of silver and gold, and this world's goods, but for thy great love to us in sending thy servants to teach us, and to preach to us here in Tonga. These islands are but a speck on the map of the world compared with other lands, yet thou hast loved us, and sent thy servants all the way across the wide seas from England to us poor, unworthy creatures. Bless the missionary; enlighten us by thy word and Spirit.' As we went home, we heard the hymn of praise issuing from the several huts for some distance round, telling of family altars. With them it is a sad sin to omit family worship. Shall not these South Sea Islanders condemn many who have been favoured with English privileges?"

Turkey.—We find in the "Bible Society Record," a most encouraging account from the pen of Dr. Schneider, of the success attending Bible distribution among all classes of people:

"Our native helpers and preachers shall go forth, armed with the same weapon, (the Word.) Many of them are unlearned men, with no other knowledge than that of the Scriptures; but clad in this panoply, they are mighty to conquer the prevailing errors. One of them always carries three Bibles with him—one in the Armenian, one in the Turkish, and one in the Arabic, as he speaks these three languages; and without them, he feels unequipped.

"The distribution of Bibles is gradually, but regularly increasing at all the stations. At one of the earlier stations, the sale for three years past, was as follows, namely: in 1858, Bibles and portions of the Old or New Testament, 307; in 1859, Bibles and parts of it, 681; and in 1860, the whole number sold was 884; indicating a regular advance every year. The rate of progress thus presented is probably true of the other stations, though the actual sales may not have been as large. Instances of the usefulness of the Bible are scattered all over our field. Multitudes of them will never be known, until the last great day shall reveal them. But enough came to our knowledge greatly to cheer our hearts. Let me recite a few. Some eighteen years since, an Armenian from this field was in Constantinople; there some one gave him a New Testament, which he took home, although he could not then read. For a long time the book lay unread in his house; but finally he had some one read it to him. He himself afterwards learned to read. By the reading of this New Testament, not only did he become interested in the truth, but others also. Great opposition was made; and threats to kill these Bible readers, as they were called, were earnest and numerous, and terrible was the persecution suffered by them. But through it all they remained firm; and now the gospel is regularly preached, an out-station has been formed, and one hundred, and often one hundred and twenty come to hear the Word of Life: and all this from the reading of one New Testament, after it had been unused for a long time. Near this city lies an Armenian village, one of whose inhabitants bought a Bible from an Agent of your Society. He took it home and read it, and it was not long before he felt the power of its truth. From him the interest spread to others, and they began to read the book, and talk about its contents. He sold this Bible to one of these men, and came and bought another; sold that again, and bought another; and so on, till he had bought six copies. The reading of these Bibles

awakened an earnest spirit of inquiry; and all this took place before any missionary or native helper had visited the place. The interest increased till it was made an out-station, and a native helper now labours there; and there is a congregation, on an average, on the Sabbath, of thirty-five persons. The missionaries spent a day there; and literally, from morning till night, the time was spent in answering the inquiries of these people; and they were not idle but serious questions, such as, 'What did Christ mean by the new birth?' Besides those who meet in the chapel for worship, there is a band of Armenians, who are not disposed, as yet, to worship with the Protestants, but collect by themselves on the Sabbath to read and examine the Bible. At one time, there were said to be eighty persons assembled for this purpose. All this has come from the purchase of one Bible."

Germany.—The accounts we receive regarding the religious condition of the German States, are somewhat conflicting. Old Rationalism is certainly in a state of decay, but the same spirit manifests itself in new and equally dangerous forms. Still, we are well persuaded that real progress is making by the friends of evangelical religion. The ministry are, generally, better inclined to the "good way" of their fathers; and the people exhibit a growing readiness to hear and embrace the truth. Dr. Oncken—well known by his zealous labours on behalf of home missions—says:

"The demand for tracts is at present more urgent than ever before, because conversions throughout our missions are *more frequent* since the beginning of the present year than for many years past, and young converts, in the warmth of their first love, would fain see every sinner they meet with converted to the Saviour. Tracts are the very things that aid them in their labours of love, and can be circulated in spheres where no other agency has access. At Hamburg we have every month additions to the church; and what is most pleasing, mostly young persons from sixteen to twenty years of age. This month we expect that fourteen or fifteen will be added to our number. As our work extends, the value of tract circulation increases, for a large proportion of our missionaries must be supplied by tract distribution, for want of a sufficient number of missionaries."

Italy.—As other Popish countries, Italy has been tolerably well supplied with universities, which profess to furnish scholarly instruction: we do not assert that they meet their professions. But for common education—the education of the people—these have few facilities. We are glad to see that even partially emancipated Italy begins to turn her attention to the supplying of this great want. Lady Bowring says:

"During a protracted stay in Italy, I had unusual opportunities of visiting educational establishments, being introduced by residents. At Leghorn, Florence, and Genoa, I inspected several schools; in the two latter cities they were principally those set on foot and supported by the respective municipal bodies, and I was surprised to find how much had been effected in the short space of two years. The educational course is not so enlarged as in England, but comprises reading, writing, and arithmetic, (well taught,) with the rudiments of history and geography, and the elements of drawing. Singing seems to come naturally to the Italian child; in girls' schools, which, intellectually, I usually found inferior to the boys', I saw excellent needlework, both plain and fancy; elegant embroidery being executed under the superintendence of the teachers, by the children, for the churches and private families. The schools of the municipality are free to the poorer members of the community; but I sometimes found a separate class in the same building, who paid remuneration fees. Every where I observed intelligence, cleanliness, and order on the part of the pupils—aptitude and zeal on that of the masters. Private benevolence is by no means wanting; infant schools and industrial establishments are usually entirely dependent upon it; and in these food and clothing are partially supplied. In addition to pecuniary assistance, the highest in the land give not only the weight of their names, but devote much of their time to an object they have so much at heart—the regeneration of the people."

The Pope is still in Rome, but every day makes it clearer that his stay there as a temporal prince is soon to terminate. If Louis Napoleon is negotiating with Austria, as is reported, for the cession of Venice to Victor Emmanuel, we may soon see a fully united Italy: with this comes the fall of the Pope's temporal power, and then the evangelization of Rome.

AFFAIRS AT HOME.

The War.—The events of the last month are before our readers in other forms. Upon the whole, the issues of arms have been rather more favourable to the United States. The capture of Beaufort—the best Southern port on the Atlantic—has carried the war into the “nation” of South Carolina, and into one of the darkest recesses of slavery. We look with interest for the course of the slaves. That they would have welcomed the troops heartily, had they come with liberty on their banners, we do not doubt. As it is, we can scarcely hope that they will show fully their real sentiments, if the subjugation of the state would hand them over again to their masters; and if they know this, they will be cautious.

The Policy of the Administration.—The President and his Cabinet appear to us to be about the only persons in the country who misunderstand—or appear by their official acts to do so—the nature of the war. They act, in many things, as if it were not a war against rebels, but against loyal states. Hence the fear to touch slavery; and if compelled to do so, it is with a very reluctant and shrinking touch. Hence, also, their inconsistencies. Gen. Sherman—the leader of the troops now in Port Royal—was authorized to receive free-men or slaves who might come into his lines, and use them “in any capacity”—organize and *arm* them, if necessary. But slaves are not called upon to come in. And, moreover, the General’s first act was to issue a proclamation to the inhabitants of South Carolina, declaring that their “social institutions” should be maintained, upon their submission. And so, Gen. Dix, to the slaveholders on the eastern shore of Virginia. On the other hand, the Secretary of War—as a private gentleman—takes very high anti-slavery ground: says emancipation should be employed as a military measure: and, it is reported, that he has declared against the return of fugitives by the troops. And then, on the other side, Gen. Fremont has been removed, upon the pretext of evils in his department, and a want of military capacity; but we have no doubt largely because he had proclaimed liberty to the slaves of rebels: not going so far, however, as the directions to Gen. Sherman. How is all this to be accounted for?—this bundle of inconsistencies? We answer, by the want of any proper views of the war, as well as of any proper appreciation of liberty. The government has no policy on the subject. It is controlled in its acts by present emergencies; by time and place merely. Still it is learning, and the country is learning. There was never a people on earth who learned as much in the same time. God has been teaching them. He will not cease to do so. If defeats are necessary, we will have them. The Most High will not—we sincerely trust—abandon our beloved country to the fearful guilt of again compromising with inhumanity. On another question even more must be learned. The nation must honour the Lord and his Christ. This, also, has been partially learned; but how much more is yet to be learned! Even of this we do not despair. We are sure that never, since it became an independent nation, has the necessity of some acknowledgment of the Most High been so much felt by the people. May God pour out his Spirit, with his judgments, that the land may “learn righteousness!”

NOTICES OF BOOKS.

OUR TESTIMONY KEPT: or the Position of Separation taken by the Reformed Presbyterian Congregation of London, in May, 1859. By the Rev. John Cunningham, LL.D. 8vo., pp. 48. Glasgow. 1860.

We find in this pamphlet a collection of all the principal documents connected with the steps taken by the respected author, and his people, in separating from the Scottish Synod; and also some account of his labours among the Jews of London. While we are not at all sure that the “separation” was necessary *at that time*, we have read this pamphlet with much interest. We think the Doctor will not long

stand alone. Whatever the majority of the Scottish Synod may do—and the probability is that they will change materially the position of the church in its relations to the government of Britain—we feel confident that a minority, respectable in numbers and in character, will be found faithful.

OBITUARIES.

MRS. NANCY MATTHEWS departed this life on the 9th of August last, in the seventieth year of her age. Her disease was dropsy.

She was brought up in the Anti-Burgher Secession Church in Ireland; and in 1818 she and her husband, Thomas Matthews, who had been till that time in connexion with the Synod of Ulster, united with the Reformed Presbyterian Church, in the congregation of Belmony, under the care of Rev. Wm. F. Stavely. In the year 1839 they emigrated, with a large family, to this country, and settled in the old Bethel congregation, Illinois. During the whole period of her long and useful life Mrs. M. sustained a clearly marked and uniform Christian character. Her mind was above mediocrity. She had a clear and accurate perception of divine truth, an ardent attachment to the ordinances of the house of God, and a sincere and strong love for all the faithful followers of Christ. The law of kindness was on her tongue. She had the esteem and confidence of all who knew her. No other commendation need be given of her, than the statement of the fact that she brought up seven sons, whose character is respectable and unblemished; four of them chosen to be ruling elders, and one a deacon in the church. "Her children have risen up, and call her blessed. Give her of the fruit of her hands, and let her own works praise her in the gates."

Her worthy and affectionate husband having now seen his fourscore, and served his generation, waits in patient submission and joyful expectation the day of their happy re-union in a better country, even a heavenly.

Died, September 12th, MRS. SARAH BELL, wife of Mr. Thomas Bell, ruling elder, Third Congregation, New York, aged forty-seven.

The deceased was the third daughter of Mr. Nathaniel Grecian, of Monaghan, Ireland, and was born A. D. 1814. April 28th, 1829, she was married to Mr. Thos. Bell; and left the next morning for New York, America, where she re-ided chiefly to her death. Being convinced that it was her duty publicly to confess the Lord Jesus Christ, she made a profession of her faith at the early age of sixteen, connecting herself with the Second Associate Congregation, New York, then under the pastoral care of Rev. Mr. Irving; but becoming afterwards persuaded that the doctrines of the Reformed Presbyterian Church were purer, and more in accordance with the word of God than those of the Associate, she, together with her husband, connected herself with the Second Reformed Presbyterian Congregation, under the pastoral care of Rev. A. Stevenson; and, at a subsequent period, was certified to the Third.

She was a tender, loving, and affectionate wife—a mother deeply interested in the temporal and spiritual welfare of her children.

Her removal was very sudden. In the prime of life, the midst of earthly comforts, she was attacked by disease but four days previously to her death. No fatal result was anticipated, until within a few hours of her departure. The struggle was violent, but characterized by resignation to the will of God. Though death came at a time unexpected, she was not, there was reason to believe, unprepared. Addressing her husband, she said before her departure:—"O death, where is thy sting? O grave, where is thy victory? But thanks be to God, that giveth us the victory through our Lord Jesus Christ." "The Lord gave, the Lord taketh away." She exhorted him to add, "Blessed be his name."

Her friends comfort themselves in the assurance, based on her life, her close and intimate walking with God in private, her delight in reading the writings of the pious and eminent of the earth, especially the "Book of books," the Bible, that their loss is her gain; that while the spirit is absent from the body, it is present with the Lord.

She is gone, and has left a world of sin and sorrow to join the ransomed throng. An affectionate husband, a large and youthful family, are left to mourn her departure. The one, we trust, will be sustained by the Angel of the covenant, the Friend that sticketh closer than a brother; and the other be led to follow the last counsels of a dying mother, to "seek first the kingdom of God and his righteousness," to "remember their Creator in the days of their youth."

COVENANTER.

 JANUARY, 1862.

MINISTERIAL QUALIFICATIONS.

(Concluded from page 104.)

III. *Sincere and earnest piety.* Under this title I include the entire bent of the soul towards God: the principles of the new life, which manifest their nature and their energy in a lively faith, in profound penitence, in evangelical hope, in supreme love to God, in heartfelt concern for the souls of sinners, in habitual and cheerful dependence upon God, and submission to his will—these, regulating and governing the entire life as a life of prayer, of devotion, of personal holiness, of heavenly temper and aims. On this, in its relation to the soul's salvation, it is not now so much my purpose to dilate. I urge its cultivation, chiefly, in its bearings upon the life and labours of the Christian minister. And even with this limitation, bringing before you but a few out of many considerations that might be presented. And,

1. *True piety alone awakens and regulates that principle of curiosity just considered.* In this originates that spiritual taste, which seeks its gratification in Scriptural researches—in things divine and eternal: as itself begins in that renovation of our carnal nature, effected by the Spirit of Christ in the new birth. The doctrines and spirit of the word, the law, the gospel of Christ, are alien from the heart controlled by natural impulses and appetites. It counts them "foolishness." It finds nothing in its affections and tendencies prompting to sacred inquiries. It can take delight in traversing the wide fields of nature—in measuring the heavens—in ascertaining the movements and relations of their mighty and marshalled hosts—in mechanical adjustments—in exploring the dim records of the past, as imbedded in the earth itself, or inscribed by human hands—in profound metaphysical and economical investigations—in compelling all these to contribute to the physical welfare of man, and the amelioration of the laws and varied operations of the social fabric. But in all this, it sees dimly, if at all, the presence of that wise, and beneficent, and mighty One, whose hand has formed all these things. Its eye is closed. Its tastes are earthly. They remain so until that great day in the history of a human soul, when the spirit of life from God enters it. Then a change passes over its innermost nature—a change from "darkness to light." Then it receives direct from on high new powers of perception—new tastes and aptitudes. It ceases to be a heart fleshly and impious. It begins to "thirst for God," not only as revealed in his glorious handi-

work, but especially as seen in the volume of revelation. It desires to know him in his being and perfections—to know him in Jesus Christ, the Sun of Righteousness, in whose light the soul sees light—to know the Spirit in his mysterious and ever-present workings—to know the ways of that Providence which controls the most complicated movements, great and small, in the kingdom of God—to know how to approach, and serve, and enjoy the living God. Henceforth the transient things of the visible world—inner and outer—while they lose nothing, even gain in beauty and attractiveness, for God is seen in them—are prized at their true value. The unseen and eternal becomes real and present—that which reveals them, “better than rubies”—“more than gold, yea, than fine gold”—true “wisdom and understanding.” The purpose is formed, and grows with growing piety, to “count all things but loss for the excellency of the knowledge of Christ.” This the soul seeks, because it has tasted of its sweetness, and has felt its beatifying power.

2. *True piety imparts an ability to understand, and wisely, and affectionately, and perseveringly to exhibit gospel truth.* It is not enough to present truth, nor even to enforce it by argument. Both may be done, and still something be painfully wanting. There may be, in the method of exhibition, no persuasive power. It is all dry. No more like living truth, than a corpse is like a man. In what this persuasive power consists, it may not be possible to state very clearly in its details and elements; but it lies, evidently, in the soul of the speaker. It is the life of the speaker, which goes along with the truth, and makes itself felt by the hearer, awakening a sympathy with him who addresses us, and tending to mould the convictions and feelings into unison with his. One form of it the French call “*onction*”—anointing. Its existence is beyond dispute, as is its importance, and the general fact that it originates in the full incorporation of the truth with the understanding and affections of the orator. It may, indeed, be partially simulated. Chromatic tones, interjections, and upturned eyes, may counterfeit it; but not beyond detection; and detection, as in all other cases of fraud, however pious, awakens supreme disgust and aversion. To be effective, it must be sincere. It can only be sincere, when it has its birth-place in a heart full of Christ, of compassion for the perishing, of holy indignation against error and sin—in a heart imbued with genuine evangelical piety.

I have admitted that truth may be spoken, while it is uttered without this persuasive element. This admission must not be extended too far. Without religious feeling, spiritual and devout, truth cannot be seen in its proper beauty and loveliness: many truths cannot be discovered at all. I instance such as relate to genuine experimental piety. None can be appreciated at their real and intrinsic value. There is a knowledge of the “things that are given us of God,” to which it is impossible to attain in any other way than by the Spirit’s special illumination. Without this, gospel truth cannot be digested and assimilated—incorporated with the whole intellectual, and moral, and emotional constitution. It may be in the intellect, as *is* a problem in mathematics, but it has not entered into the heart—has not reached its innermost recesses, (fountains.) It is only when the heart is touched,

as well as the lips, with a live coal from the altar of the Lord, that the words of life come forth with light and power. The living waters flow only from the smitten rock.

3. *Earnest piety is indispensable to that faultlessness in common and Christian morality, which should ever characterize the student, the preacher, and the pastor.* A high grade of morality is justly required in him who brings God's message to men, and in him also who has devoted himself to this work. It is expected that he will be "harmless and blameless," even beyond that measure exacted from the Christian in any other station in life, or office in the church. Infirmities and defects of character, scarcely noticed in others, appear great in him. Indulgences, modes of recreation, which in others are judged leniently, if at all the subject of adverse remark, are in him severely condemned. There is a sentiment diffused every where—even the darker ages—and depraved communities are no exceptions; it was found in Pagan and Papal Rome in reference to their priests—that he who professes to be God's messenger and minister to men, should be, beyond others, free from moral taint. That, in some aspects, this sentiment may be exaggerated, and work injustice and injury, I cannot question; but so universal a feeling has some deep and solid foundation in the nature, and functions, and ends of this office, and the felt personal relations of the minister to all these. He is an "ensample," and must meet the responsibility arising out of this fact. Not that there is one moral law for him, and another for the ordinary professor of religion. But as his opportunities of knowing the right are, in some respects, greater, and as his position is one of greater influence for good or for evil, the weight of that moral obligation to aim at Christian perfection, which rests upon all, is immensely enhanced. A father is under the same moral law as his children. But inasmuch as his conduct will inevitably mould, in measure, that of his offspring, it may well be required of him that he exercise the utmost vigilance, lest in anything, however minute, he deviate from the narrow way of rectitude and truth, propriety and purity. He is responsible, not only for himself, but largely, also, for his household. So with the Christian minister. His character will be reflected in that of his people. His faults injure, not himself alone, but the souls of others, with Christianity itself, and the name of his Master. The same holds, in no inconsiderable degree, of him who is but a candidate for the ministry. He is regarded, not only as a Christian, and so bound to exemplify Christian law, but as one who is soon to take upon himself the place and entire responsibility of a most sacred office. He will be marked. Many eyes will be upon him, friendly or hostile. In the case of others, youth is esteemed as a partial extenuation of minor divergencies from the rigidness of Bible morality: but not in his. He is expected to come up to a high mark. It is the law of Christ, that "a bishop must be blameless."

I have said, "common and Christian morality." These are not, indeed, to be placed in different categories; for there is no true morality but that which is also Christian. But we distinguish, for our present purpose, between that class of moral acts which all men, however unwillingly, cannot fail to recognise, and another that is impera-

tive, I admit, upon all, but is not so clearly discerned, except by the Christian intelligence. I instance, of the latter, the law of the Sabbath, and of both all that comes under the head of social recreation.

(1.) *The Sabbath, and its sanctity.* Of these the world knows very little, and is, of course, regardless. Under some restraints, through the influence of a Christian sentiment, the world without, and the looser class of professed Christians, feel no compunctions in regard to many things which the law of the Sabbath condemns. Hence idleness, sleep, visiting, secular reading and conversation, recreations, are regarded as allowable, perhaps even desirable modes, of filling up the day, at least in part. Of the higher view of this day of rest, and the exercises proper to it, it is not now the place or the time to speak. It is enough to say that the truly enlightened and devout put a very different estimate upon this "day of the Lord." It is to them a day set apart and sacred to the special service of Him who has reserved it for himself, and hence to be sanctified with the utmost vigilance. Here, also, the ministry are looked to for an ensample: for they, of all men, are supposed to know and feel its requirements. If they are careless or lax, it will be a signal which others will see, and be tempted to follow, endangering not only this institution, but the whole interests of evangelical Christianity.

(2.) *Social recreation.* The human constitution, physical and mental, is of limited capacity, either of labour or of endurance. Its energies are soon exhausted; and by no process more rapidly than by intellectual efforts. It needs not only the restorative aid of abundant—not superabundant—sleep, but also of that change of activities or of scene, which, for this very reason, have been called emphatically recreation. For the proper working of the mental machine in its full vigour, changes of this kind are imperative: more so in childhood, when we are, mainly, little animals; much in youth, while the system is undergoing expansion in every direction; and also during the active periods of life, when the powers are severely taxed by some active occupations; less—almost none at all—in old age, when the principle of life acts sluggishly and feebly. One of the forms of recreation is the free and happy interchange of thought and feeling in the circle of friends—associated, perhaps, with other appliances, which all can appreciate and improve. But here opens a question of no inferior moment to the ambassador for Christ, the pastor, the exemplar of the Lord's people—a question of times, modes, and limits. Into its details I shall not, of course, enter. It may suffice to remark, that few things require more careful study, the exercise of a sounder judgment, or a more tender conscience. On the one hand, none can rightfully shut themselves out from this sort of intercourse. Their own social nature—the obligation resting upon all to use their measure of gifts for the promotion of the happiness and improvement of others—the necessity of recreation, impose upon all, and the more as they are the more cultivated and informed, a duty in this matter. But with what unceasing watchfulness! what holy fear of God! what earnest desire to know and do the right! what searching of heart! lest, like the family of the patriarch of Uz, they sin grievously against God in the hours of social *abandon*, and perhaps inconsiderate freedom and

gayety! I do not condemn—far from it—all relaxation of mind, and flow of heart, in these seasons of social re-union. To carry into such scenes the fixed attention—the solemn gravity of the study—would defeat their ends. What I urge is, that there be ever maintained a due regard to the presence of an eye, all-seeing and pure. And it should be added that all, but especially the minister of Christ—and, for a similar reason, the student of theology—should exercise no little caution, lest the attractions of social life, and of general recreation, infringe upon the hours of study and of meditation, and upon the imperative calls of duty; lest habits be formed, which will interfere sadly with comfort and efficiency in the work to which the life is devoted; lest the spiritual tastes and powers of the heart be impaired. Still more. The world looks on. What it will cheerfully allow in others, it will even mock in him. It will follow his steps. His claims to respect and honour will be repudiated if he turn, too often, to the house of even lawful mirth.

But to return. It may be safely asserted that the only sure guide in this part of the ministerial life, is to be found in a living and active piety and devotion: a piety so sincere—a devotion so entire, as never to lose sight of place, position, relations, duties, and obligations: a piety so pervading that it fills the heart with a relish for things spiritual, and finds its highest enjoyment in these, and knows no recreation in any place or acts, unless the precious grace and presence of God are there to hallow them.

4. *Piety alone can sustain the heart of the Christian minister amid the toils and disappointments, the privations and discouragements that so often attend his labours.* There is much to attract in the functions of the ministry—to attract the godly. The dignity of the office, the nature of the work, its results and fruits, the approbation of Christ, and a future glorious reward. But withal, it is a work attended by not a few and pressing difficulties, personal and official. The message which it bears is one uncongenial to the natural heart. Even to gain the ear, is not rarely a matter requiring no little effort. The most momentous truths, the most solemn warnings, the most affectionate invitations, are often heard with listlessness and inattention. A tale of even imaginary sorrows, a doubtful anecdote, a highly-wrought description of some fanciful scene, will open every ear, and fix every eye; but “the terrors of the Lord,” the love of Christ, the glories of heaven, the anguish of a hopeless perdition, are scarcely heard; and if heard, fail to touch the heart, change the character, or amend the life. The most faithful of Christ’s co-workers will often be compelled to say in bitterness of spirit—“I have stretched out my hands to a gainsaying people.” Again, he will find himself exposed to mistaken or malevolent misconstruction in his life, in the pulpit, and in other ministerial labours. He stands as a mark for unfriendly criticism; and, be assured, of this he will have his portion. As his office compels him not only to teach, and invite and allure, but also to exhort, and reprove and rebuke, he is in a constant state of warfare with every corrupt affection, and every sinful social custom and law; and these within and without the church. He pleads Christ’s cause against all sin and sinners, open enemies, and pretended friends. Opposing the

truth, men often array themselves in the attitude of personal hostility to its honest advocate. His plainness is called rudeness; his hatred of sin, censoriousness or malignity; his uncompromising adherence to principle, bigotry and all uncharitableness. Besides all this, he has in his own heart many weaknesses. Doubts will arise as to his fitness for his work, or his call to it. The adversary of souls will harass and vex his spirit. He may possibly be subjected to the privations and anxieties which attend a straitened pecuniary condition. And to close the dark catalogue, he may find little sympathy in his sorrows; and this, partly because his heaviest trials come from sources which none can fully appreciate but such as know them by personal and official experience, and partly, because the hearts of men—even of good men—are but partially imbued with genuine Christian tenderness and sympathetic feeling.

It is easy to say that none of these things should distress the heart of an ambassador for Christ. But they *did* move the heart of Jeremiah and Paul: yea, some of them, the heart of a greater than either—of our Saviour himself. Whence, then, our support? Clearly not in anything earthly. We may not indeed disparage the measure of success allotted us here. We may rejoice with a satisfaction truly heavenly, in any evidence of souls converted and saved through our instrumentality. We may enjoy no little the unshaken friendship of brethren, beloved and honoured. We may find some solace, when wounded by coldness or aversion without, in the precincts of home—in the confidence and love of the domestic circle, or in the retirement of the study, as we read, meditate, and pray. But all these will be insufficient—some of them not even appreciated, unless the heart is with Christ; unless to him we commit our way; unless we look to him for our reward; unless our prayers are as incense ascending from the heart full of love to an unseen Saviour and friend, and of zeal for his cause and glory. “I had fainted,” says the psalmist, “unless I had believed to see the goodness of the Lord in the land of the living.” “All men forsook me,” says Paul, “notwithstanding the Lord stood by me, and strengthened me.”

5. I would urge the cultivation of ministerial piety *on the ground of its relation, direct and indirect, to that of the church.* This has already been partially presented. That which bears, at so many points, upon the process of preparation for official duties, in and out of the pulpit, has, necessarily, much to do with the religious condition of the church. But it may and does operate in other, and not less effective modes. It prompts to that earnest prayer which is, after all, the prime means of securing the blessing and help of God. It beams out as the light, and tends to fill the church with its illuminating and quickening power. Coldness and indifference of heart exert, on the other hand, and equally, a chilling and depressing influence upon all other minds and hearts. These results, indeed, do not invariably follow. Jeremiah was full of zeal for the Lord; his hearers remained deaf and cold, carnal and impious, stiff-necked and rebellious: while in some souls there may be a vital warmth, and depth of pious conviction and emotion, which even a Judas could not extinguish. We are happy to believe that such piety was found in the darkest times of the

mediæval church—when the outer sanctuary was trodden under foot of Gentiles—when the masses of the priesthood were utterly ignorant of God, and slaves to every evil lust and passion. But these are the exceptions. The law remains, and appeals with no less power to the conscience and heart of the minister and pastor. If we would see a living, loving, and earnest church; self-denying and laborious, submissive and holy, active and public-spirited, let us do our part in providing for her such a ministry. It is said to each of us, as well as to the youthful evangelist—“Take heed unto thyself, and unto the doctrine, for in so doing thou shalt both save thyself and them that hear thee.”

In thus presenting before you some of the leading qualities and feelings of the ministerial mind and heart, each has been made to rest upon its own intrinsic merits, as called for in all lands and times. In this age, however, there are some peculiar reasons for yielding them a special attention. The ministry is almost always either under or over-estimated, either despised and slighted, or regarded with superstitious reverence. In this day chiefly the former. Few appear to feel the sacredness of the office, or to be disposed to allow it any authority. And such a public sentiment may even re-act with no little power, unless protected against it, upon the ministry itself. Again, our times are singularly fertile in objects of exceeding interest to the active and inquiring intellect. There is danger that time and thought will be unduly surrendered to the importunate solicitations of these secular matters, in their countless variety, and, in some respects, acknowledged importance, unless we are actuated by a constant and craving desire to know more of the heavenly and invisible. Hence ministerial piety itself is in peril. There is danger, at least, that it will fall short of that earnestness and energy, which a calling so spiritual, and the high interests at stake in it demand. It is an age eminently worldly and active—an age requiring the exertion of all the power that God’s truth, apprehended by the intellect, and embraced in the heart—all the power of a resolute purpose in the work of the Lord, to meet, overcome, and reform. Cherish, then, at this stage of your work, a whole-heartedness in it; and let every faculty be consecrated to holy exercises and acts, to study, meditation, and prayer, that you may come forth in this great crisis, and in the great arena, fully satisfied of the incomparable excellence of your work: quickened by holy desire—a thirst for sacred knowledge: and animated by a thorough and energetic piety—loving Christ, and his gospel, and his cause, and his testimony, and the souls of sinners. Thus you will become—and at this all should aim—“burning and shining lights:” and thus, whatever the immediate fruits of your toils, you may hope to win, each for himself, by the grace of God, and as his gift, a crown of righteousness resplendent with many jewels, unfading and eternal.

(From the Biblical Repertory.)

A PRACTICAL VIEW OF INFANT BAPTISM.

(Continued from page 107.)

III. We come in the next place to the children themselves, the subjects of this ordinance, as a third most deeply interested party.

For them especially, *i. e.*, for their good, this ceremony was appointed. In order that we may guard against error here, and exhibit as fully as possible the whole truth on this point, several important questions may be introduced for consideration. (a) In the first place, is it a regenerating ordinance? So much has been said in modern times about baptismal regeneration, that it cannot be out of place to notice the doctrine in this connexion. We would notice it with candour; and are therefore constrained to say at the outset, that the doctrine, as held by its advocates, is not commonly understood. They do not attribute to the water itself any regenerating power. Forms of expression may perhaps sometimes have been employed which seem to imply this; but that this is the common idea of its advocates, we do not believe. They are too sober-minded and sensible, to suppose that a spiritual change is wrought by the mere power of an external application. The most extravagant language used by the fathers, implies something added to, or conveyed through the visible element, which does not belong to it inherently. Thus Chrysostom says, "Plain or bare water worketh not in us; but when it hath received the grace of the Holy Spirit, it washeth away our sins." St. Cyril says, "As water thoroughly heated with fire, burneth as well as the fire, so the waters that wash the body of him that is baptized, are changed into divine power by the working of the Holy Ghost."

Not the water itself, therefore, but some mysterious power conveyed to it, and then *through* it, works the change in the estimation of these writers. This, we believe, is the nearest approach to the doctrine of regeneration by water. There probably are some who hold substantially this view at the present time. They consider the ordinance itself mysteriously effective of a spiritual change; but of these, we are persuaded, there cannot be many. Like the Romish dogma of transubstantiation, it contradicts reason, sense, and Scripture, so glaringly, that few can believe it unless blinded by ignorance, prejudice, or fanaticism. We will not stop, therefore, to refute it.

The most common and plausible view of baptismal regeneration is, not that there is any mysterious power given to the water, or possessed by the administrator; but that God has so bound himself by covenant with his church and people, that whenever and wherever this ordinance is properly administered, he changes the heart of the subject by his Holy Spirit. This is certainly a far more rational form of belief than the other; and if it could only be substantiated from Scripture, might well command our cordial reception. But here is the difficulty. The Scriptures do not teach it. Neither promise nor declaration can be found in the word of God authorizing us to believe that a change of heart is then produced. Nor do facts support this theory. Some indeed may be born again from that hour, or even before, for aught we know, but in the vast majority of cases, subsequent life shows most plainly that regeneration did not take place at baptism. The belief that it did, is palpably false, and must be injurious as an article of faith—injurious because untrue, and because the tendency is to beget a superstitious confidence in a mere ceremony, to bring reproach on the church of Christ, and to make both parents and children less careful as to training, and less sensible

of their dependence on Divine grace. It is calculated thus to defeat all the ends which this ordinance, rightly understood, is adapted to foster; and must therefore be rejected, as it ever has been in the Scriptural judgment of the mass of God's people.

And yet, it is more than questionable whether, in the rejection of this unsupported theory, we do not, on the other hand, expect too little in connexion with this ordinance and the training which it involves. Our faith, it is to be feared, is as much too weak as theirs is too strong. They believe too much, we too little. It is to us a formal and public consecration of our children to God—an expression of our faith in his covenant promise, and an emblematic representation of their need of purification, and of the nature of the Spirit's work. We administer the ordinance in this firm and intelligible conviction; and yet, after it is done, instead of rising to the proper conception and comfort of the deed, we practically regard our children as the children of the devil still. Now we are persuaded that the faith which ought to exist would enable us to say, These children belong to God—have been given to him in reliance on his covenant promise on my part, and are accepted by him, in accordance with his own engagement. The seal of his covenant has been applied to them. We are training them, not for the world, but for his glory; and such is our confidence in him, that while we cannot and should not presume to limit him as to time, place, or manner of their conversion, yet we firmly believe in the reality of his covenant, and that after using them for his glory here, he will bring them into his heavenly kingdom at last.

Such a faith, with the intelligent zeal and faithful training which it inspires, would not often be disappointed. The God of the fathers, in accordance with it, will be the God of our children. We fail to make the most of our covenant privileges, if we do not come up to some such height of Christian confidence. Let not the people of God be frightened by extravagance or error on one hand, to throw away what legitimately belongs to them on the other. Baptism does not regenerate—is not always accompanied or followed by regeneration. We cannot dictate to God when, nor on whom, this sovereign gracious change shall be wrought. He has tied himself to no ceremonial observances, nor has he limited himself to any succession of consecrated hands through which his grace shall flow. Nevertheless, obedience to his will, and faith in his promise, is not a vain thing. Giving our offspring to him, we believe in his faithfulness who hath promised. In this spirit we pray, wait, look, hope, for the manifestation of a renewed life. Nor shall his people be disappointed. It will appear in due time; though when the change was wrought, no one may be able to say. The wind bloweth where it listeth; but it will blow upon these dry bones sooner or later, and they shall live. We have in the covenant promise of God to his people, and to their seed, almost a tangible rock on which to stand.

(b) But if baptism neither regenerates, nor is uniformly accompanied by regeneration, what does it accomplish? This question has been anticipated in part, but deserves a more specific notice. Would

that the young themselves might understand and consider the answer to be given! Our formal reply is fourfold. It brings the child into connexion with the visible church, puts it under the care of God's people, and binds it to walk according to the tenor of her teaching. It brings the church into visible connexion with the child. She adopts it into her family, and assumes a solemn obligation to watch over it, and by every possible influence to help it forward to usefulness and to heaven. It brings the parents into public covenant with God, with his church, and with the lambs of his flock, binding them by the strongest conceivable inducements to watch their developments, and labour for their salvation. It brings Jehovah into covenant with his people and his church, according to which he engages to be their God, and the God of their seed after them. These are its direct practical bearings, so far as the children are concerned. It is the nearest thing that can be done towards bringing them directly to Christ, to be taken into his arms and blessed. It is the strongest, warmest effort of parental love and faith, to bring them into heaven itself. They are brought into the kingdom here, that they may grow up under its laws, familiar with its doctrines and usages, acknowledging its Head, advancing its interests, and finally may be transplanted into the enclosure on high.

Have the young themselves no interest or responsibility in all this? Though at the time of their consecration they may be unconscious agents, yet it is to them an all-important fact that they have been given to God. Believing parents could not, would not, dared not do less than consecrate them to him. They are therefore members of his church—minors, indeed, but members as truly as they are members of the state. The Lord himself has made them such by his covenant with his people. They cannot dissolve this connexion, nor shake off the responsibility which it involves. The eye of God is fixed upon them with parental tenderness. He expects them, under this hallowed nurture, to act a worthy part. If they are disposed to do right, they are hereby furnished with every facility. If they are inclined to go astray, he hereby throws every possible hinderance in their pathway to ruin; and furnishes every influence to turn and draw them from destruction. If they will perish, therefore, they must break over the enclosures which God himself has placed around them, and consequently must go down to ruin with a fearfully aggravated load of guilt resting upon them. Would that they understood their position, and would act the part of wisdom! As they grow up in the commonwealth of the redeemed, let them yield to its laws a wholesome obedience. Thus shall they enjoy its highest favours, and bestow upon the world the truest benefits.

(To be continued.)

CONVICTION OF SIN.

The Spirit takes different methods with sinners in conviction of sin. Sometimes he opens the heart, and gives us a view of that fountain of corruption that lies there; at another time, he brings some actual sin, sets it before the soul in all its aggravations and deserts; and at another time, draws up a whole catalogue of sins, with which a poor creature stands chargeable before God,

and so convinces him of his miserable and wretched condition. There is a great difference likewise as to legal terrors, both as to the degrees of them, and as to their continuance. Some know not what legal terrors mean; they see themselves guilty, but their souls are not discouraged with the view; their hearts are opened at once, and they receive the Redeemer, and rely upon him, sweetly pleading his righteousness for pardon and salvation. Others are pricked at the heart, and like the Jews under Peter's preaching, are full of awful astonishment at a view of their wretched condition; or, like the jailer, come in deep agony of soul, and under all the terrors of an awakened conscience, cry out, "Oh, what must we do to be saved?" Acts ii. 37, and xvi. 29, 30. Some lie for some considerable time under awful and distressing views of sin, and filled with the deepest compunction and contrition for it, before they are cheered with a view of pardoning mercy; others just feel the smart, and are led to Jesus. As soon as they are wounded, they are healed. But in all those cases where there is a saving work of the Spirit, there is such conviction of sin as to humble the soul. All see themselves lost and undone without a Saviour; all confess their guilt, fall down at the footstool of God's throne, and there acknowledge their sins with every aggravation; charge themselves with the greatest ingratitude, appear, in their own apprehensions, deserving of everlasting burnings, confess how much they have dishonoured God, and wonder and admire at infinite compassion that they are prisoners of hope, and have any encouragement to expect an interest in pardoning mercy. All this is strongly represented in the parables of the publican and the prodigal. What a deep sense has the publican of his unworthiness! how humble! he is afraid to draw nigh, lest that should be esteemed presumption; he therefore stands afar off. He dare not lift up his eyes towards heaven, the place of God's habitation, sensible that he had not the least reason to expect an admittance there; with his eyes, therefore, fixed upon the earth, and with the deepest sense of guilt, he smites upon his breast in taking off his wretchedness, and though unworthy to be received, and fit only to be thrown into hell, yet he ventures to speak to God; but all his plea is mercy, "God be merciful to me a sinner." Luke xviii. 13. Thus beautifully and strongly is this humble frame represented in the parable of the prodigal son. Luke xv. 17, &c. He had wasted his substance in riotous living, had been guilty of the greatest ingratitude to a kind and indulgent father; when he, therefore, comes to be sensible of it, how is his soul humbled! See how he approaches the father whom he had abused! he falls down at his feet, makes a free and full confession of his sins, and only begs to be admitted as a servant. "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." I have forfeited the amiable title of a son; I can no more expect to be treated as a child; I have forfeited every endearment of a father; I ask it not, therefore; only let me be admitted as a servant; that is all I at present crave; I dare look no farther.—*Cases of Conscience.*

OBEDIENCE IMPERFECT.

How imperfect and defective is the obedience of even true believers! It is happy, indeed, when a Christian is so circumspect and conscientious in his services that he is blameless and harmless in the midst of a crooked and perverse generation; when he is diligent and abundant in the work of the Lord: but if he seriously inquired which of his duties flowed from true faith, and where to cast aside all those performances that were attempted in his own strength, with a view to his own honour, and which he was moved to merely by his own will, or by things visible and sensible, there would then be but very few remaining to place among the number of truly good works. The believer may say, "It is true, I have done such a duty, attended such a service, or resisted such a temptation: but where has been my love to Christ, my dependence

upon him, my view to his glory in such a performance?" If you, believers, have your thoughts clear, and your eyes open to behold your own hearts and ways, you will find that your works have not been perfect, have not been filled up with true faith, love, and affection before God, as they ought to be. This is matter for deep and constant humiliation."—*Idem*.

THE WITNESS OF THE SPIRIT.

The witness of the Spirit of Christ, is that by which a person may know that he is justified, his sins pardoned, and he accepted with God, &c. This is part of that unction with which the people of God are anointed, as they are one with Christ which abideth in them, and teacheth them all things necessary to be known, and of which there is no lie. 1 John ii. 27. Notwithstanding, I grant that though there may be many shining advantages, that have attended, and ever will, more or less, attend the subjects of such special enjoyment, it is impossible for the soul, however near the throne he may be, and whatever language he may have acquired, and be master of it, to declare and explain the one-half that is felt and experienced in the heart; something he can speak, though but little comparatively, and may say of the witness of the Spirit, as the queen of Sheba of Solomon's wisdom, &c.: "It was a true report that I heard in mine own land." 1 Kings x. 6. The Spirit of Christ dwells in all his people, and without it, it will be difficult to prove justification, &c.: nay, without this they cannot be Christ's, (Rom. viii. 9;) without this, no adoption can be proved, (chap. viii. 14—16;) without this no sanctification can be manifested, and consequently no right to eternal life. 1 John iv. 13; 1 Cor. i. 30. The indwelling of the Spirit, and the witness of the Spirit, are two different things: the former may be where the latter is not manifest, and the former may be where it is not known to be the subject, but questioned, doubted, and feared; but it is not so with the latter, which carries more or less its own evidence with it; the wind bloweth where it listeth. John iii. 8. "He that hath received his testimony, hath set to his seal that God is true," (verse 33.) The former is the mercy of every child of grace, whether sensible of it or not, and which always abides and works as the Spirit of grace; but so it cannot always be said of the latter, by which I would mean it is not every child's mercy; and though upon the former, the salvation of God's people is connected, yet their salvation does not depend upon the knowledge of it, though much of their present comfort does; and when the Spirit witnesseth with their spirits, as to the certainty of the work, it causes evangelical joy, boldness, strength, and large sips and foretastes of that everlasting consolation, flowing from a Christ-wrought experience, which being begun here, will never leave them, even when safely wafted over the tempestuous billows of time, into those mansions that Christ, as the forerunner, is gone to prepare for them; and therefore whoever has enjoyed this witness-bearing of the Spirit, may rest satisfied that he is justified, his sins pardoned, and he accepted with God.—*Idem*.

UNIVERSALITY OF THE PSALMS OF DAVID.

We need not dwell on this universality as found in the Psalms of David. Devout feeling, and the most learned critical research, alike concur in the thought, that the key to their best interpretation is found in that view which regards them as the divine songs of all truly religious souls, the standing temple service of all ages, so adapted to the expression of temporal and spiritual sorrows, temporal and spiritual joys, temporal and spiritual salvation, that each may be regarded as the primary or secondary significance, according to the state of soul in which the incipient reads or chants the wondrously adapted words. There is no where in the physical world any such evidence of adaptedness or design as this. The historical world certainly furnishes nothing like

it. Let it be called accommodation, if any prefer the word; we could not thus accommodate one of the lyric hymns of Greece, or a song of the Rig Veda. In these, it is true, there are strains of conflict, of deliverance, of triumph,—there is, moreover, the representation of the superhuman and the supernatural—but then there is wholly lacking that idea which overlooks all differences of outward human condition, or of human wants, in the nearness of the divine personal presence—the idea of help from the one God, almighty, all holy, dwelling in the highest heavens, yet ever nigh the soul that calleth on him.—*Taylor Lewis.*

(From the Reformed Presbyterian Magazine.)

BRITISH CONSTITUTION.

Steuart Lodge, Strathmiglo.

MY DEAR SIR:—In a former number I briefly stated what we are to understand by the phrase, “the British Constitution,” and enumerated the evils that are imbodyed in that constitution, some of which are pronounced by the nation to be essential and perpetual, and are fenced round by all the securities which sagacity can devise for their preservation. I now proceed to call the attention of your readers to the attitude which the Reformed Presbyterian Church has ever esteemed it her duty to assume towards a constitution which imbodyes and establishes such evils. This is ascertained from such authoritative statements as the following. Referring to the time of the Revolution, she says:—“Being convinced that the authority usurped over the church was *antichristian and impious*, and that these covenanted lands were guilty of grievous sin in conferring power upon their rulers on such immoral terms, the Covenanters resolved to abstain, *as much as possible*, from every act which might imply their concurrence in the usurpation of the ruler, or in the sinful grant of power by the people.” (Historical Testimony, p. 162.) “They (the Covenanters) could not accede to an arrangement, however beneficial to themselves, of which these were made essential conditions, that the crown-rights of Messiah should be compromised, and the antichristian corruptions interwoven with the constitution, both of church and state, should remain undisturbed. The lapse of a century and a half has, in our view, produced nothing to prove the judgment of our ancestors on this important question to have been erroneous.” (Hist. Test., p. 210.) Having thus stated what position our covenanting forefathers assumed towards the constitution of these lands at the time of the Revolution, and declared that, amid all the light which the lapse of one hundred and fifty years had shed upon the events of that time, she feels constrained to justify their conduct, our church, in judicial testimony, proceeds to enumerate the considerations which appear to her “to justify their conduct, and to impose upon us an obligation to maintain the same position of dissent.” These are four in number. First, because there is no direct and explicit acknowledgment of the supreme authority of the Scriptures in the constitution and administration of civil government in these laws; second, because at no period since the Revolution have these nations and their rulers formally acquiesced in the divine decree which has invested the exalted Messiah with the government of the nations; third, because with these evils is conjoined the open and arrogant invasion of Christ’s supremacy over his church;

fourth, because the support that has been extended by the state to the church, however munificent, has been so managed, that the cause of true religion has been more injured than promoted by it." (Hist. Test., p. 211-217.) These are the grounds on which our church rests her vindication of those who assumed a position of dissent from the Revolution settlement in the civil state, and from which she infers our obligation to maintain the position of dissent which they assumed. It is of importance to keep this distinctly in mind, inasmuch as there are some who plead that very great changes and improvements have been made in the institutions of the country, and that, consequently, our attitude towards these institutions must needs be modified or entirely changed. Now, it is urged, there is no more persecution for conscience' sake, but the utmost freedom is permitted us to worship and believe, according as the word of God requires; now there is no more tyranny exercised, in violation and subversion of the laws; now the test and corporation acts have been abolished; and surely it cannot be right that we should now stand aloof from the civil institutions, and testify against them, just as when these things prevailed. But our church rests her dissent on grounds, every one of which, after all the changes that have been made, is as fully in existence as before—on grounds far higher than any personal hardships and wrongs, even on the fact that these institutions overlook, and, in some instances, invade the honours of him who is the Governor among the nations. So late as 1839, the church unanimously affirmed that "the particulars specified above, in connexion with what is contained in the third chapter of this fourth period of our narrative, express the principal reasons why we feel compelled to maintain the same position of dissent in regard to the civil institutions of the country in which our fathers have persevered for nearly one hundred and fifty years." Such, then, are the sentiments and position to which every member and office-bearer in the church has given his solemn and public adherence when about to communicate in the ordinance of the Lord's Supper, or upon the acceptance of office. All have pledged themselves to maintain the same position in regard to the civil institutions of the country which their fathers have done since the Revolution, and to abstain, as much as possible, from every act which might imply their concurrence in them. You will observe that there is a limitation expressed—"as much as possible"—because such a construction may be put on certain acts which are unavoidable. For what men have no power to avoid, they are not responsible. It is the consent of the will that makes an individual guilty. When an act is done willingly, there is no excuse. In connexion with this, permit me to say that it is most unjust and ungenerous to enumerate, as some have done, certain things done without their consent, or imposed in such manner that it is impossible to avoid them, in which men are held to concur in the civil institutions of the country, and to reason from this that they may just as well express their concurrence by voluntary deeds and by solemn oath.

In the same testimony which defines our position in regard to the civil institutions of the country, we find it formally determined that there are specially two ways in which individuals become committed

to these civil institutions, with all the evils which they embody and sanction, both of which it is quite in the power of every member of the church to avoid, if he choose to do so. *These are, swearing the oath of allegiance and exercising the elective franchise.* There are other ways in which this is done; but to these I presently confine myself, because they have lately been called in question. "They (the members of the church) cannot swear allegiance to, nor recognise as the moral ordinance of God for good, authority that is immoral and antichristian." (Doct. Test., xiii. 10.) But the authority sanctioned by the British constitution, and conferred on the sovereign by the nation, is declared to be so; and, therefore, we cannot swear allegiance to it, nor recognise it as the moral ordinance of God for good. Among the errors formally testified against is this, "that allegiance may be sworn to immoral and antichristian constitutions," (Ibid., p. 104.) Again, "We condemn all oaths of allegiance to immoral, antichristian constitutions," (p. 112.) Again, referring to British institutions, she declares, "Under these impressions we cannot proclaim attachment, nor vow allegiance to institutions which many good men extol and admire," (Hist. Test., p. 221.) Again, "Such as are in ecclesiastical fellowship with us cannot, without a breach of their 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. And as the members of the church cannot sit in Parliament themselves, neither can they consistently sit there by their representatives, or commission others to do for them what it would be unwarrantable and immoral for them to do in their own persons."

Such are the doctrines of the Reformed Presbyterian Church in regard to the different ways in which the civil constitution is recognised, in which attachment to it is proclaimed, and in which men take themselves pledged to its maintenance and defence. These doctrines, whether right or wrong, were not rashly or hastily adopted. They had been uniformly maintained, and maintained amid much opposition and reproach, for one hundred and fifty years. The time came for giving to the world a re-exhibition of them, and for solemnly considering their application to the present state of things. The draft of this re-exhibition was prepared by two distinguished men, now gone to their reward—the Rev. Andrew Symington, D. D., and the Rev. Stewart Bates, D. D. It was carefully examined and adopted in overture by the Synod. It was sent down in overture to Presbyteries and Sessions. After a patient examination of the reports from Presbyteries and Sessions, and after numerous suggestions were embodied, it was judicially sanctioned as the testimony of the church, and the acknowledgment of it made a term of communion. We find sometimes references made to conversations with distinguished individuals, apparently with the object of making it believed that their private sentiments were different. I esteem all such references as grossly unfair to the dead, and a libel upon their memories. They are not able to answer for themselves; and common candour requires us to believe that they maintained at all times, even in unbosomed intercourse with

friends, what they had publicly avowed and formally sanctioned. Besides, what avail the private sentiments of even the most distinguished individual, however much it may be at variance with the church's testimony and with his own? It is by the testimony, adopted by the church, to which we have given our assent, and by no private authority or interpretation, that the members of the church are bound.

It may be alleged that our fathers, subsequent to the time of the Revolution, however faithful and excellent, are not to be so fully trusted and followed in the views they entertained regarding the civil institutions of the country, and in the attitude they assumed towards them, as those who lived previous to the Revolution, inasmuch as those who were leaders previous to the Revolution had enjoyed the advantages of a university education, while those who became leaders subsequent to that period had not. This fact, so far as it is a fact, may have affected the *manner* in which they defended the position which they had assumed, and the expressions which they sometimes employed. For these, however, we formally declare in our testimony that we do not hold ourselves, in all cases, responsible. (Hist. Test., p. 151.) But this can have no bearing on the position itself which they assumed, inasmuch as that position was the very same which had been maintained by those who preceded them, and rested on the same grounds, with the exception of tyranny, which had ceased; and inasmuch as it is the very same position which our church, all whose ministers have received a liberal education, and amid all the light acquired by the events of one hundred and fifty years, has unanimously and solemnly affirmed, only a few years back, she feels compelled, in faithfulness to the Redeemer, still to hold fast.

Indeed, so largely and intimately has the refusal to recognise the civil institutions of Britain as the moral ordinance of God, so long as they retain their present character, by swearing oaths of allegiance and exercising the elective franchise, entered into the testimony and standing of the Reformed Presbyterian Church, that the proposal to make her abandon it by sanctioning the swearing of these oaths and the exercise of the elective franchise would be nothing less than a proposal to make her stultify and renounce all her contentings and efforts for the last hundred and seventy years. On this subject I cannot do better than quote the language of an eloquent reviewer in the *Reformed Presbyterian Magazine* for February, 1856. Animadverting upon the statements of an author who maintained that all the members of our church are not only free to vote, but to take all the oaths, he says:—"The Reply"—the name of the pamphlet animadverted on—"involves an entire departure from the principles of our church, and from all that is vital and distinctive in her testimony. Till we saw this pamphlet, we never dreamt any member of the church would take this ground. We have sympathy, though we cannot acquiesce in their views, with some good men who are at a loss to identify the representative with his constituents so strictly as to feel precluded from voting. With this writer we have no common ground whatever, and he himself indicates no *distinctive* ground which our church can occupy. Our history is a blunder; our position is a blunder; our testimony is a blunder; the reports of our committees, and the decisions of our Sy-

nods, are all so many blunders, if his reasoning be correct." These are the words of one who knows our principles well—of one to whom the church looks for their vindication and defence, and should be seriously pondered.

Notwithstanding all this, it is undeniable that there are some who have accepted the church's testimony, that have come to doubt whether, according to this writer, her history, position, testimony, and decisions be not all blunders. They will, indeed, admit, at least most of them will, that all the evils with which I have charged the constitution are verily there. They will not hesitate to avow their condemnation of these evils. They will indignantly ask, "Are we getting attached to any of these evils in the constitution which we have always disapproved of and condemned?" They will assert that "there is no difference about the evils themselves, not one." They will acknowledge that we ought to take care not to become identified with, or committed to, these evils. But while the Reformed Presbyterian Church, in her testimony, has declared that fellowship is held with the civil government by *composing a part of the legislature*, that the oaths taken by members of Parliament and others filling public offices in church and state, are oaths *for the defence and maintenance of the complex constitution*, and that those who exercise the elective franchise, commission others to do for them what it would be unwarrantable and immoral for them to do in their own person," (Hist. Test., 221,) they have come to doubt every one of these positions, and to question whether, in any one of the ways specified, men become committed to the evils in the British constitution, or in any way responsible for them. These doubts have assumed a definite form, and have led to the adoption of measures with a view to practical results. By a large majority it was resolved, at last meeting of Synod, "that a committee ought to be appointed to inquire into the *soundness of the views* hitherto prevalent among us, to the political identity between a representative and his constituents, and *as to what is involved in taking the oath of allegiance.*" This committee has been appointed, and so strong seems to be the uncertainty in the minds of the majority as to the untenable character of the church's position in regard to these points, that the violation of her testimony in respect to them is, until the termination of this inquiry, not to be regarded or treated as an offence. I am sorry to say that more than doubt has been expressed by some of the chief advocates of that resolution, in regard to the soundness of their testimony on these points. One expressly asserted that "nothing is required of those who take the oath that we are not doing now," and that "the person who votes for a member of Parliament, is no more identified with the oath which the representative takes, than if he had not voted at all."

I am bound to give these parties the fullest credit for being sincere in their opinions, and for being strongly attached to the church with which they are connected, although I cannot overlook the fact that these doubts, viewed in the light of recent decisions of Synod, must have been of very hasty growth, nor divest myself of the persuasion that they have been caused rather by the pressure of practical difficulty, than by independent, deliberate investigation. Since the Com-

mittee has been appointed, let the investigation, by all means, be gone into thoroughly and impartially. The Reformed Presbyterian Church has nothing to fear from inquiry, although it is painful to see it demanded by her own sons. I doubt not she will be found as faithful and resolute in abandoning anything demonstrated to be wrong, as she has been in her adherence to what she esteemed to be right. I am confident that the result of an inquiry properly conducted, will be to confirm the decision of former Committees, and the correctness of the positions laid down in her testimony. Under this persuasion, and always endeavouring to keep my mind in a state of readiness to accept the truth, from whatever quarter it may be urged, I must in the mean time take and keep my stand on the ground of the testimony. In a future letter, it shall be my endeavour to show, as the testimony asserts, that the oath of allegiance does commit the swearer to the maintenance and defence of the complex constitution in all its parts, besides embodying express assertions that are utterly wrong, and that the voter is committed to all that the representative is required or entitled, *constitutionally*, to say and to perform. I may fail to convince some; but, were I not convinced myself, I would be constrained to the conclusion, that the existence of our church hitherto has been the result of a mistake, and that duty requires her dissolution, inasmuch as she has left to her "no distinctive ground which she can occupy." Mean while I remain, my dear sir, yours very truly,

THOMAS MARTIN.

DR. CHEEVER AND THE CONSTITUTION.

This earnest champion of the rights of the slave has been directing his great powers to the task of defending the Constitution against the charge of being pro-slavery. The *Principia* says:

"He showed that the people of this country, like the Israelites, had misinterpreted the Constitution and fundamental law of their government, in subserviency to oppression."

We believe that the Doctor attempted to "show" this, but we are sure he failed. We read his discourse with deep regret that such eloquence and earnestness should be wasted in so vain an effort. That the framers of the Constitution—a large majority of them—hoped that slavery would die out—we are free to admit. We also admit that they had a general design to frame a constitution that would be a bulwark of liberty and justice in the case of the free; but we *know* that they intended to give national protection to slavery where it existed. For more than forty years after its adoption, not a voice was heard on behalf of the view taken of its provisions by Dr. Cheever. On the contrary, the very framers of that instrument were active in passing the fugitive slave law of 1793. If this law had no kind of basis in the Constitution, such a history would be impossible. Again, the apportionment clause was then interpreted as the country now interprets it. And so of other provisions relating to this enormous iniquity. It is too late in the day for any man, whatever his abilities, to persuade us that the Constitution is anti-slavery, or even neutral. It is a lamentable waste of time, and strength, and eloquence, to try to persuade this generation that a document which has all along been interpreted one way, ought to have been interpreted another, and that

in giving it the pro-slavery exposition and application the nation has as utterly misunderstood and perverted its own fundamental instrument as the Jews did theirs. Let the Doctor direct his arrows against slavery and slaveholding churches, and slave-guarding governments and administrations, and he will accomplish something. Pursuing his present course, he will fail disastrously.

MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Latakîyeh, Oct. 18th, 1861.

DEAR BRETHREN:—Your letters still come regularly. We generally receive the news of the war, by the public journals, less than a month after date. We have strong faith that God intends, by this baptism of blood, to purify the nation from the dark stains of infidelity and slavery, and that He will yet be merciful to His people, and to His land. We humbly trust that the draft made by the war on the resources of the country, will not oblige us to suspend any part of our missionary operations. We cannot deny that we have sometimes dark forebodings on this behalf; but, for the most part, we are enabled to cherish a comfortable trust that the Master will sustain us in all that we have undertaken in his service.

We have commenced this term with twelve Fellâh boarders;—all that we had last year except one, and four new ones,—the latter all little boys from seven to ten or eleven years old. One of the boys, Hammood, the one on whom we set the highest value, has for more than half a year been obliged to desist entirely from his studies, on account of a nervous headache, from which, during all that time, he has suffered almost incessantly, and sometimes very severely. We have sought the advice and help of various physicians; and lately we sent him to Beirût, that he might have the benefit of the best medical skill to be found there. He has returned to us with the advice of the physicians that we must trust for the cure of his disease to time, with an entire suspension of his studies during the interval. This is somewhat of a disappointment to us; but, perhaps, this affliction will, by the Divine blessing, do him more real good than he could under the most favourable circumstances gain by study. God's will be done.

We do not yet know how many day-scholars we are likely to have, as it commonly takes them some time to gather in after vacation; and as there are now few families in Latakîyeh without some sick in them, we have reason to think that a number of those who desire to attend our school are at present hindered by sickness. Ague and fever, and intermittent and remittent fevers, have been very prevalent in Latakîyeh and the surrounding country ever since the latter part of summer. I think those who have suffered are more numerous than those who have escaped;—still there does not seem to have been any extra mortality. I had a slight bilious attack, and two of the children had ague and fever about two weeks ago, but I am thankful to have it to say that we are all now quite well, except that all the children of both families are suffering slightly from sore eyes,—a disease which is exceedingly prevalent here at present. We all join in love to you all, and desire to be remembered to your respective families. By order of the mission. Yours in the gospel,

R. J. DODDS.

PITTSBURGH PRESBYTERY.

This Presbytery held its fall meeting in Allegheny, October 28th, 29th, and 30th. The attendance was full; all the ministers but one were present, and a good representation of elders. Quite an amount of interesting business was transacted.

Discourses were heard from four of our theological students, furnishing encouraging evidences of future usefulness. R. J. Sharp, graduate of Allegheny City College, was taken under the care of Presbytery as a theological student. The number of students now under our care is eight.

Two calls were received by Presbytery from congregations under their care—sustained as regular gospel calls, presented, and accepted by the persons on whom they were made. One call was from the Salem congregation, upon Mr. A. J. M'Farland; the other, from the congregation of Oil Creek, upon Mr. Daniel Reid. Revs. Milligan, Elder, and Reed, with elders R. Dill and C. E. Temple, were appointed a commission to ordain and install Mr. A. J. M'Farland, at Sandy, on first Wednesday of February, 1862, to meet at 11 o'clock, A. M. Revs. Galbraith, J. J. M'Clurken, and Sterrett, with elders D. Porter and R. J. Brown, were appointed a commission to ordain and install Mr. D. Reid, at Oil Creek, on 3d Wednesday of December, to meet at 11 o'clock, A. M. The Presbytery agreed to supplement the salary offered by the Salem congregation, with \$100 for one year; and that offered by the congregation of Oil Creek, by \$150 for the same time. These facts, together with the consideration that some other congregations, besides some missionary stations, are also receiving aid from Presbytery, present a loud call upon our people for liberal contributions to the Domestic Mission Fund.

Rev. T. Hannay, for sufficient reasons, demitted his pastoral charge; and Rev. J. Galbraith was appointed to preach one Sabbath to that congregation, and declare it vacant.

The Treasurer of Presbytery reported having received \$1,000, the bequest of Thomas Wallace, deceased, to Presbytery's Domestic Mission Fund. This money has been invested.

The Clerk was directed to forward to J. Newell, D. D., in Ireland, a certificate of dismissal, together with a statement of the Presbytery's high appreciation of his labours as a teacher.

The sessions of the respective congregations were instructed to report to Presbytery, at its next meeting, on the Book of Discipline coming out in overture. The Presbytery recommended their ministers, elders, and people, to circulate petitions, urging Congress to hasten the termination of the war, by the emancipation of the slaves.

The Presbytery express the following sentiments on the State of the Country:

Resolved, 1. That the rebellion, which our country is engaged in putting down, is utterly unprovoked, causeless, and wicked. It is a desperate effort of plunderers of the liberties of men to extend and perpetuate a system of injustice the worst that has ever disgraced a land claiming to be civilized. The perpetrators of the monstrous wrong of slavery, finding that the power which they had so long wielded solely for their own selfish ends, was about to pass out of their hands, enter into a conspiracy to establish by force their cruel

despotism over the whole country. They deserve at the hands of the government the punishment due to conspirators, rebels, and traitors.

2. That as a judicial visitation from God, this great calamity is most justly sent on our land. These United States have dishonoured the Most High by refusing to acknowledge him in the National Constitution, and by disregarding his command to submit to Messiah, and make his law the standard of all obligations, both of rulers and people. We, therefore, see no reason to hope for permanent peace and prosperity till the nation repent of these great sins, and bring forth fruits meet for repentance, by explicitly acknowledging the authority of God in its constitution, and conforming in all its parts to the requirements of his holy law.

3. That it is the duty of our people now, as heretofore, to adhere firmly to their testimony against their national sins. In their testimony they stand pledged to their Lord and Master, to enter into no engagements inconsistent with their higher obligations to him. They owe duties to the nation; according to the spirit of the direction given to the captives in Babylon. Jer. xxix. 7: "Seek the peace of the city, and pray with the Lord for it; for in the peace thereof ye shall have peace." Whatever they can do for the good of our country in this time of its trial, consistently with fidelity to Christ, they are bound to do. But it is clear that they cannot swear allegiance to a constitution in order to fight under it, to which they cannot swear allegiance in order to vote under it. It is a cardinal principle in Scripture ethics, that we cannot do evil that good may come. Duty is ours, consequences belong to God.

4. That by the recent action of numerous religious bodies in the land on this subject, we are greatly encouraged. With a harmony and earnestness most cheering, our Christian brethren of other denominations are taking the position, that there must be a reform of constitutional evils before we can expect the wrath of God to be turned away from the land. This itself is a reason why we should, unterrified and unseduced, faithfully continue both in profession and practice, to maintain and assert the great truths of our testimony, until its ends shall be accomplished. Never before has the saying of the Spirit to the churches had greater weight and significance: "That which ye have, hold fast till I come." Rev. ii. 25.

The Committee on Finance reported the following, which was adopted:

That the following sums be paid to those who have performed missionary labour, at the rate of \$8 per day, excepting Deer Creek, where the rate is \$10:

A. J. M'Farland—2 days, Deer Creek, . . .	received, \$8.35, due, \$11.65	
2 " Rochester, . . .	" 10.00, " 6.00	
		\$17.65
D. Reid—1 day, Conneautville,	" 4.00, " 4.00	
1 " Sugar Lake,	" 2.50, " 5.50	
		\$9.50
R. D. Sproull—1 day, Deer Creek, . . .	" 5.50, " 4.50	
1 " Rochester,	" 5.00, " 3.00	
		\$7.50
J. O. Baylis—1 day, Rochester,	" 5.50, " 2.50	
W. Milroy—2 days, Rochester,	" 7.00, " 9.00	
J. C. K. Faris—1 day, Rochester,	" 5.00, " 3.00	
J. L. M'Cartney—1 day, Rochester, . . .	" 5.00, " 3.00	
1 " Deer Creek,	" ——— " 10.00	
		\$13.00

Rev. J. A. Thompson, for preaching at French Creek and Antioch,	50.00
“ on half year's supplement to salary,	25.00
	\$75.00

We recommend that the supplement be continued to Rehoboth congregation for another year. Also, that hereafter organized congregations pay the amount directed by Synod, \$10 per day, for all supplies, for which they apply to Presbytery, and only the additional time granted by Presbytery be paid out of the missionary fund.

J. GALBRAITH, *Chairman.*

The Treasurer presented the following report, which was approved:

1861.		<i>Dr.</i>
April 24.	Cash from Synod's Domestic Mission Fund,	\$32.75
May 28.	“ Salt Creek congregation,	17.00
July 3.	Bonus on Wallace bequest, invested,	166.42
Sept. 24.	S. Henry, Wilkinsburgh,	2.00
Oct. 29.	Interest on Wallace fund, invested,	30.00
	“ on Wm. M'Knight's bequest,	3.00
	Salt Creek congregation, per Rev. H. P. M'Clurken,	21.85
	Union and Pine Creek cong., per Rev. J. Galbraith,	26.46
	Female Miss. Society of Pittsburgh and Allegheny,	30.00
	Rehoboth congregation, per Rev. T. M. Elder,	6.25
	Rev. T. M. Elder,	1.00
	Rev. J. A. Thompson,	1.00
		\$337.73

1861.		<i>Cr.</i>
April 4.	Balance due treasury,	\$41.72
Nov. 1.	Check to J. A. Thompson,	75.00
	“ to T. M. Elder,	75.00
	“ to J. J. M'Clurken,	25.00
	“ to A. J. M'Farland,	17.65
	“ to D. Reid,	9.50
	“ to R. D. Sproull,	7.50
	“ to J. C. Baylis,	2.50
	“ to William Milroy,	9.00
	“ to J. C. K. Faris,	3.00
	“ to J. L. M'Cartney,	13.00
	Balance in treasury,	58.86
		\$337.73

Revs. Sproull and Hunter, with elder Gregg, were appointed a standing Committee on Supplies.

The next meeting of Presbytery is in Allegheny, April, 2d Tuesday, 1862, at 7 o'clock, P. M.

H. STERRETT, *Clerk.*

AFFAIRS ABROAD.

India.—All accounts agree in the statement that the late fearful events in India have resulted in opening a wide and effectual door for the propagation of the gospel in that country. The Christian World says:

“It is remarkable that in some of the cities of Northern India, which at that season were distinguished for treachery and carnage, the preaching of the gospel has been attended by the grace and power of the Holy Spirit, to an extent hitherto unknown. In all the populous cities the missionary and native evangelist can com-

mand a numerous, and generally an attentive audience; and numbers are ready to admit the truth and excellency of Christianity, who are still enchained by superstition and caste. In the Presidency of Madras the disposition of the people is no less hopeful. They send their children to mission schools, where they know the Bible is taught and explained, and that with a view to the conversion of the people; and to whatever extent such schools can be multiplied, they will still be crowded with Hindoo youth. There have been several striking instances of conversion in some of the educational establishments. Young men of high caste have forsaken all for Christ; and although such events produce temporary consternation, and the school for a season is reduced, yet within a few weeks alarm subsides, and the classes are filled up as before."

To the same effect Mr. Woodside writes from Kapurthala:

"The word is spreading. In proof of this I have but to point to our own position here. Here we are teaching and preaching this word without let or hindrance, and not only so, but supported and encouraged by a chieftain, whose family long occupied a prominent position in connexion with the leading religious system of the Punjab. It was in this territory, about twelve miles from the spot where I now write, that Guru Nanak, (the founder of the Sikh religion,) commenced his teachings, and the forefathers of the present Rajah took a leading part in the extension of its tenets. Rajah Jassa Singh, who was the great political apostle of Sikhism, who had the title of *king* conferred upon him by the neighbouring chiefs, was the great-grandfather of our Rajah. Kapurthala was thus, you see, one of the strongholds of the old faith; and, though during the reign of Ranjit Singh the influence of this family became less than formerly, yet it still remained the most literal and direct representative of the Sikh system. Here, then, at the very centre of the most fanatical delusion India ever saw, have we set up our banner, and this banner has upon it the *open word of God*.

"Our schools number nearly two hundred pupils. The Rajah's sons make rapid progress in their studies. The people around are outwardly as friendly as I could expect, and a great deal of interest is felt by many in the community in the books circulated amongst them. We now occupy a house built at the Rajah's expense, and a handsome brick church is beginning to rise beside it. The church will cost about \$5,000. I would mention a fact in connexion with this that I would commend to the consideration of Christians at home. When about to commence the church, I said to the Rajah one day, that if he would allow me, I would ask some help from Christian friends in this country. He replied, 'No, I would not like that.' He thought it would not look well for him to ask help in the erection of a house of God. He wished it to be all his own. I am sorry to say he has not yet been baptized. Like Constantine the Great, though he has the cross inscribed on his banner, though he believes in the truth of Christianity, though he steadily patronizes its teachers, and desires its extension, yet he still hesitates to receive the sign of identification with it."

Raratonga.—This is one of the islands of the East Pacific Archipelago. The missionaries have been there but a few years. Their success has been very remarkable. Mr. Gill reports to the London Missionary Society:

"Our work here is going on very well. True, we have not all sunshine, nor is it all shade. Our grounds for encouragement are very great indeed. A few days hence, I hope to admit twenty-four to the church at *Ivirna* and *Onerva*. At *Raratonga* a great revival has taken place; upwards of eight hundred individuals have joined the classes. In confirmation of this statement, I will translate a portion of a letter I have just received from the native teacher and the chief at *Arovangi*. They say:—"This is a season of great joy in *Raratonga*. Multitudes of men and women, and young persons, have been led to abandon their former evil practices and their backsliding, and have, with all their heart, believed upon Christ, and have been admitted into the fellowship of the church."

Madagascar.—The young King—whose accession to the throne at the decease of his cruel, persecuting mother, we have already recorded—is not, as has been reported, a Papist, but a Protestant. So he has declared himself; and has invited Protestant missionaries to his kingdom, promising to open schools on a large scale. In view of the encouraging prospects thus remarka-

bly opened, great efforts are about to be made to send out a missionary force. There are already many native Christians in Madagascar.

Italy.—We have but one almost unvarying account from Italy: great changes, which have taken place, and still greater evidently at hand. The following is from the correspondence of the United Presbyterian:

“A singular incident in the history of diplomacy has burst on the world, by the Prime Minister of Italy, Baron Ricasoli, throwing on the winds all the forms of diplomatic etiquette, and addressing the Pope upon the present position of ‘His Holiness’ in the eyes of the Italian Cabinet. The proper course, according to the usage heretofore established and held sacred, was either for King Victor Emmanuel to write to the Pope, or for Baron Ricasoli to write to Cardinal Antonelli, the Pope’s Chamberlain. Ricasoli does indeed write to Antonelli, but it is only to request him to forward an enclosed letter to his master. As diplomatic relations between the Pope and the King are broken off, the two missives were sent to the Italian Minister at Paris, with a request that they might be transmitted to the Imperial representative at Rome, for the purpose of being placed in the hands of the Cardinal. In forwarding the documents, Ricasoli informs his *media* that the king would have written himself, but that the Pope had latterly returned no answer to his communication, or such answers that the royal dignity was offended by them. The matter of the Premier’s address must have been yet more startling to the Pontiff and his creatures than the manner of its conveyance. The Italian Government, without the least circumlocution, but with respectful mention of the church and its doctrines, tells the Pope that he has violated the promises on his accession, that he has governed for twelve years as a tyrant, that he and his are detested by the Italian people, and that he must now prepare to give up every vestige of temporal power, and live for the future merely as the first Christian bishop, with an income secured to him out of the Italian exchequer. In laying the outline of his address before the Italian Parliament, a short time ago, Ricasoli proclaimed that the Government wishes to carry out Count Cavour’s great idea of a free Church and a free State. It is now said that the French Emperor, despite the priestly influences by which he is surrounded, is convinced that the Pope’s temporal power is essentially opposed to the Italian nationality,—and that, as that nationality on the one hand, must be expelled, while the Papacy, on the other, must continue to rule the Catholic world,—there will be an undying struggle between them, until Papacy relinquishes the authority which it possesses in Central Italy. Not a few of the attached and salaried friends of Romanism throughout Italy are fast coming round to the views of the Italian Government. ‘Already,’ Baron Ricasoli observes, ‘the clergy are divided, and the flock separates itself from its pastors. There are prelates, bishops, and priests, who refuse openly to take part in the war of Rome against the kingdom of Italy; a much larger number is secretly repugnant.’ The general impression in the country is, that not many months will pass before even the fanatics of the French provinces will be sobered by exhaustion or good sense. Then will come the time for the Pope to accept the only terms he is likely to obtain.”

We find in the Christian World mention made of the same eminent man—Ricasoli—in another aspect of his public policy:

“It is now understood that the new Prime Minister of King Victor Emmanuel, Ricasoli, who has succeeded Count Cavour, is even more favourably disposed toward evangelical principles and religious liberty, than that distinguished and lamented statesman. It is said that he is resolved to see the rights of all Christian communions, not only guaranteed in the constitution, but in actual exercise throughout the kingdom. Of this disposition he has already given proof, in the case of the Waldensian church at Leghorn. Ricasoli’s first official act, was to put an end to the disgraceful chicanery, by which the priests had until then, prevented the opening of this place of worship. It is reported, that in conversation about this matter, he declared that it ‘burned him at the heart,’ and that he was ashamed of the course taken by the officials of his country. The church was opened on the 19th of June last, and has been filled Sabbath after Sabbath with crowds of eager listeners. Mr. Ribet, the young minister in charge, has been the object of unceasing abuse from the Romanist pulpits, as well as of threats and plots of personal violence; but he continues undauntedly to proclaim the truth, with great plainness and power.”

France.—It is known to our readers, that while the Emperor and his chief ministers have been long disposed to grant almost entire toleration to Protestants in their evangelizing efforts, no little hostility has been manifested by the prefects of departments, and other subordinates. Lawsuits have frequently occurred; generally decided adversely to the Protestants in the inferior courts, but nearly as often in their favour in the higher. The Christian World says:

“An important step has been gained for the cause of Christian truth and freedom in France, in the matter of the Protestant schools in the department of the Haute Vienne. Repeated remonstrances had been brought before the prefect of that department, against the course of the village authorities in sundry localities, who for the last nine years have persisted in closing these schools. That magistrate, however, sustained their action, declaring that ‘these schools are established by the Evangelical Society, whose object is to spread its doctrines by all the means which God has placed at its disposal; and that, consequently, these schools would become institutions of religious propagandism.’ This unrighteous decision has been overruled. We learn, says the Archives du Christianisme, that the re-opening of the Evangelical schools has just been determined upon by the Departmental Council of the Haute Vienne, in accordance with instructions received from the Ministers of Public Instruction, and from the Prefect of the department. The Council, in its session of August 14th, withdrawing the opposition against the teacher Junset, authorized him to open a special school at Balledent, for the evangelical Christians, on condition of receiving only the children of his co-religionists. It is understood that the other teachers may also open their schools on the same conditions.”

Secular Education.—This interest has heretofore been far too much in the hands, or under the supervision of the clergy. Its present aspects we find in the Christian World:

“The secular press of France has been discussing of late, with considerable force and freedom, the subject of the elementary education of the young. With all their progress, and as they believe, their superiority in the march of civilization, the French people are lamentably deficient in this important feature of social policy. Their school system, imperfect enough in theory, is yet more defective in practice. The Romish priesthood, well aware that ignorance can alone retain in the shackles of superstition, a people who possess any shadow of self-government, have consistently opposed all improvement in secular education. On the other hand, the Protestants of France have felt the great need of preparing and sending forth intelligent, competent, pious teachers, to organize and conduct, in the towns and villages of the country, schools where the young may be taught at once the rudiments of sound learning and the principles of a pure faith. Hitherto, these teachers have been exposed to many oppressive restraints and annoyances, from the petty officials of small neighbourhoods especially, who, at the instigation of the priests, have caused them to be arrested, silenced, and in many cases thrown into prison. . . . We are now most happy to state, that the Imperial Government seem inclined to adopt a more liberal course. It is announced in the French newspapers that the Ministry of Public Instruction is about to propose various reforms and changes in the method of education: the more obviously needed of which are an increase of salary for the schoolmasters, a wider range of studies for the children, freedom from the dictation of the priestly power. The Minister of Public Instruction has definitely acknowledged the right of Protestants to open schools in all parts of the empire. . . . The case of the schoolmaster at Villefavard has aroused sympathy and indignation in the minds of many intelligent Romanists, even; and the political papers of Paris record it as a monstrous outrage upon human rights. Our readers will recall the facts. Villefavard is a village of six hundred inhabitants, but a short distance from Paris. A few years ago the entire community renounced Popery, and embraced the faith of the gospel. There are now only five families in the place which adhere to the Church of Rome. Yet the authorities refused the inhabitants permission to open a Protestant school, on the ground that the tranquillity of the community would be disturbed if the children were educated in a faith different from that of these few remaining Papists! Truly this is a cunning that ‘o’erleapt itself.’ The absurdity of intolerance could not, have been placed before the public mind of France in a broader light than in this case, and the effect will be felt in more ways than one.”

Germany.—The June number of the *Evangelical Church Gazette* of Professor Hengstenberg, of Berlin, contains, among a number of interesting articles, a very valuable essay on "The Formation of Rationalism in Modern Times," by Professor Wuttke, of Berlin. The Rationalistic controversy has again become, of late, one of vital importance; for, after the complete annihilation of Rationalism in its old form, it has been revived under various new shapes, and nearly every state church in Europe has been again invaded by it, some to so great an extent as to make it probable, that after a combat of a few more years, Rationalism will maintain the field, and force the Evangelical party out of the pale of the state church. Notwithstanding the great importance which the Rationalistic controversy has thus again assumed, the history of Rationalism, and the difference between the old and modern Rationalism, is but little known, and a few extracts on this subject from the essay of Professor Wuttke will, therefore, we hope, convey to many of our readers new and interesting information.

The Rise and Character of Old Rationalism.—The old Rationalism which, during the first thirty years of the present century, controlled the theology of Germany, was preceded by the so-called "Enlightenment" of the eighteenth century, which in its turn was only an offshoot of the French and English Naturalism, of which Deism was only a special form. But while the Naturalists of England and France assumed from the beginning a hostile attitude towards the Christian religion, in Germany, they found it necessary to disguise themselves under a cloak of a purified Christianity. The leading champions of "Enlightenment" maintained that the religion of Jesus was identical with the religion of pure reason, though they contended that the former had been greatly corrupted by the Christian churches. The religion of Jesus, and the religion of reason, according to them, contained three cardinal points; the belief in one God, in the immortality of the human soul, and in virtue as the only road to true happiness. A new shape this theology of Enlightenment received through the philosophy of Kant. The two systems differed merely in form. The theology of "Enlightenment" regarded the above-named three theological doctrines as innate ideas of the human soul, and on them, as a basis, built up a system of ethics; while to Kant, the idea of morality was the primary, from which he derived the ideas of God and immortality. The two systems, so akin in substance, were easily fused, and the theology of the party professing them received henceforth the name of Rationalism. It swept like a tornado over the churches of Germany, forcing every thing under its control. But the time of its dominion was brief.

Causes of its Downfall.—Three causes worked together to undermine it, and break it down. In the first place, the rise of Pantheistic philosophy since Fichte. The Deistical Rationalists had no thought of the possibility that human reason, proclaimed sovereign, would never build up another theological system; and, therefore, when the Pantheists not only gained ground, but treated the Rationalists with supreme contempt, it shook at once the whole edifice of Rationalism to its foundation.

The second cause of the defeat of the Rationalists, was the influence of Schleiermacher. In the opinion of the Rationalists, Christ was only a man like all other men, distinguished from them merely by greater virtue and wisdom, not by the essence of his person; Schleiermacher made the person of Christ the centre of his theological system, and the belief in the person of Christ the basis of all religious life; and wherever, therefore, the system of Schleiermacher met with admiration or approval, the old-fashioned Rationalism became discredited.

Among the people, Rationalism was, thirdly, greatly weakened by the attempts to organize independent Rationalistic churches. When the more sincere, and the more advanced among the Rationalists, began to see that it was dishonest to retain nominally the Bible and the Confessions of the sixteenth century as the doctrinal basis of the church, and consequently began openly to discard them, and to build up new churches on the basis of human reason, they signally failed, and the failure greatly depreciated Rationalistic views with the mass of the people. The name Rationalism fell so generally into discredit, that its very adherents dreaded to bear it.

Schools of Modern Rationalism.—But though old Rationalism is dead, the opposition to evangelical Christianity has still many adherents. They are not a unit, but represent a number of different schools. Professor Wuttke mentions the following as the most important:—1. The representatives of common Pantheism. They call themselves the disciples of Hegel, and do not hesitate openly to reject

the doctrine of a personal God, and of personal immortality. They are numerous, especially in Switzerland, and at the annual General Assembly of Swiss preachers, in 1859, several of their leaders avowed these opinions. 2. The "extreme left" of the school of Schleiermacher, who adhere to the Pantheistical ideas which their master entertained in his earlier writings. They are less frank than the first class, and accommodate themselves more to the Christian faith of the people. The leading men of this school are associated in editing the *Protestant Church Gazette*, of Berlin. 3. The school of Tubingen. They are likewise Pantheists, and regard the history of Christianity as a steadily progressing development of God to a higher consciousness of himself. Besides the adherents of these systems, there are many who sympathize with Rationalism, and mix up Pantheistic notions of the "immanent" God with Christian formulas. Of this class of scholars the Chevalier Bunsen is best known. 4. The school of "Speculative Theism," who try to reconcile the Pantheistic speculations of Hegel and Shelling with the belief in a personal God, and personal immortality. Weisse, the church historian Hase, and De Wette, are mentioned as representatives of this school. 5. Dr. Schenkel is mentioned as the founder of a new Rationalistic school, inasmuch as he makes individual conscience the organ of religious faith, and the test of religious truth.

In concluding his historical sketch, Dr. Wuttke draws a comparison with the old and the new schools of Rationalism, and expresses the opinion that the influence of the latter on practical life is by far more pernicious than that of the former.

[*Presbyterian.*]

AFFAIRS AT HOME.

Of the *war*, there is little to say. There has been some activity in the Border States of the West: some skirmishes, with varying success. Western Virginia appears to be well cleared of the rebel troops. In Kentucky the hostile armies are at this date—December 24—in close proximity. In Missouri the spirits and hopes of the secessionists received a fresh impulse by the unfortunate—or worse—removal of General Fremont. Even Northern Missouri is again disturbed; while the South-west, as far as Springfield, is again in their hands. An expedition is in preparation at Cairo, &c., which is said to be destined for the descent of the Mississippi. On the Potomac little is doing: the opposing Generals appear to be afraid of each other. The United States have made good their footing in South Carolina by the surprise of Beaufort, and fortification of some of the islands lying before that town. Some slaves are within the army lines. That there are not more is owing, in part, to the efforts of the masters to withdraw them; and, in part—chiefly, as we believe—to the want of an invitation by the General commanding.

The Emancipation Question.—This remains in the same uncertain condition. Government has no policy about it. It appears to be given up to some "strong delusion." It does not even come up to the *spirit* of the act of Congress passed months since in reference to it. We fear the administration hardly wishes to save the country, unless it can conserve slavery at the same time: it is bound, it foolishly and wickedly imagines, by the oath to the Constitution, to do no harm to slavery that it can possibly avoid. It would almost appear that the Most High has inflicted upon the land that judicial blindness which precedes ruin. We have ceased to have any confidence, on this question, in the President. Congress is at work on this matter, but moves slowly; and, evidently, will not pass any measure approaching to universal emancipation. The probabilities are, that the slaves of rebels will be confiscated, and "additional safeguards" thrown around the "property" of "loyalists!" Will not this fill the cup?

Foreign Relations.—England is enraged at the capture of Mason and Slidell from one of their vessels. She has done similar things many a time,—this was one great cause of the war of 1812,—but, then, she's England, and other nations are to do as she wills, not as she sets them the example. The truth

is, the capture is but a pretext: she means, if she can make out a plausible case, to reduce the power of the United States, and so rid herself of a rival—especially a republican rival—whom she fears. If England strikes in, the struggle will be fearfully intensified, but emancipation will be hastened; and it may be—this is our prayer—that this nation will then be taught to humble itself under God's mighty hand. We see little evidence, so far, of anything like this; except a national fast, which has passed away like a "morning cloud."

NOTICES OF BOOKS.

ESSAYS AND DISCOURSES, Practical and Historical. By Cortlandt Van Rensselaer, D. D. 12mo., pp. 435. Presbyterian Board of Publication. Price, \$1.

Few men have lived more beloved and trusted, or have died more lamented in the circle of friends and acquaintances, than the author of these Essays and Discourses. Born and reared in affluent circumstances, and high social position, he chose the work of the ministry as his calling, and gave "full proof" of his devotion to it in a life of zealous and active labour in the pulpit, or with his pen, or in the place to which he was called as Secretary of the General Assembly's Board of Education. In him the meekness, and humility, and amiability of the Christian, were blended with the fidelity and integrity of the servant of Christ. These essays, &c., do credit to his abilities and learning. They give evidence of sound judgment, no little research, and command of language—of zeal for truth, and an earnest desire to do good to men. The volume is adorned with an excellent portrait.

AUTOBIOGRAPHY OF WILLIAM NEILL, D. D. With a Selection from his Sermons. By the Rev. J. H. Jones, D. D., Pastor of the Sixth Presbyterian Church, Philadelphia. 12mo., pp. 272. Presbyterian Board of Publication. Price, 65 cents.

This volume is not a mere tribute to the memory of an aged, useful, and godly minister: it has intrinsic merits, rendering it worthy of a place in religious literature. The autobiography is only too brief. Such records, faithfully made, are of great value. The sermons, which make up the larger part of the volume, are upon topics well selected—the main things—and well written, and will amply reward careful perusal.

EMMA ALLEN; or the Lord's Prayer in Daily Life. By A. R. B. 16mo., pp. 162. Presbyterian Board of Publication.

This is for juveniles, and consists of eight chapters, each containing a portion of the Lord's prayer, with a narrative or tale appended, illustrative of its meaning.

SOME OF THE MISTAKES OF EDUCATED MEN. The Biennial Address before the Phrenea Kosmian Society of Pennsylvania College, Gettysburgh, Pa. By John S. Hart, LL.D. Delivered September 18, 1861. Published by request of the Society. Philadelphia. 1861.

We have read this address with great pleasure, and with some surprise that a subject so important has failed to attract attention, in this form, heretofore. These mistakes, which the accomplished writer notices, are—lack of care of bodily health; not being beforehand with what they undertake; not holding on to the calling or profession which they have chosen; not having in hand some fresh intellectual acquisition; limiting their studies too strictly to their own specialty, or their intercourse to their own particular sect or caste; neglect of the art of conversation—of cultivating good manners. Each of these topics is

treated in a most attractive manner. The address throughout is marked by sound judgment, careful discrimination, and remarkable clearness and beauty of diction: the illustrations are well chosen: the arguments convincing. We could wish that every young student had the teachings of this address before them, and that they should be well pondered and observed. It has occurred to us, that by enlarging the list, a volume might be prepared—and no one could do this better than Dr. H.—which might be of singular benefit to students and literary men.

REVIEW OF DISCUSSIONS in the Reformed Presbyterian Synod at Edinburgh, on the Exercise of the Elective Franchise, and taking the Oath of Allegiance to the British Government. By a Reformed Presbyterian. Edinburgh. Pp. 24.

We should have noticed this pamphlet earlier; but it was, for a time, mislaid. It is an able review of the somewhat remarkable discussions, and still more remarkable proceedings at the last sessions of the Scottish Reformed Synod. We read these debates with no little wonder; especially awakened by the grounds on which some intelligent members of that body based their proposal to change the entire relation of the church to the civil constitution of the country. The reviewer has noticed these with good judgment, and sifts them with ability. We are not altogether clear, however, as to the correctness of his criticisms—page 5—upon the fact of inquiries of the law authorities as to the legal extent and operation of the oath of allegiance. The makers and imposers of an oath are certainly valuable sources of information regarding it. Whether their interpretation absolutely precludes further investigation, is another matter. It is to be remembered, however, that the subject of inquiry is not any religious truth, nor any practical part of Christian duty, but merely as to the operation of certain legal provisions. Why is it wrong to ask what the law really is? And to ask those who are its recognised expounders?

We quote the following paragraph:

Mr. M'Dermid asks:—'How could that volunteer, (the volunteer who has not taken the oath,) resist the French without doing all that the oath of allegiance requires?' He could resist the French and every other invader without doing all that the oath of allegiance requires, and with motives very different from the defence of the unscriptural Constitution. We have our religion, our religious and civil privileges and liberties, our homes, our families, and other interests to defend, and which we would feel bound to defend from being wrenched from us and prostituted by any invader. And if, in our defence of these, we should assist in defending the present Constitution of the land, it is, nevertheless, not the object of our defence; and if the consequence be the preserving of the present Constitution, it would, at the same time, be the preventing of a far worse being set up in its stead.'

The following paragraph has taken us by surprise. We were not aware that our faithful Scottish brethren sit on juries:

"Mr. M'Dermid advances the idea that in prosecuting in a law court, in defence of our property or character, or sitting in juries, we become far more a part of the British Constitution than in legislating in Parliament. He says:—'I think in taking part in a jury, we become far more a part of the British Constitution than by legislating in Parliament;' 'we may not think it, but we deceive ourselves if we imagine that we can prosecute in a law court in defence of our property or character, or think that we can administer the laws of the land in juries or otherwise—do every thing that every body else does, except the single circumstance of sending a man to Parliament, and that that alone involves us in the evils of the Constitution. That is a thing I cannot believe; and I will, therefore, do what I can for the removal of that doctrine from the testimony of the church.' We do not regard those

laws which afford protection to property or character to be evils. We look upon such laws as good privileges which all in the kingdom have an equal right to, and we think it is our duty to avail ourselves of the protection of such laws, when we stand in need of shelter from any injustice or wrong whatever, and when the only condition to be complied with, in order to our receiving such protection, is that we place ourselves under the protection of these laws, and pay the fee exacted for the privilege given us. This cannot be regarded as involving us in a connexion with the Constitution to the extent of membership. If it can be regarded as involving such a connexion, then we cannot see how the Protestants in France, or any other Popish country, can avoid being involved with all the evils of Popery, should they avail themselves of the protection which the laws of these countries afford to their life, property, liberty, or privileges. It is true that we have to employ men who have taken the oath of allegiance to procure for us protection under the laws. But those men do not take the oath as our representative, but as a qualification to their own profession, and which is required by the Government; and it is the political body of the nation that is responsible, and not we, for these men being obliged to swear to the Anti-Christian Constitution before they can follow their profession. To avail ourselves of the protection the laws afford to life, property, and liberty, is often positively necessary to our living, and obtaining a living, in this or any other land; but claiming membership with the British Constitution, sending our representative to Parliament, and swearing the oath of allegiance to the Constitution, is not necessary for that purpose, but altogether a voluntary act on the part of those who do so. With regard to sitting in juries—jurymen do not require to swear the oath of allegiance, nor do they sit as the administrators of the law. They simply sit as judges on the evidence brought before them, and upon that evidence give their decision on the case. It is the sitting judge that is properly the administrator of the law. A jury never sits on any case without a judge, who administers the law according to the decision the jury give from the evidence laid before them."

THE LOST KEY. By the Author of "The Little Watercress Sellers." 16mo., pp. 252. Price, 40 cents.

MARY REED. By the Author of "George Miller and his Mother." 16mo., pp. 324. Price, 40 cents.

THE WONDERFUL LAMP; or Light for the Darkest Path. 16mo., pp. 239. Price, 35 cents.

ALICE ROSEDALE; or the Power of a Consistent Christian Life. By Mrs. Caroline L. Blake. 16mo., pp. 186. Price, 30 cents.

These are all late issues of the Presbyterian Board of Publication, 821 Chestnut street, Philadelphia, and will be found very interesting and instructive reading for "youth," to whose capacities and tastes they are well adapted. They are gotten up in the neat style which characterizes all the works of this Board, and illustrated by excellent wood cuts. We have often urged parents to put such works in the hands of their children. They are safe reading, and well calculated to cultivate a desire for further information.

THE SOLDIER'S POCKET-BOOK. 32mo., pp. 64.

This is a very small, but well-packed "book," containing excellent advice for the soldier, who much needs "line upon line." It is issued by the Presbyterian Board. Price, 5 cents.

OBITUARIES.

The subject of this notice, **MRS. A. C. DOUGLAS**, widow of the late Rev. James Douglas, died at her residence in Bovina, Delaware county, N. Y., on the 8th of September, 1861, in the sixty-third year of her age.

Mrs. Douglas was a native of Scotland. In the year 1842 she was united in marriage to the late Rev. James Douglas. She gave a noble example of conjugal affection (as well as of that kindness, tenderness, and love, that characterizes Christians) in her constant care and attention to her husband in his old age, so full of frailty and weakness. She was remarkable for her general intelligence, especially on religious subjects, and for a life of benevolence. She gave of the means with which God had blessed her for the support of the missions of the church, the American Bible and Tract Societies, and also for the relief of the poor in her own

immediate neighbourhood, and elsewhere. She was much interested in the different benevolent societies in the city of New York, for the promotion of the welfare of the poor and degraded. The indigent of that great city have lost a true and generous friend, one who remembered them in her prayers, and who contributed of her substance to promote their comfort. During the famine in Kansas, she went from house to house, collecting contributions for the sufferers. In this manner, also, she collected contributions for the "Home for the Friendless," of New York, and for other benevolent institutions. Her religious life was eminently practical. She exemplified "pure religion and undefiled," by "visiting the fatherless and widows in their affliction, and keeping herself unspotted from the world." She took the deepest interest in the congregation with which she was connected. In a great measure, owing to her exertions, a new house of worship was erected, and a pastor settled over the congregation, which had been vacant since her husband's death. Though she lived to witness the ordination of the pastor of her choice, and to see the erection of a house of worship, she was not permitted afterward to meet in worship with those with whom she hoped to enjoy sweet communion. The Chief Shepherd took her to that blessed place, where the feeble and imperfect ministrations of frail mortals are not needed, and where there are no temples made with hands, but where the Lord God Almighty and the Lamb are the temple. When seized with her last illness, she frequently spoke of her resignation to the will of God. In the course of time, however, she exhibited that feeling which has characterized the ripest of saints, viz., a lack of confidence in her preparation for eternity. Some time, however, before her death, she exhibited the most perfect resignation, and at the same time assurance of a blessed immortality. [Com.]

JOSEPH WIGGINS, eldest son of James Wiggins, New York, died Oct. 30th, 1861, in the twenty-third year of his age. He was a monument of the covenant faithfulness of the God of Israel in his dealings with his people. He says, "Train up a child in the way he should go, and when he is old he will not depart from it." Joseph was early dedicated to God in baptism, and carefully trained in a knowledge of the truth and the practice of holiness. From childhood he seemed an attentive and interested attendant upon family, social, and public ordinances, and to an unusual degree he was preserved from the vanities of youth. For about a year before making a public profession of his faith he was greatly concerned, not about the distinctive principles of the church, nor the conduct of her members, but respecting his own interest in Christ. Here he made the pastor his confidant. Having carefully examined the gospel call, the nature and evidences of saving faith, and personal covenanting, and having obtained peace and joy in believing, he made a public profession. Thenceforth "his path was as the shining light, which shineth more and more to the perfect day." Soon after his first communion his health began to fail, and in fourteen months his warfare was accomplished. His young friends will remember how much he regretted that he had been so short a time a professed disciple of Jesus, and that he had accomplished so little in his service. How earnestly he urged them to remember their Creator in the days of their youth, and improve every opportunity to advance the cause of the Redeemer. On one occasion, while thus employed, being very weak, and warned that he was exerting himself too much, and wasting his strength, he replied:—"How can I expend it better? Oh, that I had a lifetime to spend in recommending Christ and his service! He is my Redeemer, and I love to speak of him." He was an obedient son, an affectionate brother, a true friend, and an ornament in the house of God. He was not spared to preach the gospel in form, according to his heart's desire, but he did it in fact; and living and dying, he manifested a deep interest in the salvation of souls, and the triumph of the Redeemer's cause. His first earnings, proper, were given to the home mission; and of that which he could call the proceeds of his own earnings, the greater portion was left for the same purpose. May many of the baptized of the church realize in their blessed experience that they who seek God early, find him! [Com.]

Died, in Philadelphia, Oct. 4, MRS. MARY ANN YOUNG, in the twenty-seventh year of her age.

Mrs. Y. was the eldest daughter of Robert and Ann Patton, now residing in Northwood, Ohio. She was born in this city, November 4, 1834; and exhibited from childhood an amiability, and steadiness of character, which endeared her, in no ordinary degree, to her kindred and friends. At an early age she became a member, in full communion, of the Cherry street congregation; and maintained, in all

respects, until her lamented decease, the promise of her early years. December 20, 1860, she was united in marriage to Mr. Samuel Young—with whom she lived, alas! but for a few months—in the affectionate discharge of the duties of the new relationship. Wise, judicious, prudent, the heart of her husband “safely trusted in her.” Her death was unexpected and sudden. Four days before her decease, no one anticipated so sad an event. It was otherwise ordered by Him, in whose hands are the issues of life and of death. She gave birth to twin children; and, sinking down to the dark valley, mostly in a state of unconsciousness during her few remaining hours, she fell on sleep: one of her infants being consigned with her to the tomb. Thus beloved by her kindred, her husband, and her friends, Mrs. Y. was snatched from them in the morning of her life; leaving behind hearts desolated, and very fond hopes crushed. One precious hope, however, remains. “She is not dead, but sleepeth:” she has, we feel assured, but entered into rest: her mortal part “cut down,” only to rise, at last, in an undying and blissful fruition of God and the Lamb.

Departed this life, Sabbath morning, September 8th, 1861, MRS. PRUDENCE GASS, wife of John Gass, in the fifty-seventh year of her age.

She was born near Ballibay, in the county of Monaghan, Ireland. Her parents were members of the Secession congregation of Creve, near that place, who, with their family, emigrated to this country in 1820, and settled in Frankfort, Maine, in 1835. She and her husband connected themselves with the Associate congregation of Troy, N. Y., under the care of Rev. Peter Bullions; of which church they continued members until after their removal to St. Louis in 1845, when, becoming acquainted with the doctrines of the Reformed Presbyterian Church, and believing them more in accordance with God’s word, they gave their assent to them, and joined the then infant congregation of this place, before they had obtained a pastor.

She was a faithful friend; and she never wearied in relieving those in affliction. In her tongue was the law of kindness; she was a loving, tender, and affectionate wife and mother. In her illness, which was very severe, she did not complain. She had no anxious thoughts about this world; her great concern was her eternal interests, and those of her family; exhorting her children to walk carefully and prayerfully with God, and to dedicate themselves to him in an everlasting covenant. It is to be hoped they will early take her counsel. In the beginning of her affliction she was greatly distressed by the adversary, but at last obtained the victory. Relying fully on the promises of God’s word, she departed in confident hope of a blessed immortality, through the righteousness of the Lord Jesus Christ. In her removal the congregation and her family have experienced a severe loss; but their loss is her gain. Oh, that they all may be prepared to meet again in a better, even a heavenly country, at God’s right hand, where there is fulness of joy, and glories for evermore. [Com.]

Died, in Topsham, Vt., March, 1861, MISS LAURA WHITE, aged twenty-four years.

The deceased was born and educated in a family belonging to the Congregational Church. Living, however, in the bounds of the Reformed Presbyterian congregation of Topsham, she gradually became a constant hearer of the word, and through various instrumentalities was led to heartily embrace Reformation principles. After months of peculiar conviction, she found peace in believing, made a public profession of religion, and was received into the fellowship of the church in Topsham. She continued a devoted Christian and Covenanter. Her race, however, was short. She died in faith. After less than two years of membership in the church here, she was removed to the higher life. Possessed of a very fine mind, of superior education, a successful teacher, amiable in disposition, and lovely in character, an ornament in society, and beloved in the church, her loss is deeply felt. [Com.]

Died, in Topsham, Vt., October 9th, 1860, MRS. BETSEY ROGERS, aged eighty-four years.

October 14th, 1861, MRS. HANNAH HUNTLEY, aged eighty-three years.

November 8th, 1861, MRS. SUSAN CHAMBERLIN, aged seventy-nine years.

Of New England birth, and Puritanic ancestry, these women were won to Christ, and gave themselves to him, in the Reformed Presbyterian church in Topsham, at middle age. Amidst more than ordinary trials, they continued firmly attached to Reformation principles to the end. They were exemplary and highly esteemed members of the congregation. They served their generation, and died in a ripe old age. Their memory is blessed. [Com.]

COVENANTER.

 FEBRUARY, 1862.

DOMESTIC MISSIONS.*

“For from you sounded out the word of the Lord in Macedonia and Achaia.”—1 THESS. I. 8.

The phrase “Christian missions” includes the whole official work of the church, as she is the appointed and qualified “light of the world.” This work is one, and is exercised by, essentially, the same means. The place and special form of the church’s efforts, are but incidents of a single, great work. Wherever and however, the church by her courts, ministry or people, is employed in propagating the gospel of salvation, she is acting as a missionary organization—as *sent* of Christ to evangelize souls and the world. Still, the word “missions,” like many other general terms, has received a technical meaning; and hence, when we hear of the “missions” of the church, we have at once brought before our minds some special form of effort on behalf of those who, as yet, lie outside of the pale of the ordinary labours of the godly and of the ministry, either at home or abroad. We are concerned with the first—Domestic Missions. We have in the text an example of successful and approved efforts in the same field.

Thessalonica was an opulent and thriving city of Macedonia. Here was a church founded at an early period by the apostle Paul: an active, earnest, and liberal church. Her members, though poor, had contributed generously to the necessities of the brethren in Judea. 2 Cor. viii. 1—5. But they did not overlook the spiritual wants of their native Greece. From them “the word of the Lord sounded out,” or “was propagated,” † “in Macedonia,” within whose borders they lived, “and Achaia,” a more distant region of the Grecian territory. They wrought at home, but not in very near places only: they were concerned for the salvation of their countrymen in the comparatively distant “Achaia,” peopled by the same race, and speaking the same tongue. Their example, recorded with approbation, is authoritative, and hence the doctrine *that the church should prosecute the work of domestic missions.*

Any argument bearing upon this proposition in its abstract form,

* Substance of a discourse preached in New York, May 31, 1861, by appointment of Synod.

† See Greenfield’s Polynesian Testament.

would certainly be superfluous. If the church of Christ has any call—any end of her existence on earth, it must be to diffuse the gospel; if she is to do this any where, most assuredly the region round about her, presents imperative claims. We propose, then, to discuss this duty in a more practical aspect; considering,

I. Its urgency upon us as a church; and, II. The manner in which it is to be performed.

I. *Its urgency, now and here.* And,

1. *There are among us great multitudes of unconverted sinners.* These may be arranged in four classes: (1.) Those who bear some visible relation to the church of Christ in her purer forms: the children of the church, grown to maturity, but, as yet, far from God, but not altogether separated from the community of the Lord's people. These we will leave to the church's care and culture in her ordinary administrations. (2.) Those, once within the church, but who have wandered away, by change of locality, or from other causes. (3.) Those who are entangled in the fatal snares of damnable heresies. (4.) Those who hold no association whatever with the Christian name: who know nothing of the religion of Jesus, but as their eyes see, as they move through our cities, or rural districts, edifices erected for the worship of God, or mark, but with no special concern, some outward distinction between the Sabbath of the Lord and secular days: whose minds are as dark, and hearts as insensible to things heavenly and eternal, as if they were dwellers in a heathen land. They *are* heathen in our midst: the detritus of our high civilization. Differing from the true heathen only in the fact that they have some opportunities of knowing the way of life, while the former have none; but none the less to be pitied, and, if possible, rescued from "sin and death" by those more highly favoured of God.

Our true home mission field is found among these three classes. They constitute a large proportion of the population of our great cities, and, in some rural districts, are, comparatively, not less numerous. None are absolutely hopeless. None are to be surrendered to the devil's hand, without at least an effort to "snatch them as brands from the burning." Their souls are precious. The lost sheep must be sought for, and, by God's help, brought into the fold of the Good Shepherd. To these might be added a *fifth* class—members of evangelical churches, our own among them—who have not thought of forsaking Christ, but have migrated from the church and her ordinances, hoping still, some day, to enjoy their wonted privileges—to tread again the courts of God's house. From all these, then, there comes to our ears the Macedonian cry for help. Shall we not respond, as we can, to so urgent an invitation—so pressing a demand? Shall heartlessness, and selfishness, and penuriousness, and love of ease, control our hearts, and restrain our activity, while such a field, "white to the harvest," is at our very door? Or shall we, with hearts feeling, beneficent, and large, endeavour "with our might" to make "the word of the Lord sound out," so that all may hear and be saved?

2. *There is yet work to be done in propagating our peculiar, sanctified faith and testimony.* We admit that the conversion of souls is the prime work (instrumentally) of the church. It occupies the first

place, even in the order of time. It is fundamental to every other good thing wrought in or for mankind. On all this we insist; but hold it, at the same time, most important—in some aspects indispensable—that men, all men, be well taught in *all* that relates to the official, the mediatorial prerogatives of the Son of God, and to the character, laws, and ends of His exalted dominion. Without this, He is not fully honoured, nor is the pathway of right and duty made transparently clear. Nations must learn their duty; magistrates, theirs: they must “kiss the Son, lest they perish from the way.” This nation has much of all this yet to learn. It is yet ignorant of the fact, so clear to us, that it has sinned most deeply in putting on a formal, national organization, without an explicit recognition of the Most High—or of His Son, or of His word, or of His worship: that it has sinned against the law of God as it defines, in six precepts, the duties of men, and of nations, and of governments towards *man*: it has tolerated, sanctioned oppression. The church is in need of similar instruction. This is much of our *present* duty. These are things that we have well learned. We are called to declare them “before the sun.” As we regard the welfare of souls, the honour and purity of the church, the welfare of the nation, we cannot keep silence. This “word of the Lord” should “sound out” from us *now*: for unless the land soon hear, and fear, and turn, and repent, the fearful trials under which it now reels and staggers, are but the premonitions of fiercer wrath.

3. *There are now favourable opportunities of securing access to the minds and hearts of our countrymen*: measurably favourable, compared with years back. Heretofore there have been some peculiar hinderances in our way: hinderances affecting partially a few other denominations as well. The plainness of our forms of worship—our psalmody—our entire order, marked by exceeding simplicity, perhaps a stronger term might be used; the absence of nearly every thing in our places, as well as modes of religious service, addressed to mere taste; for we have not sought to vie with those who make their appeals largely to the sense and the fancy—have operated, powerfully, to close against *us* various avenues to the hearts of men. There are some symptoms of a re-action: not very numerous, indeed, and still, generally, seen not in the highest places; but not to be overlooked, as they are not to be exaggerated. If we have not misread the aspect of the times in the truly religious world, there is a current running with some force against pompous and splendid modes of worship. Apologies are regarded as necessary for the erection of splendid and highly ornamented houses of worship. There is a growing feeling that it is necessary, in regard to all things of this class, to come down nearer to the common mass. The world's thoughts and judgments are travelling in the same direction. It sees, and does not hesitate to say that pride, and luxury, any where—but especially in connexion with devotion—is anything but congruous to the nature of that religion whose Author was “laid in a manger” at his birth; had “no where to lay His head,” during his ministry, and who declared it to be his special office to “preach the gospel to the poor.” It is now no disgrace with any, except those whose “praise is shame, and whose shame

is glory," to profess and practise a religion which is marked by its non-conformity to the glare and glosses, and sensual attractiveness of the fashionable world. "The mountains" are beginning to be moved, and "the valleys" are rising; and thus the way of the Lord is being prepared.

In another aspect, also, the barriers are sinking that have shut us out from such contact with the hearts of our fellow-men as is indispensable to missionary work. We have been considered a fanatical people. While we have been endeavouring to hold up a banner for "Christ's crown and covenant;" while we have vindicated the supremacy of Scripture law; while we have all along charged the nation with a guilty infidelity towards God and His Christ, with grievous iniquity in relation to the poor slave; while we have denounced God's retributive judgments upon "such a nation as this,"—the inhabitants of the land and the members of the churches have alike refused to hear us: they have rather mocked, and "held the seat of the scorner," "What do these feeble Jews?" But a change has come. The Most High has, in His providence, vindicated His "witnesses;" and so clearly, that not a few in other denominations begin to see as we see, think as we think, and feel as we feel. Some even acknowledge that we were right, and that they have been wrong. Our readers now hear many a confession coming from west, and north, and centre, that the nation did sin against God in making its Constitution Godless and Christless. We are no longer scoffed at as fanatics, because we have sought to convince the land of the sin of infidelity, impiety, and wrong. The ear of the nation is, at least partially, open to a faithful testimony. And it still needs it. The work of conviction is only begun. The light only shines, as yet, on the higher spiritual elevations. There is yet much gross darkness, and few see the full face of the Sun of Righteousness. But nearly all appear willing to learn. The question has come, with no little power, to many an understanding and heart, "Wherefore hath the Lord done thus unto this great city?" Jer. xxii. 8. And they are beginning to ponder the answer, "Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them." (Verse 7.)

Surely, we cannot suffer such opportunities to pass by unimproved! This is, indeed, a seed-time. The hand of God is "breaking" up the fallow ground. He has given us the "seed." It should be sown "broadcast" over the land.

By such considerations, then, we would urge an increased activity and energy in this great cause. The field is wide, and it is "white to the harvest:" the nation and the churches need instruction in the doctrines of our peculiar testimony; the opportunities are such as we have never before enjoyed. If we are now idle, we are recreant to the highest and most imperative obligations; deaf to the loudest calls of our Lord—to the most encouraging and animating providential invitations to "come up to the help of the Lord against the mighty."

(To be continued.)

(For the Covenanter.)

SOCIETY, OR PRAYER MEETINGS.

All believers know and feel that social religion is of very great importance. The highest and most efficient exemplification of this is found in the prayer meeting, or "the society," as it is usually called among us. This was known by the saints under the old dispensation, and practised by them, as we learn from Mal. iii. 16, 17. Our forefathers early gave to this form of social religion a distinct and definite form, and engaged in it at stated seasons. Among us the practice is, in the main, according to the form prescribed in the book for society keeping, and I think it is better than the form adopted by others. But, I think, it must be confessed that our prayer meetings are not nearly so interesting as they should be, and, I may add, as they might be. It is manifest that many in our congregations take very little, if any interest in these meetings; and, in contrast with this, it is painful to observe how lively an interest is felt in the services of the union prayer meetings. The young, in some places, evidently take little delight in our meetings, attending rather from duty than from interest. The thin attendance at many of our meetings, the difficulty which too many of our sessions have in keeping some (many?) up to even a moderate attendance upon the duty, and at times even failing to do this after all efforts; and the too evident lifelessness of many while in the prayer meetings, bear witness to the verity of my statements. What, then, can be done to render these meetings more interesting? By what method can they be made more effective? I shall present a few considerations, or recommendations, that may tend to obviate the difficulties. They are not new or strange, but are, in my judgment, of importance.

1. *The attendance upon the prayer meetings should be more punctual and constant.* I know there are times when some cannot attend, or when they cannot be present at the hour appointed; but it is hardly supposable that, in ordinary cases, a majority of the members will be so situated that they must absent themselves, or be late; yet I have known cases in which, when the hour arrived, not one was present except the members of the family in whose house the society met. In one society, indeed, of which I had some knowledge a few years since, people living in the same house would not present themselves until ten, or even fifteen minutes after the greater part of the brethren had assembled. I hope they have reformed. One drops in a little after the meeting is opened, then another and another, until at length twenty minutes or more after the regular hour all who will attend are present. I have even known the opening delayed for twenty minutes or more, while waiting for tardy members. Now, can it be expected that this course of proceeding could have any other effect than to render the meeting comparatively lifeless? Perhaps some of those who are kept waiting have business in which they should be engaged, and it is natural that they should be in a somewhat unsuitable frame for the service. Besides, the time thus wasted had better been devoted to the worship of God, and not for the purpose of waiting for the arrival of dilatory, and, it may be, careless members. How would our public worship succeed under such a regimen? A meeting that

might have been cheering and edifying, may, and very probably will, by such a course, be rendered dull and comparatively useless. Surely, it may be decided at what hour the members can come together, and let that hour be appointed. If, on trial, it be found too early for the majority, let another hour be fixed. Let all remember that, to meet at this hour, is not only an engagement with the brethren, but also and chiefly, with God himself. Be punctually honest in keeping it; let no reason—but one which you know *will be valid before God*—keep you back. But how much better is it, when there is a thin attendance even, if punctual! When, after vainly waiting for a long and tedious time, when there is a mere quorum present, we must begin. Supposing this be the case time after time, how can we expect life and animation?

What *can* be the reason that so many church members will absent themselves from the society? Is it want of piety—a lack of real desire to engage in devotional exercises with their brethren? If this, in any case, should be the cause, the saving operations of the Spirit are requisite for the cure of the evil. But there are cases in which we cannot thus judge. Perhaps the disinclination to attend may arise, in part, from the want of life that is too often characteristic of these meetings. If so, my friend, attend more punctually, and help to make it more lively. Perhaps it may arise from a fear of being called upon to take an active part in the devotions. But surely you pray to God in secret, do you not? You worship God in your family, and why can you not lead the devotions in the society? Pray God that he would enable you to overcome this fear. Be earnest, be determined, exercise faith, and God will give you strength for this, as for any other duty. I have always thought that the society should deal tenderly with such a one. You who fail in attendance or punctuality, remember that I mean *you*. Examine whether you are not verily guilty in this thing, and do not suffer it to be in vain that this part of your acknowledged duty is set before you.

2. *More regard should be paid to its distinctive character as a prayer meeting.* This is the name by which it is usually distinguished, and no one doubts that it was designed chiefly to be a meeting for prayer. The other parts of the service are most excellent and necessary auxiliaries, but they should not be suffered to curtail prayer. Yet, what is the fact? From an hour to an hour and a half are usually spent in our prayer meetings, and but one prayer is made, from five to ten minutes in length; this is in addition to a very brief introductory prayer. In some few instances—within my observation—there are two prayers offered; but in such cases the relative proportion to the whole time is not materially changed. I have observed the inspiring influence of a lively and earnest prayer, although not eloquent in the usual sense of that term. Would it be wrong to suggest that prayer might be made, even when singing and reading the word were not immediately connected with it? Of course, I would not object to reading and singing, as often and as much, as those who engage in the service may see fit—providing always that the time occupied in prayer be not unduly shortened. The prayers should be short, but they should be pertinent and fervent. Long prayers—unless un-

usually apt, varied, and fervent—are injudicious; they interfere with the other services, they are tiresome to many, and they are usually not so pertinent as they should be, and hence not suitable. Surely, there is abundant reason for occupying more time in our social worship, in the use of prayer, and for employing the varied qualifications of the members for this duty. Here one may have a petition, another thanksgiving, another intercession, and still another confession. In this way much may be done to vary the services, and to avoid tediousness, even if the services should be long.

3. *All should cultivate and manifest more interest in the meeting and its duties.* I never met with but one man, who maintained that it was not the duty of Christians to engage in social worship. I thought that he denied the duty because he never performed it, and had no good excuse to give for his neglect. But whether is it worse to deny the duty altogether, or to admit it, and yet take no interest in it? The former is surely the more consistent course, and is not, I judge, any more irreligious. Yet sometimes people forget the time of meeting. I suppose that this may not be the case in the cities, or at least that it may be rare; but I have known, in the country, men thus show their want of interest. We never forget any matter in which we take a real interest. Again, when the time of meeting is remembered, many are not careful so to order their labours that they can meet with their brethren. This indifference causes the meetings to be very thin at times, and even sometimes to fail altogether. How can we expect the young people to be particularly interested in these meetings, when they cannot but observe that so many of the older members have little, or rather, no heart in the matter? Some forget the passage chosen as the subject of conference. What a damper is it to hear one and another say, “This is the first time I heard the question,” or “I had forgotten where the passage was!” This is the more unpardonable, as there is really nothing easier than to remember the passage, if a person has any real interest in it, and will take the trouble to notice it carefully at the time; or will take occasion to mention it to some one the same evening, if possible. Especially will the memory be at no fault, if the passage is made the subject of careful study and meditation, as it always should be. Then we should have a few—never more—pertinent remarks from each, of four, six, or ten members, as the case might be. We would not have the whole subject left to one or two for discussion, when all have been chilled by the tossing of the *question* from one to another by that oft-used and much-abused phrase, “I pass the question.” If more interest were felt in these meetings, they would not be hurried through—as they now often are—in three quarters of an hour, or, at most, an hour. In the country social visits are not completed within the hour; and even nine o’clock is not, usually, the signal for departure. In the city, eleven o’clock, P. M., is not considered a very late hour. Now, I have no desire to be too precise in this matter; but surely half past nine o’clock ought not, ordinarily, to be regarded as too late an hour for concluding the worship of God.

4. *There should be more promptness and liveliness while engaging in the service.* The members are assembled for a special and definite

object—the worship of God. The whole time is devoted to that purpose; and any portion of it, spent in doing nothing, is time misspent. Some little time must, of course, be occupied in turning to the psalm to be sung and the chapter to be read, and in passing from one part of the service to another. But there is no warrant for occupying, in this way, any more time than is necessary for the avoidance of haste. And yet how often it is the case, that a long time is occupied in choosing a psalm, a painful suspense while the searcher is occupied, apparently, in reading one and another portion, which are severally rejected! The same thing is repeated in reference to the chapter to be read. I have marvelled at the assurance of some men, who could keep so many people waiting upon their slow movements. The mere loss of time, in this way, is bad enough; but it is by no means the worst feature of this grave error. It not only causes a feeling of impatience in the minds of many, and thus so far unfits them for duty, but it also directly hinders liveliness in the service—the spirit of the worshipper is oozing away during this useless and vexatious delay. Useless, I say, and was about to add senseless, for the remedy is most easy. Let every one select a suitable portion of a psalm and a chapter before going to the meeting, so that if called upon there will be no need of this delay. Let every one, when the question comes to him, either say at once what he has to say, or pass it to another if he has no remarks to make. I beg every one to avoid the opposite course. Let us not hear men saying, “I am pleased with what I have heard, and have nothing to add for edification,” and yet, after due and solemn delay, proceed to make a good many observations.

All this, I know, refers mainly to the outward form; but let no one despise it on that account. Much depends upon the manner in which anything is done; hence God requires us to worship him as he enjoins, not only as to the motives and affections, but also as to the form. Besides, if a man is able to withstand all this delay, and at least apparent want of interest, and formality, he must remember that there are others concerned in this as well as himself. A want of promptitude and liveliness on the part of the older members, must have a very injurious influence upon the young.

Let no one seek to avoid the force of what I have written, by charging me with making wholesale denunciations. I know that there is much that is good in our societies. My aim is to make them still better; and what I have mentioned, and the like, tends greatly to diminish the vitality, and hinder the usefulness of our prayer meetings. That they need to be enlivened, is manifest; and if I have not pointed out what is calculated to remedy the defect, this may be the means of stirring up others who can. But whatever may be requisite as to the form, none can doubt or deny that we need the outpouring of the Holy Spirit. All need more of the life and power of godliness—more conformity to Christ, that it may be manifest, not only in the prayer meeting, but in all else, that we have been with Jesus.

R.

(From the Biblical Repertory.)

A PRACTICAL VIEW OF INFANT BAPTISM.

(Concluded from page 138.)

And here at the risk of an apparent digression, we cannot refrain from inquiring, Why is it that so many of our children grow up within the pale of the church without embracing the Saviour? As a practical question, the mind both of ministers and parents is often anxiously directed to this inquiry. Several explanatory answers may be given, One is, that we fail to take clear and strong hold of the covenant of God with us and with them, under which we believe them to stand. We neither realize it ourselves, nor press it properly on their minds. God's precious covenant, on which we profess to rest, dwindles into a mere ceremonial observance. Hence the measure of good which this ordinance was designed to convey, is not secured. Our unbelief is the cause of failure. God does not work for us as he would for believing Israel; for without faith it is impossible to please him. We do not work for our children as we would with a realizing faith, for the motive power is gone when this is wanting. They do not yield to gospel influences as they would if we were full of the spirit of Abraham. This is one explanation.

Another is, that our practical training of them, consequent upon this want of a realizing faith, is highly defective. We ask the attention of the reader to this point. After consecrating them to God, in reliance upon his covenant, we still take it for granted that they are not his—that they are to grow up in sin, the children of the adversary, until some future and definite time, when they may be brought under conviction for sin, and led to embrace the Saviour. Hence they grow up, not looking to God as their Father, to Jesus as their redeemer, to the Spirit of holiness as their sanctifier, and to the church as their home; but with a feeling that they are aliens, and God an enemy. In other words, we put them outside of the kingdom by our treatment, while yet we hold them to be in it according to our theory. We constantly assume that their first actions and emotions of a moral nature will be evil and only evil, instead of believing that by Divine grace, and in the faithfulness of the Most High to his own engagements, they will have true spiritual exercises from childhood. Hence, as they come to years of maturity, they stand aloof, waiting, as it were, for God to enlist them—waiting to *get religion*, as the phrase goes, instead of feeling that they belong to God, and are to love and serve him from the beginning.

To our apprehension there is a practical error here, of great perniciousness. Having given our children to God, in accordance with his appointment, we ought not to feel or to act as though it were a nullity. To our faith the presumption should be that they are the Lord's, and that as they come to maturity they will develop a life of piety. Instead of waiting, therefore, for a period of definite conviction and conversion, we should rather look for, and endeavour to call out, from the commencement of moral action, the emotions and exercises of the renewed heart. Teach them to hate sin, to think and speak of God as a Father, and of Christ as a Saviour. Let them be taught to say, We

love the Lord, we love and trust in Jesus, we love his people, we love the church with all her doctrines and ordinances, we hate sin in all its forms, and are determined, by God's help, that we will not be its slaves. And let us expect that, as they come to years of deliberate action, their life will correspond to this teaching. Is this too much to expect of our covenant God? Is this presumption? Is this less pleasing to God than a spirit of unbelief, which nullifies his word? We think not. It may be a strong faith is required for such a course; but it is a legitimate faith, well pleasing to God, comforting to ourselves, and most blessed in its bearing upon our children. If we can but exercise it, by his help, vast numbers of our children will be sanctified from the womb, and will indeed grow up 'in the nurture and admonition of the Lord,' and will stand like olive plants around our table and our dwelling.

This is evidently the course of things contemplated by our church. 'Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have a sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's supper.' (*Directory for Worship*, chap. ix., sec. 1.) This is the true view of their position, and indicates the proper mode of dealing with them. They are the Lord's, unless they show by their conduct that they reject his covenant. Let us, therefore, cultivate a stronger faith, and adopt a corresponding treatment. We are persuaded that much harm is done to the young and to the church by the common failure of Christian parents in this respect. Adult conversions among her own children are not so much what the church ought to look for, as sanctification from early life. This corresponds both with the nature of the covenant and with the nature of spiritual life, which is a gradual development. As a matter of fact, we are persuaded that many of those who make a profession of religion at a particular time, have been born again, and growing under Divine influences long before. The life is only more clearly manifested to themselves and others about the time of their professed conversion. It has existed, perhaps, from childhood—the unseen fruit of this covenant, of which baptism is the seal.

If these views be correct, how important is the period of childhood in a Christian family—how wonderful the wisdom and goodness of God, in putting the plastic mind of the young under influences so well calculated to mould it; and how responsible, yea, how God-like, the work of every parent and the work of the church! Here truly is the hope of the world. If the church will but wake up to the great truth that she is the school of Christ, in which the world is to be educated through the natural and simple way of training up her children in the way they should go, a glorious day of prosperity will soon dawn upon her. But if she undervalue this training, and attempt to reach her proper end in some other way, let nothing but disappointment be expected. The

Lord will show that his appointed agency cannot be harmlessly neglected.

IV. The only remaining party mentioned in connexion with this ordinance, is Jehovah himself, the triune God. We have seen the relations and duties of other parties, and throughout the discussion have taken for granted that God has intimate relations to each. But let us with reverence and delight look at them more specifically. Here, in fact, is the foundation of the whole matter. If it be not true that God is a party, the whole transaction is unmeaning and useless. We have nothing, if we cannot take hold of him as engaging, in a most kindly, condescending manner, to perform his part of the covenant. It is pleasant and profitable, therefore, to consider him as related to the parents, to the children, and to his church in this transaction. To the first of these he says expressly, "The promise is to you and to your children." "I will be a God to thee, and to thy seed after thee." This is equivalent to saying, What I am to you I will be to them. As I have chosen you, called you, loved you, accepted and blessed you, so will I do to them. What a comfort this to the anxious parent! His heart swells with heavenly emotions as he says, like David, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." This hope is the legitimate resting-place of every pious parent. We are the seed of Abraham, and heirs of the promises, which are yea and amen in Christ Jesus. "Cast not away, therefore, your confidence, which hath great recompense of reward."

Not only to the parents, however, but to the children also, the Lord stands peculiarly related. They are his, in a different sense from all others, even before they have reached years of maturity. "Now are they holy; *i. e.*, consecrated to him by his own act of incorporation. By his engagement they shall have a place in his vineyard, the culture of his ordinances, the restraints of his law, the incentives of his truth, the movings of his Spirit, the watchfulness of his ministers, the repeated calls of his gospel, the open door of access to him at all times, and the increased readiness to bless for the parents' sake. Over them the Great Shepherd will spread his sheltering hands, and into them infuse his Spirit. They are not like the children of the heathen and the stranger. Some of their advantages may indeed be enjoyed by others who dwell around them, but it is only incidentally as it were; while for them the very design of the economy which he has adopted was to provide these blessings. His regard for them, and his fidelity to his covenant, are manifested in that he has actually secured them for the children of the faithful. Let them remember the obligations under which they are brought by this beneficent arrangement.

To the church, also, he looks in the same condescending manner. She lives by his grace. She is dear to him as the apple of his eye. He provides for her peace and perpetuity, and for the welfare of all her families in the arrangement under consideration. The natural yearnings of her heart draw her towards her offspring. She is permitted to cherish and follow out these yearnings to their fullest scope. As in the domestic circle, her children are in a great degree her charge

In her efforts to take hold of Jehovah's promise, and to train them up for his glory, the Lord will smile upon her. He gave her the covenant with its seal, and all that the ordinance comprehends for her encouragement. In observing its conditions, she has blessed work, by which she is enlarged, perpetuated, and comforted, while the children in her families are trained for usefulness and for heaven. Surely the value of these engagements cannot be over-estimated. The Lord is faithful; and having bound himself thus to the three parties before mentioned, the parents, the children, and the church, he will fulfil all he has spoken. He is pleased with the confidence they all may repose in him, and will show that it is not misplaced.

Enough has now been said, we trust, to show the practical bearing and value of this ordinance. In every aspect it is incalculably beneficial. Christian parents are incited, animated, encouraged, and comforted in their arduous work. The church, through this channel, is abundantly blessed. Through it she has hold upon her families, her members and her lambs on the one hand, and on her God on the other. She holds them, and holds to him, while by his divine Spirit he preserves and sanctifies through his grace. The children, too, have every possible influence that may tend to good, with every possible safeguard against evil. All the great ends and interests of the individual, the family, the church, the state and the world, are promoted by it. God's glory and man's good are unitedly secured. Instead, therefore, of undervaluing this ordinance, which seems to have been the tendency in modern times; we ought to appreciate it more highly. It opens up to us a most deeply interesting view of the divine economy through the church, and should direct both our faith and our efforts in accordance with the declaration, "Train up a child in the way he should go, and when he is old, he will not depart from it."

PSALMODY—ITS NATURE AND USES.

An ancient writer remarks that the Psalms are an epitome of the whole Scriptures. Luther calls them a little Bible. "This little volume," says Bishop Horne, "like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, every tree that is pleasant to the sight and good for food; and above all, what was there lost, but is here restored—the Tree of Life in the midst of the garden. . . . 'What is there necessary for man to know,' says the pious and judicious Hooker, 'which the Psalms are not able to teach? . . . Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of death, the comforts of grace, the works of providence over this world, and the promised joys of that which is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found.'"

The whole mind of God to man, spread out and exhibited in the entire sacred volume, is summed up in the book of Psalms. Given by inspiration of God, it is, in an eminent sense, "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."

But the Psalms are to be used for the purposes of *devotion*. God will be worshipped in his own way; and when enjoying his worship, and inciting his people to its performance, he declares his will in these words, "Sing unto him." Should the reverent worshipper inquire thus, What, Lord, must I sing in thy worship?

"Sing psalms," is the direct and authoritative reply. "Praise waiteth for thee, O God, in Sion." In our inspired Psalm-Book, God has provided and required that his church, in all ages, shall be able not only to give the truest and noblest utterance in the celebration of his praise to her own experience and convictions, her spiritual wrestlings and aspirations; but shall also be able to know and express in the same act of worship the sum and essence of his *whole mind and will*. Reverential regard to God's authority, godly jealousy for the utterance of God's own truth in his worship, a salutary dread of reflecting upon his wisdom and loving-kindness, and a becoming solicitude about the spiritual health and nutriment of their own souls, should make good men pause and consider well before they abandon the use of the inspired Psalms in the celebration of God's praise, and employ hymns of human composition, or, what is little better, *put both on the same footing*, and sing sometimes the one and sometimes the other.

To give vocal utterance to our religious thoughts and feelings by the employment of words and music together, is to reach the limits of our capacity. It is the highest form in which we can give them expression. God will have nothing short of this in the celebration of his praise: "Sing psalms," he says.

Besides, the power and intensity of our inward sentiments and affections are increased in the act of giving them expression. How often do the tears of penitence begin to gather in the eyes, when the words of penitence begin to issue from the lips? How often is our sense of the multitude and magnitude of the Lord's mercies increased by the confession of them, till the soul is well-nigh overwhelmed by the swelling tide of its own emotions? Is not this the experience of the closet? Not less is it the experience of the sanctuary. If we have been conscious of it when engaged in secret prayer, still more have we been conscious of it when engaged in the public celebration of God's praise. When, in the language of the Psalms, sung to the rich music of some of our sacred melodies, utterance is given to our thoughts and feelings, the influence of their unrivalled poetry, the hallowed and thrilling remembrances that cluster around the songs of Sion, the intense sympathy that unites the hearts of assembled worshippers, and especially the mighty swell and flow of many harmonious voices, have often been known to quicken every slumbering faculty, and to stir the soul to its utmost depths.

Hence our psalmody worship is expressly intended, and naturally fitted, to bring all the graces of the Spirit into the liveliest exercise to our spiritual strength and comfort, and the glory of God; and to prove a quickening, uniting, elevating, and delightful service—a service which, perhaps more than any other, stands connected with the existence and outgoings of true piety, and with the purest and loftiest forms of it.

Let the following words, from the pen of Jonathan Edwards, suffice to confirm and illustrate these statements. When speaking on the state of his own congregation during the great revival of religion in New England, he says:—"The goings of God were seen in his sanctuary; God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service. Our public praises were then greatly enlivened. God was then served in our psalmody, in some measure in the 'beauty of holiness.' It has been observable that there has been scarcely any part of divine worship wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises. Our congregation excelled all that ever I knew in the external part of the duty before, (the revival,) the men generally carrying regularly and well three parts of the music, and the women a part by themselves; but now they were wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed."

What a lovely and instructive picture of a revived congregation! And what is the most prominent and striking feature in it? *Its psalmody!* How significant of the true nature of this service, and of the rich blessings of which it is productive! Let us hear how it is spoken of in God's word.

"O God, my heart is fixed," says David. What then? "I will sing, and give praise, even with my glory." Psalm-singing is the natural and loftiest form in which the gracious affections of the soul, absorbed in God, find vocal utterance. "Praise ye the Lord." And why praise the Lord? "For it is good," says the psalmist, "to sing praises to our God." Yea, he adds, "for it is pleasant, and praise is comely." Our psalmody worship is *good*, for it does good; it is the means of inspiring elevated thought, and of causing the heart's full throbbing under the influence of adoring love. It is *pleasant*; for, while adoring love fills the heart,

the varied strains of grave, sweet melody fill the ear. Yea, it knits the hearts of brethren-worshippers in the bond of perfectness, and, while affording the happiest experience of holy fellowship with one another, they are brought together into the enjoyment of that purest and most glorious fellowship with the Father, and with his Son Jesus Christ. And it is *comely*; for the glad recipients of the Lord's mercies reach the utmost limit of their capacity of thought and feeling, voice and ear, in this exercise, that is, in discharging the seemly duty of expressing their thankfulness. It is *comely*; for the Lord's redeemed are seen, in their psalmody-worship, fulfilling most directly the great end of their creation and redemption; and the world of men and witnessing angels behold the seemly spectacle of the citizens of Sion, joyful in their Almighty King.

Take a single sentence from the late Dr. Andrew Thomson's Preface to the "Edinburgh Sacred Harmony." Speaking of psalmody, he says:—"It gives suitable expression to the feelings which are most ennobling and ornamental to our nature, and acts reciprocally in promoting our spiritual edification, and contributing to our purest and loftiest enjoyment." To this we may be allowed to add the following quotation from a sermon on the "Service of Song in the House of the Lord," by the Rev. T. Binney, of London:—"We are to sing," he says, "not merely *directly* to praise God, but to 'edify' and admonish, impress and excite each other and ourselves; not merely *because* we feel, but that we *may* feel; not merely to present adoration, but to profess truth—and so to profess it that we may show that we glory in it, that the word of Christ dwells in us richly, and that, by repeated and exultant avowal, its impression on ourselves, and its permanency among men, may be respectively deepened and secured."

When speaking of the high and holy purposes of psalmody, the following historical fact in regard to the origin and progress of the Reformation in France deserves to be stated. In 1535 "the Scriptures were translated into the French language by Olivitan, the uncle of the celebrated Calvin, and shortly after the Psalms of David were turned into verse by one of the popular poets of the day, and set to melodious music. This last undertaking was attended with remarkable success. There had been nothing of the same kind before, and so the whole music of the people was perverted to superstitious and sinful purposes. Now the national genius was enlisted on the side of truth. 'This holy ordinance,' says Quick, 'charmed the ears, hearts, and affections of court and city, town and country. They were sung in the Louvre, as well as in the Pres des Clerks, by the ladies, princes, yea, and by Henry II. himself. This one ordinance alone contributed mightily to the downfall of Popery, and propagation of the gospel. It took so much with the genius of the nation, that all ranks and degrees of men practised it in the temples, and in their families. No gentleman professing the reformed religion would sit down at his table without praising God by singing. Yea, it was an essential part of their morning and evening worship, in their several houses, to sing God's praises.' Such offence did this sacred verse and music give to the Popish priests, and so much did they dread its power, that a leading man of their number had the Odes of Horace translated and set to music as a counteractive."—(Dr. Lorimer's History of the Protestant Church of France.)

To the same effect, Bishop Burnet, in his history, tells us that the singing of psalms was of great use in forwarding the Reformation from Popery in this country. And Augustine, in his Confessions, informs us how materially the psalmody of the early Christians contributed to his conversion. Addressing God, Augustine says:—"How much have I wept at thy hymns and songs, being exceedingly moved at the voices of thy church sweetly sounding. These voices pierced into my ears, thy truth melted into my heart, and from thence pious affections were raised; and the tears ran, and it was well with me."

And to conclude these remarks, God has *ordained* that psalms should be sung in his worship. God is himself perfect, all that he does is perfect, and he will have every thing perfect that he requires his moral offspring to do to him, and for him. Now it is to be observed that God, in his providence and grace, has so provided that our "service of song in the house of the Lord" may reach a *higher degree of perfection* than any other service that he requires of us in this world. In the pathetic and sublime poetry of our inspired psalm book he has furnished for our service of song matter which is perfect, like its Divine Author. He has endued us with intellectual and active powers, by the sedulous exercise of which we may perceive the meaning of the Psalms, imbibe their spirit, and make them our own; and, to aid us effectually in this great life-work, he gives his Holy Spirit to

open our understanding, that we may understand the Scriptures, and to guide us into all truth—into the intellectual perception of it, and into the spiritual and devotional appreciation of it. And to enable us to *sing* psalms he has given us an ear, by which we can distinguish between musical sounds, perceive the relationships that exist between them, derive exquisite pleasure from them, and to combine and dispose them in the simple form of melody, or in the more rich and elaborate form of harmony. Moreover, for the purpose of forming and giving utterance to musical notes, and singing them, in the simple melody or the harmonized psalm tune, with its wondrous and delightful blending of many voices, yet seeming the voice of one, God has furnished us with a *perfect musical instrument*, the only perfect musical instrument known to man. Such, indeed, is that wondrous thing, which we all possess, and which we all sadly misuse and undervalue—the *human voice*. In its natural structure and capabilities it bears the high impress of Him who, perfect in himself, is perfect also in all his works. With Psalms replete with truth and beauty, written by holy men who spake as they were moved by the Holy Ghost, with our natural capacity of understanding and appropriating the Psalms, improved by enlightened culture, and effectually aided by the same Holy Spirit, and with the voice—that naturally perfect musical instrument, improved by all the advantages supplied by musical science and training—God has provided and intended that our “service of song in the house of the Lord” should reach a higher degree of perfection, both in the internal and external parts of it, than any other service which he requires of his people on this side heaven. God will have performed in a manner the most perfect, as compared with any other in his temple below, that form of his worship in which the glorified saints are to be employed for ever in his temple above.

Such is a brief view of the nature and uses of psalmody. It is adapted in infinite wisdom to our original powers, and their native promptings and susceptibilities; and it is designed to be a quickening, elevating, delightful exercise—refreshing, edifying, and attractive to ourselves and others, and the clearest approximation by God’s people on earth to the perfect service of the saints in heaven.—*Reformed Presb. Magazine (Scotland.)*

RELIGIOUS EDUCATION.*

Indeed, as we run our eyes over the long list of her children, and see what a goodly fellowship of prophets, what a glorious company of apostles, she has sent forth into every field of Christian service;—as we turn back to that first commencement on the 5th day of October, in the year 1642, when “nine bachelors commenced at Cambridge, young men of god hope—and performed their acts so as to give good proof of their proficiency in the tongues and arts,” and thence follow her along her starry way for more than two centuries—we might be almost pardoned for forgetting that she has, or ever had, any faults. And could we see something of a higher moral discipline, something of a deeper religious sentiment, something of a stronger spiritual influence, mingling with the sound scholarship which pervades her halls, and giving something of a fresher and fuller significance to her ancient motto, “*Christo et ecclesiæ*,”—could we but see a little more of that state of things here, which Thomas Arnold contemplated when he nobly declared at Rugby—“It is not necessary that this should be a school of three hundred, or of one hundred, or of fifty, but it is necessary that it should be a school of *Christian Gentlemen*,”—there would be little or nothing more to be desired in her condition.

I pretend not to know how this common want of almost all seminaries of instruction is to be supplied. But, oh! let us be careful that the indulgence of sectional jealousies do not result in a downright divorce between education and religion. Let us be watchful, lest our disposition to do away all colour for the idea of a state religion, shall terminate in banishing religion from our Republican schools. Better, a thousand fold better, that a seminary like this should be under the steady, effective, ay, or even exclusive influence of any

* Extract from the Address of the Hon. R. C. Winthrop, before the Alumni of Harvard University, August 21, 1852.

one religious sect, than that it should be without the influence of some sort of vital Christianity. Let us, if we can, and as far as we can, so blend the rays which are reflected from every different view of the Bible, that they shall form one harmonious beam of holy light, streaming in at every door, and window, and loop-hole, of our halls and chapels, and casting golden glories upon every pinnacle, and buttress, and tower. But let us be cautious, that in attempting to shut out any one particular ray which may be imagined to predominate in our academic atmosphere, we take no risk of shutting out the glorious sunshine of the gospel, and of leaving the institution, in this day of its highest intellectual advantages, in a condition of spiritual darkness:—

“Dark, dark, dark, amid the blaze of noon,—
Irrecoverably dark, total eclipse,
Without all hope of day!”

We may not endorse every thought in this extract; but we are pleased to find its leading ideas so fully set forth in such a place and presence, and by one whose voice will be heard with respect.

FAITHFUL PARENTAL TRAINING.

Faithful parental training has every where, in every age, been blessed to the salvation of children. The exceptions are too few to impair the general statement. I will not assume that, in every instance of failure, there has been some radical defect on the part of parents. The fault may have been in others. Influences may assail a child unknown to the parent, and infuse into his mind a poison which no subsequent efforts of the parent can counteract. This, however, does not weaken our general position. It only shows us how exceedingly difficult it is to carry out a perfect system of education. Suffice it to say, that those who have made some approach to it, have been amply and gloriously rewarded. It were needless to adduce instances. We might as well attempt to recite the history of the whole church. By far the greater proportion of the piety that is, or ever has been in the world, may be ascribed, under God, to parental instruction and influence. Other means may have conduced to its development and growth, but the seed was deposited far back in the nursery amidst the prayers and tears of pious parents.—*Selected.*

THE CLOSING SCENE OF THE MARTYR RENWICK.

The following graphic sketches of the meek, joyful, and heroic James Renwick, the last of the Scottish Covenanted martyrs, as he was in various respects the most distinguished, have been extracted for the Belfast Covenanter from Dr. Simpson's "Voices from the Desert," and Dodds' Lectures on the "Scottish Covenanters."

When he was found guilty by the Justiciary, and sentenced to be executed in three days, the Justice-General asked if he desired longer time. With the tranquillity which always characterized him, he answered, "It is all one to me. If protracted, it is welcome: if shortened, it is welcome. My Master's time is the best."

"Mr. Renwick upheld the standard of the gospel in the fields for more than five years, but was at last apprehended and lodged in jail. As soon as he found himself alone in his dreary cell, and fully in the power of his enemies, who had so long thirsted for his blood, he turned his face toward the wall and poured out his heart before his heavenly Father in solemn prayer. His exercise in prison was every way be-

coming a Christian, and one who was in a short time to suffer martyrdom for Jesus Christ. One day he said in the hearing of his mother, 'Since my examination I can hardly pray.' This went to the good woman's heart like a dart; but he soon relieved her anxieties by stating that he was so ravished by heavenly joy, and so full of the consolations of God, that he could do nothing but *praise*. What a reward was this that Christ granted to his faithful witness, and what a testimony of his approbation!

"Several of his friends besides his mother were admitted to see him, with whom he conversed in the most affectionate manner, and with all earnestness exhorted them to be reconciled to God, and to remain steadfast in his ways to the end. When they expressed their deep sorrow at their being about to be deprived of him, at a time when his services were so much needed, he said that they had more need to bless the Lord that 'he was now to be taken away from those reproaches which had broken his heart, and which could not be otherwise wiped off, even though he should get his life without yielding in the least.' This statement shows, in the most impressive and affecting manner, how heavy were the reproaches which were cast upon him by his enemies, and which nothing could wipe away from his name, as he supposed, but the shedding of his blood. Presbyterians and Prelatists alike reviled him; and their calumnies were not to be refuted, as he conceived, by anything short of his martyrdom. Oh, how often must that sensitive heart have been crushed with grief—with a grief expressed to none but to his God—when he longed for death to clear him from the obloquies so liberally heaped upon him by his foes, and those from whom better things might have been expected!

"On his trial, it is said that Somerville, the chamberlain of Douglas, when he saw Mr. Renwick turn about and direct his speech to his judges, ran away, saying that he trembled to think of taking away the life of such a pious-looking man, though they should take the whole of his estate.

"'Since I came to prison,' he says, 'the Lord has been wonderfully kind to me; He has made His word to give me light, life, joy, courage, and strength; yea, it has dropped with sweet-smelling myrrh unto me. Oh what can I say to the Lord's praise! it was but little that I knew of Him before I came to prison; but I have found sensibly much of His divine strength, much of the joy of His Spirit, and much assurance from His word and Spirit of my salvation.

"I may say this to His praise, that I have found His cross sweet and lovely to me; for I have had many joyful hours, and not a frightful thought, since I came to prison. I am now longing for the joyful hour of my dissolution, and there is nothing in the world I am sorry to leave but you; but I go to better company, and so I must take my leave of you all. Farewell, beloved sufferers and followers of the Lamb; farewell, Christian intimates; farewell, Christian and comfortable mother and sisters; farewell, sweet societies and desirable general meetings; farewell, night wanderings in cold and weariness for Christ; farewell, sweet Bible and preachings of the gospel; farewell, sun, moon, and stars, and all sublunary things; farewell, conflicts with a body of sin and death. Welcome, scaffold for precious Christ; welcome, hea-

venly Jerusalem; welcome, innumerable company of angels, and general assembly, and church of the first-born; welcome, crown of glory, white robes, and songs of Moses and the Lamb; and above all, welcome, O thou blessed Trinity and one God. Oh, Eternal One! I commit my soul into thy eternal rest.

“After sentence, the greatest efforts were made by official men and parties in connexion with the government, in order to have his life saved. The Bishop of Edinburgh, and several of his curates, the King’s advocate, (Sir John Dalrymple,) and even a number of Romish priests, thronged his prison—all in one way or other importuning him to apply for pardon; or to signify in the most modified terms that he acknowledged the authority of the King, and his pardon would immediately be granted. If he would sign his name, or even let fall a drop of ink on a blank sheet of paper, he was assured of pardon. But he resisted all these temptations with a firmness which commanded respect, and with a meekness, and a sense of the courtesy shown to him, which seem to have inspired personal esteem and regard. The Bishop commended him highly as a young man of ability—often saying, ‘It was a pity he had been of such principles, for he was a pretty lad!’ The Jesuits, who troubled him very much, seem to have fared the worst at his hands; for it was a proverb in Edinburgh Tolbooth for many years afterwards—‘*Begone!*’ as Renwick said to the priests.’

“On the morning of his execution, he writes in the following terms to Sir Robert Hamilton:—‘This being my last day upon earth, I thought it my duty to send you this my last salutation. The Lord hath been wonderfully gracious to me since I came to prison. He assured me of His salvation, helped me to give a testimony for Him, and own before his enemies all that I have taught; and strengthened me to resist and repel many temptations and assaults.’ After giving the most cool, business-like directions as to some papers of his, which were in Hamilton’s hands, he thus concludes:—‘Remember me to all that are friends to you, particularly to the ladies at Lewarden, (in Holland,) to whom I would have written if I had not been kept close in prison, and pen, ink, and paper kept from me. But I must break off. I go to your God and my God. Death to me is as a bed to the weary.’ ‘*Death to me is as a bed to the weary!*’ These were the last words within a few moments of his execution, traced by the hand of James Renwick—still, for years, in the morning of life—ere his sun had reached its noon. Oh, what a weight of labour, what a web of care, what an age of sad experience, what a crushing of the young earthly feelings, are in these few dirge-like words, ‘*Death to me is as a bed to the weary!*’

“On the morning of his execution, his mother and his sisters were permitted to hold their last interview with him on earth. Before they parted, they partook of a little refreshment together; and in giving thanks for what God in His providence had set before them, he uttered the following words:—‘O Lord, now hast thou brought me within two hours of eternity. And this is no matter of terror to me, more than if I were to go to lie down on a bed of roses. Nay, through Thy grace, to Thy praise, I may say I never had the fear of death since I came within this prison. But from the place I was taken in, I could have gone away composedly to the scaffold.’

“Perceiving his mother weeping, he bade her remember that they who loved anything better than Christ, were not worthy of Him. ‘If ye love me,’ he said, ‘rejoice that I am going to my Father, and to obtain the enjoyment of what eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.’

“At length, hearing the drum beat to assemble the guard to lead him from the prison, his heart was filled with a joy unspeakable, and he cried out in a transport—‘Yonder the welcome warning to my marriage; the Bridegroom is come, and I am ready, I am ready.’ He then took his last farewell of his mother and sisters, the objects dearest to him on earth, and said, ‘that ere all was done they should see matter of praise in that day’s mercy.’

“When he came to the place of execution, on the 17th February, 1688, he manifested his habitual composure, fortitude, and spiritual elevation of mind. Never had been seen such a multitude as were there gathered, of earnest and sorrowing spectators. The furnace of martyrdom was refining him, and making him precious in all eyes, even in those which had hitherto despised or looked upon him with jealousy. Little of what he said was heard, for the drums beat all the time he spoke; and he was frequently interrupted by the officials who were upon the scaffold, probably when he uttered expressions which they construed into a reflection upon the Government. Once only, when there happened to be a momentary pause, his clear, sweet, ethereal voice, was heard by the assembled thousands, like one great sudden gush of the lark’s melody as it is mounting heavenwards: ‘I shall soon be above these clouds—I shall soon be above these clouds; then shall I enjoy Thee and glorify Thee, O my Father! without interruption, and without intermission, for ever!’

“When he was on the scaffold, and the napkin tied about his face, he said to his friend that attended him—‘Farewell; be diligent in your duty, and make your peace with God through Christ. There is a great trial coming. As to the remnant I leave, I have committed them to God. Tell them from me not to weary, nor to be discouraged in maintaining the testimony. Let them not quit nor forego one of these despised truths. Keep your ground, and the Lord will provide you teachers and ministers; and when He comes, He will make these despised truths glorious upon earth.’

“He was then turned over, with these words in his mouth: ‘Lord, into Thy hands I commit my spirit; for thou hast redeemed me, Lord God of truth.’”

RULES OF PROCEDURE, REVISED AND PUBLISHED IN
OVERTURE BY DIRECTION OF SYNOD.

I.—*Organization of Courts.*

1. Church courts are organized by the authority of superior judicatories.
2. Sessions, which are the primary judicatories in the church, are organized by the authority of Presbytery.
3. Provincial Synods are organized by authority of the supreme judicatory: Presbyteries by Synods.
4. When the supreme judicatory has ordered the organization of a

Presbytery, the ministers within the bounds which are specified, with a ruling elder from each congregation, meet, and are organized by a moderator pro tem.; who may be appointed for this purpose by the supreme judicatory; or in default of such appointment is the oldest minister present, who is called by vote to act.

5. The moderator pro tem. organizes the court by prayer, constituting it in the name of the Lord Jesus Christ; when it proceeds to ascertain its members, and appoint its officers.

II.—*Opening and Closing Meetings of Church Courts.*

1. Courts are opened with prayer, and constituted in the name of the Lord Jesus Christ.

2. They are likewise closed with prayer, and adjourned in the name of the Redeemer.

3. The constitution and adjournment must be marked in the minutes as made by prayer; otherwise, the meeting is not regularly held.

III.—*Moderator.*

1. The moderator of a church court is always a minister of the gospel, and a member of the court in which he is called to act as moderator.

2. The moderator presides over the court—states the subject to be discussed—keeps members to the question before the court—maintains order—decides disputed points of order [not matters of law]—and if requested, sums up the argument before putting the vote, votes when the ayes and noes are called, and in other cases gives a casting vote when the ayes and noes are equal on a question.

3. In the absence or disqualification of the moderator, the former moderator is called to the moderator's chair; and in the absence or disqualification of both, the oldest minister present is called to preside.

IV.—*Minutes of a Church Court.*

1. A written record of the business done in church courts must be regularly kept by a clerk appointed by the court.

2. When minutes are approved, which is done at the subsequent meeting of the court, they are subscribed by the moderator and clerk.

3. No alteration or expunging can be made of the minutes, or any part of them, after they have been approved.

4. If any error, mistake, or defect, is afterwards discovered, it may be corrected or supplied by order of the court: the same being written on the margin with the date, and subscribed by the moderator and clerk.

5. Members of the court, and parties, are entitled to extracts of minutes: they to bear the expense, if any be incurred.

6. Session books are called for by Presbytery and examined; Presbytery books by Synod, and Synodical books by the General Synod.

V.—*Adjournments and Meetings of Courts.*

1. When a court has been organized, it continues its meetings by adjournment.

2. During the sittings of the court, or immediately before it ad-

journs, the time and place of the next meeting are determined by resolution of the court.

3. A superior court adjourning without having determined the time of a subsequent meeting, is dissolved; and cannot again meet without a new organization.

4. A session is not dissolved, though it adjourn without determining on a future meeting. A meeting of session is always in order at the call of the moderator; and this may be made by public intimation, or by notice sent to each member.

5. Courts have a right to meet "pro re nata," as well as by adjournment. The power of calling a pro re nata meeting of a court belongs to the moderator; and for the exercise of this power, the moderator is responsible to the court when it meets.

6. A pro re nata meeting differs from an ordinary meeting by adjournment, only as to its call, and in its being restricted to the business specified in the moderator's citation. The citation must allow sufficient time to give members an opportunity of attending.

VI.—*Election of a Pastor.*

1. The election of a pastor of a congregation is called a moderation. A congregation having petitioned Presbytery, and obtained leave to moderate in a call, the Presbytery appoints a minister to moderate in a meeting of the electors. Presbytery either specifies the time of election, or leaves it to be arranged by session, as may best suit the convenience of the congregation.

2. The time of the election shall be publicly intimated to the congregation ten days before it takes place. If there is no public worship in the congregation during that time, the intimation shall be made in all the societies of the congregation while met for social worship.

3. An appropriate discourse being delivered, the member of Presbytery appointed to moderate, shall constitute the session. And in a constituted session the moderation shall be conducted.

4. Two respectable persons, not members of the congregation, shall be appointed by session to witness the moderation.

5. Any member of the congregation in regular standing may nominate a candidate, but the election may proceed without any nomination whatever.

6. No man can be a candidate who is not known to be a minister or preacher of the gospel in the Reformed Presbyterian Church.

7. Members of a congregation in full communion, have a right to vote in the election of a pastor.

8. Before proceeding in the election, the members present entitled to vote, shall be ascertained by the aid of a list of the members previously prepared for this purpose.

9. The votes shall be taken by a show of hands, by ballot, or by calling the names of the members. A member necessarily absent, may send his vote in writing, which shall be sealed up, and addressed to the session.

10. In voting by ballot, the names of the voters shall be taken down as their ballots are cast, or marked on a prepared list when *all*

have been cast. The ballots shall be read in the hearing of the electors by one of the witnesses, and recorded by the other, and also by the clerk.

11. Votes sent in writing, can be used but once.

12. The candidate supported by the votes of a majority of the members of the congregation, shall be duly elected. But an election shall not be held valid if there is not a majority of the whole number present in favour of one candidate, although one may have a greater number of votes than any other of the candidates.

13. A blank call having been previously written, the same shall be filled up by the name of the successful candidate.

14. Members of the congregation concurring in the call, shall subscribe their names to it; or order them to be written by the clerk.

15. The names of such respectable persons, who, though not members of the church, are willing to adhere to the call, may be added in a separate list, having the word "adherents" for its caption.

16. All signatures to a call must be made before the adjournment of session, and in the presence of the appointed witnesses. Such as may not have subscribed the call, may afterwards give their adherence to it. The names of subscribers in this case shall be written in a separate list, and under a suitable caption. These names shall be in the handwriting of the person subscribing.

17. The member of Presbytery who has moderated in the election, the same being regularly conducted, writes upon the call an attestation of its regularity.

18. Accompanying the call shall be an obligation for a specified sum, to be paid to the pastor for his labours.

19. The minister who has moderated in a call, shall inform the successful candidate, or send written information to him of the call, within twenty-four hours after the call has been made. When the residence of the candidate is not known to the moderator, he shall give notice to the clerk of Presbytery, that the candidate may be informed of the moderation as early as possible.

20. The moderator shall take charge of the call, and all other accompanying papers, and lay them before Presbytery at its next meeting.

21. Although a congregation may have obtained leave to moderate in a call, if the same is not acted upon before the next ordinary meeting of Presbytery after it has been obtained, it becomes null and void, and a new moderation must be granted before the election can proceed.

VII.—*Election of Elders and Deacons.*

1. When the session of a congregation determines that its members shall be increased, a time shall be specified for an election to take place.

2. The same shall be publicly intimated to the congregation, or to the societies, if there is no public worship, a sufficient time before the election takes place.

3. At the time specified, the congregation being assembled, an appropriate discourse shall be delivered by the moderator of the session; and the session being constituted, the election shall be conducted before it, in all respects as directed in sect. vi., so far as applicable.

4. The election of deacons, as also the determining of their increase in a congregation, is in all respects the same as in the case of ruling elders.

5. A time is then fixed by the session for the examination of the candidates—ordinarily an early date: after which, if sustained, no more time *need* elapse before ordination than is necessary for regular reading of the prescribed edict.

VIII.—*Action upon a Call subsequent to its Moderation.*

1. Presbytery determines whether it is, or is not, a regular gospel call.

2. If Presbytery determine that it is not a regular gospel call, it falls to the ground.

3. If a call is sustained by Presbytery, it is offered to the candidate for his acceptance or rejection.

4. If a call is rejected, it is returned to the congregation by whom it was made.

5. If the call is accepted, the Presbytery take steps for the settlement of the candidate in the pastoral charge of the congregation making the call upon him.

6. A call cannot be offered to a candidate by any other Presbytery than the Presbytery to which he belongs.

7. When the congregation is within the bounds of one Presbytery, and the candidate within those of another Presbytery, the Presbytery within whose bounds the congregation is, having sustained the call, transmit it to the Presbytery within whose bounds the candidate resides,—that by them it may be offered to him for acceptance or rejection. The call being accepted, the candidate is dismissed to the Presbytery, within the jurisdiction of which the congregation making the call is, who take the necessary steps for his settlement in the pastoral charge of the congregation. If the call is rejected, it is sent back to the Presbytery who transmitted it, to be by them returned to the congregation.

IX.—*Edicts.*

1. Before a candidate shall be settled in a pastoral charge, the same shall be intimated to the congregation. This intimation is called serving the edict.

2. The edict must be publicly read on two several Sabbaths while the congregation is met for public worship; or in the societies, if there is no public worship at the time. And on the day of ordination, immediately before the services commence, the edict shall be read three several times. This is done by order of the court, which meets and constitutes in some convenient place shortly before the services are to commence.

3. An edict shall be served in the same manner before the ordination or admission of ruling elders and deacons.

X.—*Ordination and Installation.*

1. Ordination is the setting apart of a candidate to the service of the church, in the office of the ministry, of the eldership or deaconship.

2. Installation or admission is the legal constitution of a connexion between the officer and the congregation.

3 Both ordination and installation are done in a constituted court.

4. Ministers are ordained by prayer, and the laying on of the hands of the Presbytery.

5. Ruling elders and deacons are ordained by prayer.

6. Ordination takes place after sermon. A portion of psalmody is sung; and the court, having been previously constituted, is called to order; the candidate or candidates called up; the presiding minister then gives a brief narrative of the previous steps, and proposes the prescribed queries. These being audibly and satisfactorily answered, the ordination prayer, &c., are engaged in: the minister then gives the right hand of fellowship, followed by the other officers of the court and congregation, and as many of the people as may be convenient; an address is then delivered to the person or persons ordained, and also to the people. The congregation is then dismissed by the usual exercises, prayer, singing, and benediction—the candidates are called up—when the newly ordained officer (or officers) signs the terms of communion in constituted court; and if a minister or elder, immediately takes his seat as a constituent member.

7. Ordination is not destroyed, though the connexion between the officer and the congregation may be dissolved; nor is it repeated when he takes office in another congregation.

8. When an officer is called to take office, having been before ordained, he is installed anew, but not ordained. Installation or admission is conducted as ordination, with the exception of the act of ordination itself.

9. Ordination and installation are authoritative acts, done in the name and by the authority of the Lord Jesus Christ, the Head of the church.

10. Ministers are ordained and installed on a day appointed by Presbytery, which is kept as a day of fasting and prayer by the parties concerned.

11. Before the ordination or installation of a minister, elder, or deacon, the formula of questions appointed by the church shall be read to him by the moderator, to each of which questions he shall give a distinct answer.

XI.—*Dissolution of the Pastoral Connexion between a Minister and his Congregation.*

1. The pastoral connexion is dissolved by a formal act of Presbytery; the parties between whom it exists cannot dissolve it by any act of their own. The power resides in Presbytery.

2. Presbytery must have sufficient and valid reasons before it proceed to the dissolution of the pastoral relation in any case.

3. Both the pastor and congregation must be informed of the proposed dissolution of their connexion, and have an opportunity of being heard before Presbytery proceed to dissolve it.

4. Presbytery may not dissolve the pastoral relation existing between a minister and his people, unless it is urged at least by one of the parties.

XII.—*Transportation of Ministers.*

1. The removal of a minister of the gospel from one congregation to another, is called transportation. It is an authoritative act of the Presbytery; and allowed for the sake of promoting the greater good of the church. In cases of this kind, Presbytery must first decide whether transportation, in any given case, may answer this purpose.

2. Presbytery judges of the necessity of removing a minister from one congregation to another when a call has been made upon him for this purpose.

3. If the Presbytery deem it for the good of the church that the member shall be transported from one charge to another, they may give him an opportunity of accepting or rejecting the call, by offering it to him. But a pastor cannot be removed without his own consent.

4. The congregation of which he is pastor, and the one to which he is called, have both a right to be heard, with their reasons for, or against, the proposed act of transportation.

5. The call being accepted, Presbytery immediately dissolve the pastoral relation between the minister and his congregation, and take steps for his installation into his new charge.

“ASSOCIATE PRESBYTERIAN” AND THE HEADSHIP OF CHRIST.

This magazine is the organ of that remnant of the Associate Church, which declined to enter into the United Presbyterian body. It was very earnestly against every doctrine which tends towards a recognition of Christ's mediatorial supremacy over the nations of the earth. Its doctrine regarding the kingdom of Christ is expressed in the following paragraph from the Associate Testimony, Part I., Sec. 15:

“We do assert that the kingdom of Christ is spiritual. The appointed means for promoting the kingdom of Christ, are all of a spiritual nature.”

It thus comments:

“Therefore, not powder and ball, nor armies of flies and lice, and judgment dispensations of that kind are the means by which he opens a course for his gospel making its way into a nation, or among a people who are without the gospel, and erecting his Mediator throne among them. These are means used by a common providence, by which to punish and give a check to enemies of the church, in their designs against her, or open a way for the gospel to enter in a subservience to the designs of grace, as providence and grace co-operate together to accomplish each one their distinctive objects, in a distinct and separate manner, and using each its appropriate means. In the operations of common providence natural means being employed: in a spiritual work of Christ, spiritual means being those by which he operates. ‘Not by might nor by power, but by my Spirit, saith the Lord of hosts.’”

“Flies and lice,” referring to the deliverance of the Israelites and, of course, meaning that the ten plagues were not inflicted upon Pharaoh and Egypt by the *covenant* God of Israel, but by God essentially considered. But what will they do with the declaration made from the burning bush, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; . . . and I am come down to deliver thee out of the hand of the Egyptians.” Ex. iii. 6, 8, &c. Was not this the Mediator? Or does this magazine mean to say that “God out of Christ” delivered Israel by inflicting these

plagues? And how does it interpret the preface to the decalogue, "I am the Lord thy God, which brought thee out of the land of Egypt?" And what was that divine appearance, when "the Lord looked unto the host of the Egyptians through the pillar of fire and the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drew heavily?" Ex. xiv. 24, 25.

Affirming the dominion of Christ to be limited to the church, this writer attempts to explain Christ's saying, that "All power is given to me in heaven and in earth." Matt. xxviii. 18. We do not follow him; but what will he do with such language as that in John v. 22, 23, "For the Father judgeth *no man*; but hath committed *all judgment* unto the Son: that *all men* should honour the Son, even as they honour the Father?" Or in the same chapter, verse 27, "And hath given him authority to execute judgment also, *because he is the Son of man?*" Or this, "Hath put all things under his feet, and gave him to be head *over all things* to the church, which is his body?" Eph. i. 22, 23. Or this, "From Jesus Christ, who is . . . the Prince of the kings of the earth?" Rev. i. 5. Or this, "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords?" Rev. xix. 16. Or this, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ?" Rev. xi. 15.

If these assertions, &c., do not prove the universal supremacy of Christ, the Son of God, as Mediator, is it possible to do so by language at all? And besides, how does this writer evade the charge of teaching Deism? If the world is not bound to submit to Christ, as Mediator, and do his will, then it follows—1. Their service being rendered to God irrespective of Christ, there must be some way of yielding acceptable obedience to God other than through Him who said, "No man cometh to the Father but by me." But inasmuch as a very large proportion of the acts of men are common, secular acts, a large part of men's lives must be regarded and judged of God, not in Christ, but out of Him! In what way is this reconcilable with the principle that all things are to be done, "in word, or in deed, in the name of the Lord Jesus?" Col. iii. 17. And 2. That for kings and nations to serve Christ, owning his authority over them, would be a sin—an act of idolatry. In other words, were a nation or magistrate to honour Christ as Mediator in official matters, God's wrath would be kindled against it.

This writer brings out once more the old objection to the principle that providence is in Christ's hand. He says:

"To make that power which is given to Christ, as Mediator, to extend beyond the church, and to imply in it a government over things in the world in general, as Mediator, would seem to confound his essential, with his Mediatorial character; and to deny to him in his essential character what naturally and necessarily belongs unto him: and from the Father, and Holy Spirit, which belongs unto both, to give it unto Christ, in a character in which it does not at all belong to him—a power which he disclaims the right to exercise in this character, as we have instanced in the answer which he gave to the man who applied to him to decide between him and his brother in regard to a hereditary estate."

But is not religious worship—prayer, &c., for example—due to God essentially considered? And yet the entire system of religious exercises is admitted to be mediatorial: Does this set aside anything essential? Is it not the *mode* in which God is now to be served and

worshipped? If this is not inconsistent with the essential rights of the Godhead, why should the direction of the kingdom of providence by the Mediator, as such, be inconsistent with any essential rights of Deity? And as to the latter part of our quotation, is it possible that the writer cannot distinguish between Christ's *moral* dominion and mere civil rule?

It is passing strange to find a Christian magazine thus warring against the rights of the Lord Jesus Christ, as the Saviour and Redeemer, to be acknowledged in the every day life of his children; endeavouring to lead its readers to refuse their homage in their secular and civil proceedings; and putting them upon making impossible practical distinctions between the God to whom they give thanks for daily bread, health, &c., and the God whom they thank for the Bible and for the hope of everlasting life! Is it so, indeed, that we are to have regard to an *absolute* God—a God out of Christ—in our common trials, and secular duties, and daily enjoyments, in earthly things; and to a covenant God and Father in merely our religious duties, and spiritual privileges and blessings? How mighty is the partisan spirit!

(For the Covenanter.)

COMMUNIONS IN AMERICA.

Our fathers tell us of communion days in Ireland, when great crowds would stand or sit on the grass the whole day, listening to the Stavelys and Alexanders. We read of greater times still, in Scotland, under the four Johns. The common impression is that the zeal of those days has passed. Perhaps it has, too; however, let me talk a little about what I have known in America. I am acquainted with a lady, who walked on foot forty miles, more than once, to break bread with her brethren. I knew another, who walked the same distance alone, and had to inquire the way. They are both living yet; and what they did once, they would, no doubt, do again, if necessary. I am happy to say that they can enjoy all the ordinances now more conveniently.

I knew another lady, who walked five miles through ice and snow, only to talk with my parents about the possibility of getting a Covenanter minister from Philadelphia, three hundred miles distant, saying that she had not heard a Covenanter for seven years, and she had three children to baptize. After waiting, longing, and praying seven years more, Mr. Hutchison was sent by the Pittsburgh Presbytery, and she received him as a messenger from Heaven. She lived to hear several sermons, but not to enjoy the Lord's Supper. I knew two men, who, more than once, walked twenty miles to hear a single day's preaching from Mr. Milligan, and felt themselves amply repaid for their toil. Were any of these to tell their own story, they would speak of such times as the happiest days of their life, and consider their journey not a toil, but a pleasure.

It was in the summer of 1847 that a communion was announced in Piney, under the pastoral care of Rev. O. Wiley, for the 27th of August. It was forty-five miles distant; but we had had no preaching all summer, and my mother and I made an effort to attend. We started

on Wednesday morning, and thus had leisure to call on many of the brethren on the way; and although we were disappointed in our expectation of some of them joining us, yet to see them was refreshing. The meeting, also, was largely attended from other quarters. Four counties were represented; and those who lived seventy miles apart, here met together to keep the feast. Nor was there any want of accommodations. The brethren of the vicinity were few, but they received us in the true spirit of Philip Henry, the commentator's father, who used to say that he had room for twenty friends in his chambers, a hundred in his barn, and a thousand in his heart. Where there is heart room, house room will not be wanting. It was particularly pleasing to observe the gratification with which they received the news that Mrs. Walkinshaw would be present, as an evidence of the remembrance cherished for their late pastor. And, perhaps, I will be excused, if I relate that when she arrived, and saw his pony, although a staid matron, little given to tears, she turned away to weep. Oh! it is pleasant to see that when the saints depart, they leave such a record behind them, and that particularly in their own households. Their piety is not confined to the sanctuary, but diffuses its joyous light within their households.

We had another evidence there that the memory of the just is blessed, by meeting with one who had been the fruits of Rev. John Stewart's ministry, since we left Ireland. To mention that we had sat under his preaching, was a passport to his cordial attachment.

On Friday morning Mr. Wiley explained the 79th Psalm in part, and preached from 1 Sam. vii. 3:—"If ye do return to the Lord with all your hearts, put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord." In the afternoon Mr. Hannay preached from Ps. li. 10.

On Saturday several joined the church. One was a mere boy; but he was suffering with cancer, and his friends had encouraged him to partake of the feast, lest he might never have another opportunity; and, true enough, before another season of the kind he was gone! A girl joined, who was but little older; but if she was a child in years, she was a woman in knowledge, and she still lives to honour her profession. A third case was as interesting for a different reason. He lost the good-will of all his relatives by joining the sect that is every where spoken against. Since that time I have become better acquainted with him, and enjoyed the hospitalities of his house; and if his accommodations were poor, for he lost his earthly inheritance, his hearty welcome verified the saying of Solomon about a dinner of herbs, and proved how cordially he loved the people for whom he had left father and mother.

When session adjourned, Mr. Hannay explained the first Psalm; and Mr. Wiley preached from Matt. xvi. 18:—"Thou art Peter," &c. Mr. Hannay preached in the afternoon, from Gal. ii. 19:—"For I through the law am dead to the law, that I might live unto Christ." On Sabbath Mr. H. explained the beginning of Psalm xxii.; Mr. Wiley preached from Heb. vii. 22; and Mr. Hannay in the evening, from Heb. vii. 28:—"For the law maketh men priests, which have infirmity; but the word of the oath, which was since the law, maketh

the Son, who is consecrated for evermore." Every one who has ever heard Mr. H., knows how well he can handle the types.

On Monday Mr. Wiley explained that most sublime portion of song, Ps. lxxviii. 13—20; and Mr. Hannay preached from 2 Pet. iii. 18. The last was not the least; and every sentence dropping from his lips, like golden sand, was eagerly snatched up by the delighted hearers.

It will be remembered that this was the time the famine was prevailing in Ireland. After the services were concluded a conference was held, and a collection taken up for the suffering poor in our native isle. It was to be given to any who had need; but was to be distributed by Covenanters, or at least Protestant, hands. It was remarked that we were as much debtors as the Gentile Christians in Paul's time, to send a contribution to the poor saints at Jerusalem. If Ireland and Scotland had not sent their faithful sons to the West, the banner of the covenant had never been displayed in America. It was under that banner we had sat down with such great delight, to find his fruit sweet to our taste.

And now the time came to separate. We had spent four days together pleasantly, and had felt like Peter on the mount. The conference about Ireland had been stretched out longer than necessary, because we were loath to part. At length adieu was taken, to several of us a final one, in this world at least. My mother and I meant to set out for home that afternoon, but it was not till late Tuesday morning that we left the neighbourhood. Our kind host, in good, old-fashioned style, accompanied us two miles on the way. I could not but think of Abraham bringing the angels on their way, as far as the top of the hill overlooking Sodom. With many wishes to meet again we parted; but fourteen years have passed, and I have never seen him or any of his numerous family since. Death, too, I hear, has been at work in the once happy circle. Should his eyes meet this page, let him know that the writer desires still to be remembered at his family altar.

Our ride home was even more pleasant than when we came. The weather had been fair through the whole occasion, and was still pleasant. Much of our way lay through a dense forest, and those very woods which Mr. Dodds, since he went to Syria, compared favourably with the cedars of Lebanon. The foliage was beginning to change, and the trees had put on their most beautiful robes. All this brought forcibly to our minds some of the richest thoughts Mr. H. had given us, explaining the first psalm. The psalm gave interest to the woods, and the woods illustrated the psalm. There was a promise of a great crop of mast; and the wild pigeons, guided by their strange instinct, were coming in great flocks from the South, reminding us of the happy promise that the time would come when converts would be as clouds, and come like doves to their windows. The turtle dove, too, with its delicate form, and soft, floating plumage, flitted around, bringing to mind what we had heard on the sixty-eighth Psalm. As the wild deer started up before us, and bounded off with easy grace, we were reminded of Naphtali, with his "goodly words." On Wednesday night we reached home, convinced that if this world is but a desert, yet there are spots where there are "twelve fountains of water, and threescore and ten palm trees," and that God can prepare a table in the wilderness.

B. M.

AFFAIRS ABROAD.

Italy.—In the Christian World we find the following general statement of the field of missionary labour in this country, and of the work going forward in Elba, under the direction of the Rev. Edwin Hall, the Agent of the Christian Union. He says:

“The simple fact that the gospel may be preached and the word of God disseminated in all parts of Italy, save Venetia and the ‘Patrimony of St. Peter,’ and that this door, by some unexpected revolution, may be closed, furnishes an incentive to work while the day lasts. A small amount of money now judiciously expended, will, by the good favour of God, be the beginning of great things—the seed which shall bring forth a hundred fold. Every blow now struck falls with some degree of damaging force on the old and half-paralyzed body of Popery. There are many fields open for the labourer, but I dare not look for, or employ evangelists and colporteurs, lest, after some encouraging words, I should not see my way clear to pay their services. The work in the island of *Elba* is going on with much prosperity. There has been a little opposition there, but the result so far has been to awaken a deeper interest in the mission of the evangelist and colporteur now at work there. I have forwarded to the Island, from the depository of the British and Foreign Bible Society in Leghorn, one hundred Bibles, and two hundred or more Testaments, and from the Tract depository belonging to the Scotch and Waldensians, a large number of tracts suited to the wants of the people.”

The following, in reference to the difficulties of the work of evangelizing Italy, we take from the Foreign Missionary:

“1. The instinctive repugnance with which the Italians view Protestantism is the great argument to which our brethren who have quitted the Vaudois Church, (I say it without rancour,) appeal. But those who would not be Protestants have not escaped the appellation of ‘Protestants.’ On the other hand, is it certain, (as M. Pilatte affirms,) that the prejudice does not exist? I do not think so. There are in Italy souls seeking the gospel, whom the word Protestant keeps away, because of the idea of *infidelity* that the priests have attached to this name. We must wait till *true* Protestantism is known. 2. Political pre-occupations. Does not that astonish us? Ah! the astonishing thing is that any one should find time to think of religion in this general fermentation. But still we believe that when once the political unity shall have been attained, and that accomplished facts shall have taken the place of mere hopes, that the divine seed will produce an abundant harvest. 3. The watchword is to avoid the religious question. Without doubt the gospel is excellent, say many, but for the present let us *adjourn* this question. The only aim is national independence; and such is the dread of the gospel message, that the preacher of the gospel is almost confounded with the raiser of sedition. The people do not understand that the gospel is peace.”

We find in the same magazine the following account of the suppression of monasteries:

“Victor Emmanuel is busy suppressing monasteries in Italy. His proceedings in Piedmont are according to a legal programme; but in the Marches it is more summary. The buildings are to be appropriated to educational or military uses, and the monks are to be supported by their honest labours, assisted, perhaps, in some cases by the state. The people seem to approve the arrangement.”

Madagascar.—We noticed in our last that efforts would be made to send a missionary force to this island. The notice of this, which we subjoin, is taken from the Christian World. The Rev. Mr. Ellis, who is mentioned, knows the king personally:

“We are happy to announce that Mr. Ellis will go, life and health being granted, as soon as the season of the year will permit. Intelligence from Madagascar has reached England of the most cheering nature, to the effect that the new king, Radama II., and his prime minister, Ra Haniraka, have written to invite the venerable Rev. Mr. Lebrun, of St. Louis, in the island of Mauritius, to come himself, or send Protestant missionaries, to the island, inasmuch as the government desires to open chapels for the preaching of the gospel every where, and schools for the education of the children. A similar request has been sent to the missionaries at

the Cape of Good Hope. Radama II. has written with his own hand, and in creditable English, to Mr. Lebrun, to express his interest in Protestant Christianity, and his great desire to see that servant of the Lord back in Madagascar, where he laboured several years when he was young."

Africa.—This vast continent, although only a few years since comparatively unknown, now occupies a large share of the attention of the civilized world. The work of missions is making gradual, but steady progress. The explorations that have been made, and the efforts to increase the culture of cotton, and facilitate its export, will open still wider fields for the propagation of the gospel. We find in the Home and Foreign Record of the Canada Presbyterian Church, the following brief summary of the work going on upon the west coast:

"Thus, almost within our own day, we have seen missions established along the Western Coast of Africa from the Senegal to the Gaboon; over one hundred Christian churches organized, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible, and other religious books, have been translated, and printed, and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans who never before heard the gospel sound."

AFFAIRS AT HOME.

Ecclesiastical.—We learn from the Presbyterian, of January 1st, that a meeting of delegates from Presbyteries in the rebel States, formerly in connexion with the General Assembly, (O. S.,) was held at Augusta, Georgia, in the early part of December last. The title of the new body is to be, "The General Assembly of the Presbyterian Church in the Confederate States of America." It is not known what, if any, changes have been made in the Constitution and Discipline of the Church. Memphis, Tennessee, has been appointed as the place, and the first Thursday of May, 1862, as the time for the meeting of their first General Assembly. Thus we see that slavery has been the cause of another schism; of which slavery, we may presume, will be the corner stone. Thus, in Christ's good providence, a large and influential part of the church has been freed from the incubus of slavery, and we trust that all pro-slavery sentiment will now rapidly disappear from among its members. We feel persuaded that the body will soon rise to the level of God's law, in the advocacy of "Liberty throughout all the land to all the inhabitants thereof."

The War.—Present danger of a war with Great Britain is removed by the humiliating, and yet necessary delivering up of Slidell and Mason, the rebel emissaries to England and France. Nothing of moment has occurred (January 20th) in the prosecution of the war. We hope the Government is gradually opening its eyes to the necessity of emancipation, and we are sure the country is reaching that point rapidly. The Mediator will, we trust, have mercy upon the free portion of the country, and will not make a full end in his wrath; hence we hope and pray that he will lead our rulers to a proper sense of their duty in the case. It is true that emancipation is urged simply as a war measure. Far better would it be were it done as a matter of justice, in mercy to the oppressed, and as an evidence of repentance for one of our great national sins; but still our Redeemer reigns, and will make the imperfect, and even sinful motives and acts of men promote his glory, the good of his church, the honour and authority of his law, and the liberation of the enslaved.

NOTICES OF BOOKS.

MADELEINE; or, *The Lost Bracelet*. 16mo., pp. 100. Price, 20 cents. Presbyterian Board of Publication.

This is a beautiful story for youth, illustrating the beauty and excellence of youthful honesty and piety.

WALKING WITH GOD; or, *The Practical Christian Life*. 16mo., pp. 252. Price, 35 cents. Presbyterian Board of Publication.

This little book contains much. It discusses with some fulness, and with beauty and force, such topics as these—"Duty of Prayer," "Attendance upon Public Services of the Sanctuary," "Observance of the Sabbath," "Government of the Temper," &c. It contains fourteen chapters; and we have not only those mentioned, but many other important topics illustrated. All may read it with profit.

"THE PRESBYTERIAN FAMILY ALMANAC" is, we think, one of the best. It is calculated for nearly all latitudes in the United States, contains tables of statistics of the Old School Church, with some interesting reading matter, poetry, &c., and is adorned by excellent wood cuts.

"THE HOME AND FOREIGN RECORD" comes to us in a new and improved form—8vo., with cover—instead of the unstitched quarto, and is now the organ of the "Canada United Presbyterian Church." It is printed in Toronto, and is truly a record of ecclesiastical proceedings and missionary intelligence. The leading article in the November number, which is the first of the volume, is a brief, but satisfactory vindication of modern missions as "not fruitless." This is followed by an article, "The Elements of Pulpit Power," embodying the substance of an opening lecture by Dr. Willis. Would it not be well to place the subjects of the various articles as a heading to the right hand page? It would save trouble to the reader.

We have received copies of the "WEEKLY ARGUS," published in the city of New York; and of the "UNITED STATES JOURNAL," published in Philadelphia, by Fuller & Co., 310 Chestnut street, at \$3 per annum. The former is a Democratic paper, and opposes the emancipation of the slaves, even as a military measure. The latter—of which the tenth number of the thirteenth volume is before us—is chiefly devoted to business. It contains, however, a considerable amount of original and well selected reading matter. We are pleased to see in this number a leading article vindicating the right of ministers of the gospel to discuss political matters, in their bearings upon such questions as are now before the country.

"BLACKWOOD," for November, has, among others, the following articles:—"Buckle's Scientific Errors," "The Inland Sea of Japan," "The Cramming System," "M. Ernest Renan."

"THE LONDON QUARTERLY," for October, "Life, Enterprise, and Perils in Coal Mines;" "Newton as a Scientific Discoverer," "Education of the Poor," &c.

"THE WESTMINSTER," for October, "Biography, Past and Present;" "A Visit to the Mummies," "Count Cavour," "The Rival American Confederacies," &c.

"THE EDINBURGH," for October, "Macaulay's History of England," (Vol. V.); "Montalembert's Monks of the West," "Cunningham's Church History of Scotland," "The Disunion of America," &c.

"THE NORTH BRITISH," "Pascal as a Christian Philosopher," "That is Wrong," "Plato and Christianity," "Spain," &c.

These can be had of Leonard Scott & Co., 79 Fulton street, New York. The beginning of the year is a suitable time to subscribe.

COVENANTER.

 MARCH, 1862.

DOMESTIC MISSIONS.

(Concluded from page 164.)

“*For from you sounded out the word of the Lord in Macedonia and Achaia.*”—1 THESS. I. 8.

II. The manner in which this work should be performed. And,

1. *Unitedly.* The whole church should act together in this work. For this there are ample and imperative reasons.

(1.) To propagate the gospel is the *church's* duty: it belongs to the body as *such*. The church is a moral person. She is “the pillar and the ground of truth.” The gospel is not a trust committed, merely to individual men and women. “To them were committed the oracles of God.” Rom. iii. 2. To the church it is said, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.” Isa. liv. 2. (2.) The strength of the whole body is required for the effective prosecution of missionary work in any of its forms. Some places are more important than others: in some there is greater promise of success; but, in all, there is a pressing demand for all the vigour which united action supplies; for all the wisdom which is found in the multitude of counsellors. However large the field, no one should be called to labour, unsustained by the consciousness that he has not only the sympathy, but if necessary, the aid of his coadjutors—of the church herself. (3.) United action promotes unity of feeling. Men are interested in each other, very much as they are at work in the same cause—and especially, if this be a cause of active beneficence, requiring earnest effort, and worthy of it. We see this exemplified just now in the struggle of the North to maintain the national integrity against its mortal enemies. These efforts have called out a spirit of mutual sympathy, whose existence was hardly known or felt while each section, even of the North itself, was pursuing its own provincial work of local aggrandizement. Then, each regarded others rather as rivals: now, more as friends, whose well-being and liberties are seen to be but the joint property of all. This in common and social life: this drawing together is still more certain to result when the common cause is one of beneficent activity. Union of effort in such a field constitutes a strong tie, binding heart to heart. But what cause—what work—so fraught with good to men, so purely be-

nevolent as that which has for its object the shedding of the light of life upon immortal souls?

Surely it cannot be wise or Scriptural so to prosecute the work of domestic missions, as that one portion of the church has no part in what is going on elsewhere—perhaps, hears nothing of it! This is to disregard one of the most effective means provided by the Head himself for securing among the members of his body a living sympathy: “The body edifieth itself in love by that which every joint supplieth.”

§ 2. *Domestic missions should be prosecuted in the line of divine institutions.* And,

(1.) Under the immediate control of the Presbytery. How far, and in what forms, a congregation may work without reference to presbyterial supervision, we do not undertake to say. There is little danger at present of any one doing so much as to endanger the “due order:” and besides, there is the presbyterate in the congregation itself—in its session, its congregational presbytery. We speak of the propagation of the gospel in a given district. This properly belongs to the Presbytery of the bounds. It may be presumed to know the field, and to have a special interest in it. Of course, to it should belong, even upon this ground, the designation of the particular localities where missionary labour is to be performed. Still more: the labourers in this field have a right to the counsel and direction of a body which overlooks the whole field. Again, such designation is imperatively demanded as a means of preventing any collision, and to secure a fair and impartial cultivation of the entire ground. And, finally, every labourer is subject to the authority of the church in that special locality as it is exercised by the Presbytery.

On all these grounds, we hold it as a fundamental principle that, when such a court exists, to it belongs the responsibility, and, consequently, the right to apportion the work within its own territory, send the labourers, watch their progress, supervise their work. To no other hands can these things be committed consistently with the primary laws of Presbyterian Church government. But this is not all; for,

(2.) The church collective has still its duties and responsibilities in this work; and this, in two aspects chiefly. [1.] In the distribution of the labour at its command. Were it so—and would it were so—that there were men at hand—many able, qualified, earnest men, ready to say, “Here am I, send me,” this would be of less moment. Then each locality could be amply and seasonably supplied. Even then, however, some supervision might still be profitably exercised on the part of the highest court. As things now are, this is an imperative necessity. Some fields are remote, comparatively uninviting, in some aspects, and yet, in others, very promising. These should not be neglected. To secure their proper cultivation, some general authority must control. Without this it would seem hardly possible to secure anything like a uniform and just dispersion of the actual labourers over the entire field. This we have ever done as a church; but whether as efficiently as the case demands, may well be questioned. From the nature of this duty and power, it demands a high sense of the claims of every region to which the church extends, and a fixed purpose to render to each in full accordance with them. [2.] In the

fellowship of every part of the church as manifested in her pecuniary contributions. In the work of foreign missions, this is seen and acquiesced in by all without exception. It is too evident to require more than the bare statement, the whole church must act; and that both as it regards the distribution of missionaries and the providing of resources for the mission. But why in the case of foreign missions, and not in domestic? True, there may be but one foreign mission, where the action of the whole church in its support affords the only outlet for this form of benevolence; but there may be many. Still, there should be one fund: all should co-operate in replenishing its resources. But the work of domestic missions is one work; and, so far as it is practicable, should be conducted in such a way as to bring all parts of the church to co-operate in its prosecution. This is done by the churches around us; and they find their reward in increased vigour and greater success. [3.] The work done, with the condition and character of the entire field, should be fully presented to the highest court for its information, and that it may exercise a just supervision. If the work be one in which the whole body is interested—if a supreme court has any responsibilities regarding it—it is evident enough that it is entitled to all this: nothing short of this will meet the case. Without knowledge there can be no proper sympathy, nor can there be any wise counsel, or intelligent help.

Whatever difficulty may be encountered in the carrying out of this general supervision, it ought not to be questioned that this work should be prosecuted as the work of the *church*, organic and united. It is her great work: one in which she should summon to her aid the resources of the whole body, and then give them the wisest and best direction. Hence,

3. Domestic missions should be conducted *systematically*. It may be safely admitted that in a country so large as this, and in the hands of a people so few and scattered, it will be found no easy task to inaugurate an efficient and working *system*—one that will unite all suffrages, and be readily and smoothly operated. We make some suggestions. And,

(1.) Let particular places be selected by presbyterial action, and let this selection be made in view of the promise which it holds out of growth and permanence. There was a time in the history of the church in this land, when this was hardly practicable—when the labours of the ministry were necessarily distributed merely as they were guided by incidental circumstances. Hence, it was not unusual—it may be so occasionally yet—to send preaching to a single family: and to persist in this even when it became evident that no influence was exerted upon the community such as to hold out the promise of a permanent organization. On the other hand, there have been, in some instances, very happy results from this kind of desultory effort. But, surely, it is possible to distribute the work more wisely: to fix upon such localities as appear to offer favourable prospects, and direct to these special attention.

On this point, we may learn from the “children of this world.” Every sect of heretics fastens upon some place, and labours in that. We may learn from a higher source: Paul laboured during his entire

apostleship in a few localities: he did not follow every wandering Christian, to "give him a sermon," and baptize his children in some out-of-the-way locality: he had a greater work to do.

(2.) When a point is fixed upon, let it be cultivated to the full ability of the Presbytery. In other words, let the work be done there as thoroughly as possible—to the full extent of the presbyterial resources. To send one Sabbath's preaching to a certain locality, and, after a considerable interval, another—may not be altogether profitless. There may be cases—we know of none, however—in which, for a time, it may be allowable; but efforts made in this way will, as a general rule, yield few satisfactory results. If there is a prospect of accomplishing anything in any particular spot, why not keep it, as nearly as may be, constantly occupied? In this way, if at all, an interest will be awakened, attention elicited, inquiry stimulated; those who may be impressed, retained and instructed. It is true, the Presbytery may find so many "openings," that it is tempted to try them all at once: and upon the same principle—by giving each enough, to prevent the door being shut. But is this wise? Is it Scriptural? Worldly wisdom, as we have seen, teaches otherwise; and Paul remained years in Ephesus, and months elsewhere, while the world was all before him as his field. To work a field would be just to the labourers—would enable the church to know more clearly how the work progresses—would, in fact, be a means of the more rapid extension of the church, and particularly of her principles: the latter, because time is necessary to bring them fairly before the minds and hearts of men: and, finally, the localities so built up and strengthened, may become ere long—as other churches find—additional helps, by their contributions, to the common work.

(3.) A plan of church extension should be associated with that of active missionary efforts. A church edifice is, indeed, not always essential. Substitutes may be found for a time. But just as soon as a Christian society feels itself strong enough to aim at an organization, it must prepare for the erection of a place of worship of its own. Without this, it can hardly become a fixture, or work with ease. A church edifice secured—and especially if a parsonage also, and both free of debt—a few people, comparatively, may sustain a settled pastor. The erection of such an edifice requires an unusual effort, and is precisely such an effort as calls for the practical sympathy of the brethren: and the more actively the work of domestic missions is prosecuted, the more urgent will this call become. How shall it be met most effectively? Is the present mode the best? Is it best to throw every society upon its own resources, eked out by sums gathered toilsomely by some active member—it may be the pastor of the congregation—traversing the church at the expense of money, time, and *feeling*? Could not the same end be attained by some united, and more efficient mode of operation? The experience of other churches gives a conclusive reply in the affirmative. A fund is raised: a committee is appointed: to this application is made, exhibiting the need of a house of worship, detailing the proposed plan of building, with the probable expense. This is considered, and if regarded as judicious, and assurance given that the society or congregation has exerted itself accord-

ing to its ability, a contribution is made sufficient to complete the house *free of debt*: or a proposition is made to give help to a certain amount, provided a given sum be furnished by the applicants themselves. Great results have been attained. Thousands of church edifices have been erected among the Presbyterians, (O. S.,) by working upon this plan, and at a comparatively small cost to the fund; and all these unburdened with any incumbrance.

(4.) With all this, let the attention of all—people, preachers, ministers—be directed to the gathering of funds in every locality upon the missionary principle. In this way all could speak freely, and everywhere, on a subject generally regarded as somewhat “delicate”—the raising of funds. The appeal could be made, not on the ground of any individual claim, but on the high ground of a duty to the church and her Head; while every such call and contribution would tend directly to quicken the feelings of mutual interest among the members of Christ’s one, living body.

4. *This work should be entered upon with life and spirit.* And this brings us to the heart of the whole subject. It is one that addresses itself to every man, woman, and child. Little has been done, because the obligation has not been felt by the church in any proportion to its magnitude and importance. The feeling has been too much, Let every society, every congregation, and Presbytery, mind its own missionary work, and finish it without our help. “Am I my brother’s keeper?” What has been done, has been done too reluctantly—too penuriously. Discord, and suspicion, and selfishness, have too largely controlled ecclesiastical action. There has been little zeal for the honour of God—little concern for perishing souls—little interest in the glory of Christ, Prophet, Priest, and King. We need an effusion of the Spirit. If the heart of the church was alive on this subject, plans would readily be formed labour cheerfully expended, co-operation easily secured, funds ample poured into the treasury of the Lord.

III. We close with three remarks:

1. Let us try to realize the importance of this work. It is the cause of Christ, of souls, of our country, of our children, and children’s children.

2. Let it be brought more frequently before our congregations. The church has not been as active as she should have been, partly because the ministry have not given this department of Christianity the prominence it merits in their ordinary ministrations.

3. Let us enter upon it in faith. We have already presented some of the special encouragements to labour at this time in the home field: the ear of the country is, at least, partially opened to the peculiar doctrines of our testimony; the hand of Providence is disciplining, and, we trust, teaching the inhabitants of the land. We may get access to them. But we rest our exhortations on higher grounds. The word of God will not return “to Him void.” “In the morning sow thy seed, and in the evening withhold not thy hand;” “The Lord will not forget the work of faith and labour of love;” “He that watereth, shall be watered also himself;” “They that turn many to righteousness, shall shine as the brightness of the firmament.”

AMENDMENTS TO BOOK OF DISCIPLINE,* REVISED AND
PUBLISHED IN OVERTURE.

The Committee to prepare Amendments to the Book of Discipline and to Forms of Procedure, respectfully report—

That they have made no changes upon the 1st and 2d chapters of the present Book, nor upon the 1st section of the 3d chapter. Their amendments commence with the 2d section, 5th paragraph of chapter iii. From this point the additions and amendments are quite numerous; of course, requiring corresponding changes in the numbering of those sections and paragraphs which have been retained. We have drawn pretty largely upon the books of other churches—particularly upon that of the General Assembly. (For the additions made to this overture since its former publication, (Cov., vol. xi., p. 109; Ref. Presb., vol. i., New Series, p. 302,) I am responsible. Unfortunately, the other member of the Committee was unable to decipher the prepared additions. The overture, however, is published by authority of the Committee.)

JAS. M. WILLSON, *Chairman.*

BOOK OF DISCIPLINE.

CHAP. III., SEC. II., PAR. 5.—When a process is entered at the instance of a person or persons undertaking to furnish the proof, such person or persons shall present to the judicatory a written statement containing the charge, the time and place of the offence, and the names of *all* the witnesses. These, the judicatory, if it judge the charge censurable, and the circumstances of time, &c., sufficient, shall put into the form of a libel, which shall be signed by the said person or persons as the prosecuting party, who alone shall be responsible for the truth of the charge.

6. This libel shall then be served upon the accused, accompanied by a citation signed by the moderator and clerk of the court, to appear and answer to the libel, allowing to the accused, if he desire it, at least one week to prepare for trial.

7. When the judicatory commences a process without any particular accuser, it is upon the ground of *fama clamosa*, and the charge may be presented in more general terms; but in every other respect the same rules apply as in the case of a specific libel. In order to render an offence proper to be judicially noticed by this form of process, the *fama* must specify some particular offence; be widely spread; and accompanied with reasonable presumptions of truth. Great caution should be exercised in presenting charges upon this ground.

8. In either case the process may be continued by adjournment from time to time, as may be necessary to provide the means of forming a righteous judgment.

9. [A new paragraph.] It is just and requisite that the names of *all* the witnesses who are to be adduced against the accused, be placed upon the libel previously to its being first served upon him, but it is not necessary that he inform the judicatory of the witnesses whom he intends to produce in his defence.

* The changes made may be ascertained by comparing this draught with the Book as it now stands.

10. All citations of witnesses (and of parties also, other than the first, see par. 6) shall be signed by the clerk, who shall also furnish to the accused, if he desire it, citations for his witnesses. Citations may be served by any person competent to attend to it, who shall certify the judicatory of the fact. In all private causes, the prosecutor, and in all cases, the accused shall see to the serving of citations upon his own witnesses.

11. If an accused party refuse to obey the first citation, another shall be served, allowing such time as may be judged reasonable. A second neglect shall be followed by a third summons, accompanied with an intimation that the judicatory will proceed, whether he appear or not. In this case it is optional with the court to proceed in the trial, or to suspend at once for contumacy.

12. The judicatory shall have evidence that these citations have been served, (leaving them at the residence of the person or party is sufficient;) and excuses for neglect may, of course, be received, and if valid, sanctioned, when the citation shall be repeated *de novo* in its proper order.

13. [A new paragraph.] It may be, in many cases, more for edification to send some member or members to converse privately with the accused; and if he confess, endeavour to bring him to repentance, than to proceed at once, by libel and citation.

14. [A new paragraph.] If the person cited declare on the first, or even on the second citation, that he will not obey it, this declaration shall, *in no case*, hinder or interfere with the issuing of a third citation.

15. [Par. 8 of present Book.] When the accused shall appear before the judicatory, the moderator shall read, or cause to be read, the charge against him, and, if need be, explain it; he shall show him the ends of discipline; admonish him that he now stands before a court deriving authority from the Head of the church, and that it is his interest and duty to maintain the purity of the church, and support its discipline; and that he is required to confess the charge, if true, or that he may put himself upon trial, as he may deem best calculated to promote the glory of God and the good of his church.

16. If the accused puts himself on his defence, he shall have liberty to show the *irrelevancy* of the charge, or the *falseness* of the alleged facts by which it is supported; and to use, in every other respect, all lawful means to clear himself of the imputation. In judging of the relevancy of the libel, the question shall be taken upon each offence contained in the *specifications* of the libel; not, of course, upon the preamble alone.*

* The book of the Associate Church thus treats the whole question—and it is a difficult one—of the reception and relevancy of a libel. J. M. W.

“17. When the time appointed for the trial arrives, the charge is to be tried according to the following order of inquiries:—1. Is it admissible? 2. Is it relevant? 3. Is it true? If it be judged inadmissible, all farther proceedings cease, of course. If it be judged admissible, but not relevant, it must be here dismissed. But if it be judged both admissible and relevant, the question of the truth of the charge is then in order.

“18. The question of admissibility may be affected by various causes. A charge is inadmissible if the prosecutor has not a right to prosecute; and none

17. [Same as par. 11 of present Book.] The examination of witnesses shall, when possible, be in the presence of the accused; and the moderator shall conduct the examination at his own discretion, and at the suggestion of any member of the judicatory, or of the party or parties concerned in the trial. In cases where the personal attendance

have such a right who are under censure or prosecution for scandal, though they may be informers; nor those who may be of bad character, who acknowledge no responsibility to a church court, who are known to indulge a spirit of malignity towards the accused, or who are evidently interested in his conviction. It is also inadmissible, when the witnesses, by whom it is proposed to be proved, are inadmissible; when the charge is not distinctly and specially laid, or when it is so laid that the relevancy cannot be determined till testimony be taken, or when, in the case of private or personal offences, the Saviour's rule (Matt. xviii. 15—17) for private dealing has not been complied with.

"19. If the charge be found admissible, the next thing to be inquired into is its relevancy; that is, whether the thing charged be censurable, if proved.

"20. The accused has a right to be fully heard on the questions both of admissibility and relevancy; nevertheless, he shall have no right to be heard on trial in pleading against the acknowledged principles of his public profession.

"21. If the charge be found by the judicatory to be both admissible and relevant, the next thing in order is to inquire into the *truth* of the fact or facts charged.

"22. At this stage, the accused has the privilege of adducing exculpatory evidence, which must consist in the proof of facts necessarily inconsistent with the facts charged, such as an *alibi*, or in explanation of admitted facts in justification of them. All other evidence being rebutting, must be reserved until another stage of the trial.

"23. If he offer to exculpate himself, he may be required to state the nature of his exculpation, and how he intends to support it. The court is then to consider the relevancy of the exculpation offered, and the admissibility of the evidence proposed in support of it, and to overrule or admit as truth and justice may require. If they admit, the proof of the offered exculpation shall then be taken. If it appear to the court that the accused has duly exculpated himself, they shall acquit him, and all farther proceedings in the case shall cease.

"24. But if the accused offer no exculpation, or if his offered exculpation be inadmissible, or if it be insufficient, still leaving a relevant charge not sufficiently answered, the court shall proceed in the trial.

"25. Before adducing testimony, the judicatory shall have authority, where there are responsible accusers and witnesses, to require the accused to admit or deny each fact charged, stating wherein, or how far he admits or denies, subjecting himself to censure for lying, at the judgment of the court, if what he denies be proved on trial.

"26. If he confess to the amount of the charge, the way is prepared for decision; but if he deny the charge, or any relevant part of it, the judicatory is then to proceed with the proof."

In the United Presbyterian Book, the above has been altered to read thus:—

"7. Before proceeding to trial, the first point to be tried is, the admissibility of the charges. In most cases this will have been done before the citation of the accused; yet, as he has a right to be heard on that point, and may not be present to plead it, and as it may be affected, not only by the position and character of the accuser, but also by the admissibility of the testimony and the general and indefinite character of the charges, it ought not, in some cases, to be regarded as definitely settled till the accused be heard. If the charges be judged inadmissible, all farther proceedings cease.

"The first thing to be considered on the trial is the relevancy of the libel; that is, whether the charges, if proved, be censurable. On this, the accused, if present, has a right to be fully heard, but not in making a plea against the principles of his public profession. If, on careful consideration, the charges be found not relevant, all farther proceedings must terminate; but if they are sustained as relevant, the accused is to be interrogated as to the matters of fact. If he admit them, the way is open for a decision; but if he deny them, the judicatory shall proceed with the trial."

of important witnesses cannot be had, the judicatory shall delegate a member or members, or shall request some other judicatory or competent authority to procure such testimony for their use, and give to it that weight in forming their decision which it appears to them to merit. When the judicatory or either party requires the testimony to be taken on oath, the moderator shall administer it, the deponent standing up and lifting up the right hand, and all present standing to worship the great and omniscient God, to whom the appeal is made.

18. [Par. 10 of present Book, with a few changes.] Church members must obey when cited as witnesses; others can only be requested to attend. It being necessary that the judicatory should know all that can be known or declared to others respecting the case on trial, it must avail itself of every kind of information accessible to it—the members using their own discretion in impartially and minutely weighing the nature of the testimony before them. Testimony must ever bear a proportion in weight and clearness to the improbability, the magnitude, and the consequences of the scandal, and no person shall be convicted upon the testimony of a single witness, however pointed and clear it may appear to be.

19. [A new paragraph.] A husband or wife shall not be compelled to bear testimony in any case where either is on trial. The competency of a witness may be affected by the want of proper age, or of any of the senses essential to a knowledge of the matter in controversy, by weakness of intellect, by infamy of character, and by a variety of other circumstances. Witnesses, before giving their testimony, are, if required, to be on their oath purged of all malice against the accused.

20. [A new paragraph.] A member of the judicatory may be called upon to bear testimony in a case which comes before it. He shall be qualified as other witnesses are; and having given his testimony, he may immediately resume his seat as a member of the judicatory.

21. [A new paragraph.] Witnesses shall first be examined through the moderator, by the party introducing them; then cross examined in the same way by the other party; then by members of court; and lastly, the parties may, in the same order as before, put additional interrogatories.

22. [New paragraph.] All interrogatories shall be put through the moderator; and no witness shall be required to answer a question, when his answer would criminate himself; but the witness must so state; when the question, and the refusal to answer, with the reason of this refusal, shall be entered upon the minutes, and thus become a part of the record on which the judgment of the court is made up.

23. [New paragraph.] Either party may object to the course pursued in examining witnesses, or to a particular question. If the objection be not sustained by the moderator, an appeal may be taken to the court: if not sustained by the court, this fact, with the objection, shall be entered upon the record.

24. [New paragraph.] All documents, written or printed, proffered as testimony, shall be duly authenticated before being used; except extracts from minutes of sister judicatories, which are always authenticated by the signature of their clerk.

25. The entire testimony of each witness shall be reduced to writing, as nearly as possible, *verbatim*; then read to him, if necessary corrected, when he shall affix to it his signature.

26. [A new paragraph.] When all the witnesses shall have been examined, the parties—the prosecutor first—shall be at liberty to comment upon the testimony. The first may then reply, and the second rejoin; but in the *reply* and *rejoinder* the parties must confine their remarks to an examination, &c., of those of the party preceding—not travelling again over the entire ground.

27. [A new paragraph.] No *hear-say*, or second-hand testimony, is to be received, unless that which goes to prove the statements of deceased persons, who would have been credible witnesses. It rests with the judicatory to receive this or not, and what weight to allow it.

28. [A new paragraph.] No private knowledge possessed by members of the judicatory shall be suffered to influence the decision, as that must be based entirely upon the evidence before the court.

29. [A new paragraph.] The judgment shall be fully entered upon the records, which shall also embrace the reasons for all decisions, except on questions of order, and nothing shall be taken into consideration by a superior court, except what is contained in the record.

SEC. III. *The proceedings of inferior courts before the superior.*

I. REVIEW AND CONTROL.

1. The records of inferior courts should be reviewed, at least once a year, by the next superior judicatory.

2. In reviewing the records, it should be inquired, first, whether the doings of the inferior court have been regular; and second, whether the record is full and accurate, and properly authenticated.

3. Slight irregularities may require no other action than a mere expression of the disapprobation of the higher court, which shall be entered upon its minutes, and also upon those of the book reviewed. In cases of great irregularity the inferior court may be required to review its own proceedings, but no judicial decision shall be reversed in the exercise of this power of review and control.

II. REFERENCES, PETITIONS, ETC.

1. A reference is the statement in writing of an inferior to a superior judicatory in regard to a matter yet undecided.

2. Such reference may be made either for advice regarding some particular or particulars specified; or it may be of an entire case, at any stage, for final decision by the superior.

3. In either case, members of the inferior judicatory retain all their privileges in the case in the higher court.

4. Such references should be made sparingly, and only when absolutely necessary or highly expedient. Ordinarily, inferior courts should complete whatever comes before them.

5. Superior judicatories shall be accessible to any member of the church, by petitions for redress of grievances, as well as by declinations and protests, accompanied with a formal appeal, and shall judge how far attention is due to all such applications; endeavouring always to preserve the Christian liberties of every member, and to support the just authority of every judicatory.

6. Members of courts have direct and immediate access; other members of the church have access to superior courts only through the medium of inferior courts. Petitions, complaints, or remonstrances addressed to a superior court, must be laid before inferior courts for transference.

7. The transference is determined by a resolution of the court marked on the document, and signed by the moderator and clerk, and by the clerk forwarded to the superior courts.

8. The transference of a paper by an inferior to a superior court, does not include an approbation of the contents, but only that it is not disorderly or abusive in its language.

9. A paper transferred by Session may be brought to Synod, though it may not be transferred by a Presbytery, opportunity not having been had for the same.

10. If an inferior court refuse to transfer a petition, complaint, or remonstrance, the party has a right to protest against the refusal, and by virtue of his protest it proceeds to the superior court.

III. APPEALS.

1. An appeal is the removal of a case already decided by an inferior judicatory to a superior by a party aggrieved. *None but parties can appeal.*

2. An aggrieved party may protest against the whole or any part of the proceedings, or of a sentence of a judicatory, delivering such protest, with the reasons of it, to the judicatory which conducted the process, accompanied with an appeal to the next superior, of which protest and reasons a copy shall be presented to the judicatory to which the appeal is made.

3. No appeal shall be admitted unless notice is given to the judicatory before which the case is tried, either at the time the decision is made, or if the party be not present, as soon as he is informed of it—in this latter case the notice is to be given to the clerk of the court—and unless the appeal is delivered in writing to the clerk of the court appealed from within two weeks after notice of appeal is entered. Due allowance, however, is to be made in cases of great distance.

4. In cases of appeal, it shall be the duty of the party entering the appeal to see that copies of all the papers be brought before the superior court, and it is optional with the inferior court to require him or not to have these copies made out at his own expense; but, if it see fit, said court may send up the original testimony and detached papers in the case. Parties shall always have such access to the minutes as is requisite for the making out of the necessary papers.

5. [A new paragraph.] In considering an appeal, the superior court shall (after ascertaining that it comes regularly before it, viz.: with due notice to the inferior court, &c., and that the requisite papers and documents are present,) first, read the sentence appealed from; second, read the reasons assigned by the appellant for his appeal, which must be in every case those presented to the inferior court; third, read the whole record of the proceedings in the lower court, in their order, including the answers, if any, to the reasons of appeal; fourth, hear the original parties, who are in all cases the libeller and the accused, the former being, of course, the judicatory which first

commenced process in all cases where there is not an individual prosecutor; fifth, hear the members of the inferior court, or such member or members as they may have delegated to represent them. If an appeal be from a Session to a Presbytery, the Session shall always be heard; if from a Presbytery, even in a case brought before it by appeal from a Session, both Session and Presbytery shall be heard. In cases where an individual is prosecutor, he shall always be regarded as one of the original parties.

6. In making up its decision upon cases of appeal, the court shall proceed by motion made and seconded; and the decision may be either to confirm or reverse, in whole or in part; or to remit the cause for the purpose of amending the record, if it be found defective, or for a new trial.

7. An appellant who fails to prosecute his appeal at the first meeting of the superior court appealed to after the decision, shall, unless in cases of unavoidable hinderance, be regarded as abandoning it; and the decision shall be final. All appeals shall be conducted in person, unless good reasons be assigned for the absence of the appellant. In that case, he may request some member of the higher judicatory to act for him. Said member shall not, however, be allowed to vote on the appeal. In case no provision of this kind be made by the appellant, the court shall make the appointment, and the member so appointed and acting shall not vote on the appeal.

IV. COMPLAINTS.

1. A complaint is a statement made to a superior court by a member or members of an inferior court, or by any other person or persons, regarding a decision of an inferior judicatory by which they are aggrieved.

2. The same rule as to time and reasons apply here as in cases of appeal.

3. A complaint brings the whole proceedings in the case under the review of the superior judicatory; and may result in censure upon the inferior, and also in reversing the decision complained of.

4. Here, and in cases of appeals, the members of the inferior judicatory are [not*] entitled to act in the final decision, or in any bearing upon the decision of the case. †

V. DECLINATURE.

1. Any one concerned in a trial may decline the authority of a judicatory which undertakes to judge of a case over which they have no

* This word is inserted, inasmuch as the Committee came to no decision upon this point.

† The distinction between an appeal and a complaint is to be carefully observed. 1. None but *parties* can appeal; whereas any one, in any way, interested—members of court particularly—may complain. 2. A party may both appeal and complain; may appeal from a decision of the court, and complain of the manner in which his cause has been tried. 3. The sustaining of an appeal necessarily sets aside the decision of the court appealed from; but *may* not—generally *does* not—bring any censure upon that court: the sustaining of a complaint *may* not set aside the decision of the court in the case *concerning* which a complaint has been entered. In other cases, sustaining a complaint has this effect, and may also call down some degree of censure on the court.

cognizance, or which acts in any way illegally, or is evidently partial in the process, appealing for redress to the next inferior judicatory. In such cases a written declinature, specifying the grounds of it, is to be laid before the judicatory; and a copy shall be presented to that judicatory to which the appeal is made.

2. Such declinature does not necessarily arrest the process before the inferior judicatory. It may still, if it see fit, proceed and issue the case; subject, however, to the entire annulling of its proceedings, provided the declinature be sustained by the superior.

3. If the party entering such declinature fail to establish the ground of it before the higher court, he must abide, without the privilege of appeal, the decision of the inferior court. Of course, such declinature should be entire only in cases of the greatest urgency, where there is no prospect of a fair trial.

Upon the remainder of the Book of Discipline the Committee propose no alterations. The only change will be in the numbering of the sections "Of Censures," from iv. to vi.

ADVANTAGES OF EARLY RELIGIOUS TRAINING.

Had Joseph been brought up in Egypt, he would have been a worshipper of idols, and the victim of lust; but he was nursed and reared amid the hallowed influence of domestic piety. Pointed from the cradle to the God of Abraham, of Issac, and of Jacob, his mind was timely imbued with the sentiments of virtue and religion. Hence his principles did not fail him in the hour of trial. What encouragement does such an instance afford to Christian parents! How important that they should co-operate in their discipline and instructions, and habitually pray with and for their children! We are aware that some may be forward to remind us of the old adages respecting the children of pious parents. . . . But this should be branded as an impious reflection on both the Divine faithfulness and moral distinctions. If there be instances of godless children, it is not because they were the children of parents who consistently and prayerfully aimed to imbue their minds with wholesome truths, and impress their hearts with virtuous sentiments; their parents, though nominally religious, paralyzed the influence of Christian instruction by either the ebullitions of temper, or the indulgence of mistaken kindness—the rigour of ascetic discipline, or the force of a worldly example. If otherwise, then such instances serve to inculcate the necessity of neglecting the religious education of children, and imply that total ignorance of truth and duty, by a strange paradox, is indispensable to a virtuous career!—that they whose early education is most neglected become the most amiable in the family relations, and the best members of society! But who are they that give loose to every horrid passion, revel in midnight debauchery, drink deep of the cup of madness, tarry late at the tables of fraud, or end their guilt-burdened lives in a prison or on the gallows? With scarcely an exception, they whose hearts were neglected in youth; who knew no mother's watchful eye and tender exhortation—no father's guiding steps nor guarding prayers—no pious teacher's self-denying solicitude; whose childhood was exposed to every demoralizing influence! Exceptions—and, alas! some may be found—only prove the obstinacy of a depravity, which, like the nature of some beasts, nothing can mould anew.—*Dickinson.*

REVIVAL OF RELIGION.

It is of great importance to form a clear and definite idea of what is meant by a revival of religion: it properly consists in these two things,—a general

impartation of new life, and vigour, and power, to those who are already of the number of God's people; and a remarkable awakening and conversion of souls, who have hitherto been careless and unbelieving; in other words, it consists in new spiritual life imparted to the dead, and in new spiritual health imparted to the living.

A revival properly consists in one or both of these two things—a revived state of religion among the members of the church, and the increase of their number by the addition of souls converted to God. Can it be doubted by any professing Christian, either that such a revival is possible, or that it is desirable? Why, what is the end of the gospel ministry? What the great design of our Sabbaths and our sanctuaries? What the purport of all gospel promises in reference to the kingdom of grace? Is it not, that such souls as have heretofore been “dead in trespasses and sins,” may be quickened into spiritual life?—and that such souls as have been quickened into life, may grow in spiritual health and vigour, and be revived and restored when they have fallen into declension and decay? Do we not all pray for these things? And is it not our privilege to expect that for these things our prayers will be heard and answered? . . . The Holy Spirit is not limited to any one mode of operation in the execution of his glorious work, and his sovereignty ought ever to be remembered when we are considering a subject of this nature. It has, unfortunately, been too much overlooked, when, on the one hand, some have insisted, as we think, with undue partiality and confidence, on a general and remarkable revival as being in itself the best manifestation of the Spirit's grace, and as being, in all cases, a matter of promise to believing prayer; and when, on the other hand, not a few have looked to the quiet and gradual success of the gospel ministry, to the exclusion, or at least disparagement, of any more sudden and remarkable work of grace. The former have given a too exclusive preference to what is extraordinary and striking; while the latter have fallen into the opposite error, of preferring what is more usual and quiet. We think it were better to admit of both methods of conversion, and to leave the choice to the sovereign wisdom and grace of the Spirit. It is equally possible for him to convert souls successively or simultaneously; and, in adopting either course, doubtless he has wise ends in view. We have no sympathy with those who, overlooking the steady progress of the great work of conversion under a stated ministry, make no account of the multitudes who are added, one by one, to the church of the living God, merely because their conversion has not been attended with the outward manifestation of a great religious revival; nor can we agree with others in thinking that the church has any sure warrant to expect that the Spirit will be bestowed, in every instance, in that particular way. But as little have we any sympathy with those who, rejecting all revivals as unscriptural delusions, profess to look exclusively to the gradual progress of divine truth, and the slow advance of individual conversion under a stated ministry. Both methods—the simultaneous, and the successive conversion of souls—are equally within the power of the Spirit; and there may exist wise reasons why, in certain cases, the first should be chosen, while, in other cases, the second is preferred.—*Buchanan on the Spirit.*

EMANCIPATION.

Many honest, well-meaning people, even yet, are filled with alarm when they think of the project of setting at liberty the slaves. The slaves are so ignorant and debased that it seems to these people impossible that freedom could be safe for the masters, or beneficial to the slaves. We commend to all such the article we subjoin, which is taken from the *Christian Instructor*. It is eminently worthy of no-

tice, in this connexion, that at Fortress Monroe, in the district of Beaufort, S. C., the self-emancipated slaves are not only overjoyed with their freedom, but are ready and willing to work. The two thousand slaves liberated by the Kansas Brigade have shown themselves capable of appreciating the advantages of freedom. This is the testimony of the former opponents, as well as of the tried friends of emancipation. God has shown, in the working of his providence, that the way of righteousness is the way of safety. Our quotation answers the question, "*What would be the effect of the emancipation of the slaves?*"

"In days past pro-slavery orators had always a ready answer to the above query. It was something like the following:

"1. Emancipate the slaves, and they will overrun the entire North, as the frogs did Egypt in the days of Moses, and eat out all its substance. Or, 2. Emancipate them, and they will refuse to work, and will engage in robbery and murder, to obtain the means of living.

"We have never heard or read of proof being adduced in favour of the first proposition. On the contrary, notwithstanding the fact that to-day, there are more free coloured people in the South, persecuted and down-trodden though they are, and liable to be sold into slavery, than in the Free North; *e. g.*, Ohio has only about twenty-five thousand coloured people, while Maryland has some seventy-four thousand, more, indeed, than all New England. Yet, notwithstanding this, the first proposition is supposed by many to partake of the nature of axiom, and needs no proof. The fact is, the proof is all the other way—even free coloured people prefer the South to the North, and would gladly remain in it.

"The West India Islands have been time and again referred to, in proof of the second proposition, and the fact that, for some years after emancipation, there was a falling off in some of the islands of the amount of sugar exported, has been deemed sufficient proof. It is taken for granted the decrease was owing to the refusal of the emancipated negroes to labour; and after assuming their idleness, then it was thought safe to infer, without regard to facts, that they engaged in robbery and murder. Hence the truth of the proposition. Strange logic, say your readers, nevertheless it has been accepted as sound by many a mind, and to-day they tremble at the word Emancipation. To quiet the nerves of such we call attention to the following facts:

"1. It has only been in a few of the islands where there has been any decrease in the amount of sugar produced, as the following statistics will show:—

"Average annual export of sugar:—

	From 1826 to 1829 slave.	From 1856 to 1860 free.
"British Guiana, . . .	98,000,000 lbs.	100,000,000 lbs.
Trinidad,	37,000,000 "	62,000,000 "
Barbadoes,	32,800,000 "	78,000,000 "
Antigua,	19,500,000 "	24,400,000 "

"Imports during the same time:—

\$8,840,000	\$14,600,000
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"But why was there a falling off in any of the islands? The answer is furnished by the report of the English Commissioners appointed to ascertain the workings of emancipation, as quoted in the 'Free Nation;' viz., 'Labour was thrown into other channels, and is more productive in its new forms than in the old ones. The planters in most cases refused to hire their slaves after they became freemen, and they were reduced to the necessity of taking up government lands for themselves. Hence there are now thousands of farms ranging in size from a garden spot to a plantation owned and cultivated by these freemen'—at the present time there are more than one hundred thousand freeholders, (coloured,) working in their own little properties, and accumulating capital. To this we might add another reason; namely, an increased consumption at home after emancipation—we cannot now give the amount, but it is stated by authorities to be considerable.

"But take all the islands concerned in emancipation together, and what do we find?*

* The figures are taken from Martin's work on the British Colonies, as quoted in the Free Press.

"1. As to population, in 1834 there were 827,224 slaves. In 1851, free, it had increased to 1,069,885. 2. As respects revenue, in 1833, under slavery, it was £432,999. In 1851, under freedom, it was £716,719. 3. As respects imports, in 1833, under slavery, it amounted to £2,205,523. In 1851, under freedom, it amounted to £4,737,295. 1. 'Morals. From 1678 to 1832 no fewer than twenty-eight insurrections took place, accompanied with fearful cruelties, involving both the loss of life and property; but since emancipation, no insurrection has taken place, and crime has gradually diminished. In 1851, in a district embracing a population of nearly half a million, nineteen-twentieths being coloured, there was not a single murder, and only 336 commitments for lesser crimes to the Penitentiary.

"Before taking leave of our figures, we may remark that the character of the imports after emancipation indicate a great increase of prosperity, embracing as they do, what may be termed in reference to the population, luxuries, *e. g.*, from 1835 to 1838, the last years of slavery, the number of yards of calicoes imported was 38,361,930. From 1839 to 1851, the first three years of freedom, the number was 110,018,525 yards.

"What, then, is the voice of the figures to us? Is it not, 'Fear not to do right, and restore to those we have robbed their liberty?'

"Yes, their language is, it is our interest to emancipate the slaves of both the rebel and loyal citizens; for it will not only *crush rebellion, but increase our prosperity—decrease crime in our midst, and prevent insurrections with their fearful horrors.*

"For ourselves, we care not for the language of figures. We know that the word of God declares, 'Righteousness exalteth a nation, but sin is a reproach to any people.' We know that only to the nation that observes to do God's commandments will he fulfil his promise: 'The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thy hand, and thou shalt lend unto many nations, and thou shalt not borrow.' Nor is it a question with us, nor can we see how it can be one with any professor of Christianity, whether prosperity would follow the performance of a just act or not. Surely, in this respect, we should go as far as the old heathen, and say, 'Let justice be done, if the heavens shall fall.' We scorn the paltry, selfish argument, even if it were true, 'Our commerce would be injured, and our wealth decreased by emancipation.' Is wealth of more value than liberty, and will its accumulation answer at the bar of God for neglect of duty?

"May God give our rulers the patriotism and the courage to adopt such measures as shall free us from the blighting curse of slavery, and bring down upon us again the blessing of God and its consequent prosperity!"

IS IT IDOLATRY?

We have before us two wood cuts, differing somewhat in the details, but, in general, bearing a close resemblance. One contains eight adult figures; four male, one female, and three children,—the youngest an infant, which is seated on the lap of the central male figure; while one, a little older, rests upon his knee. The female appears to be the mother, who is on the right hand of the cut—the left being filled up by three bearded men. The principal figure of the group has his hand lifted up in the attitude of one pointing to heaven. Under are the words of Christ, "Suffer little children to come unto me." None of the figures are very striking as artistic efforts—rather unattractive, we would say.

The other cut has nine figures, and is distinguished from the first by a larger proportion of females; but whether most of these are children or not, we are unable to say. If children, they are all, with one exception, rather old-looking, and by no means comely—one of them almost hideous. The central figure is looking over two of the children, to the rather forbidding-looking, open-mouthed men before him—his own mouth being closed, while the arm and hand are extended as in

the first; the same text is placed beneath the whole. There has evidently been an effort to make this quite a finished work of art, but a very unsuccessful one.

What are these cuts? And whence came they? They purport to be representations of Christ in the act of uttering those tender, encouraging words, "Suffer," &c.; and they are found in the "Child's Paper," published by the *American Tract Society*,—a paper circulated more largely, perhaps, than any other in the Sabbath-schools of this country; and as one of these cuts is in the standing heading of the paper, it is, of course, intended to be carefully studied; or, at least, it is meant that it shall become familiar to its readers. We are particular in stating these facts about the paper, lest our readers should suppose that we have extended our researches beyond the Protestant field.

To every thing of this sort we most decidedly object. 1. This whole thing of *pictorial* religion is a monstrous thing to spiritual taste. It is a novelty among Protestants. It came from Popery. It properly belongs to that sensuous system. It degrades Christianity. It may suit the ignorance and levity of children; but it only tends to keep them infants, or at best to fill their minds with fanciful conceptions.

2. The central figure *purports* to be a *likeness* of our Saviour; and the *men*, to be likenesses of some of his disciples. Is this true? Is it not notoriously *false*? We have no likeness of Christ: not even a description of him in the Bible. There is no possible way of arriving at a true delineation of his features. This suppression is designed, intentional on the part of the inspired writers. It was meant to put a barrier in the way of just such representations as this. If men *will* make their images of Christ in type, or in any other way, they can only do it by fancy, and fancy here is *falsehood*. Every time this picture is printed, it is the repetition of a *lie*. It says to the children, "Look at Christ saying these kind words about children." The child looks, and sees—what? A mere imagination of some artist,—is it a Christian artist always?—materialized by a block of wood and printer's ink! It may be said that this was not to be regarded as a true likeness, and is not so in fact. If not a true likeness, what is it? But we deny that children do not so regard it. Very young ones certainly will; and the impression will grow with their growth, and incorporate itself ineradicably with their fancy. Do not Papists learn to regard their images of Christ as suitable resemblances? And let it be remembered that in this thing of tending to sensual worship, all are naturally Papists.

We object, then, to this whole thing, even if spiritual things could be so truly represented; but especially, we object to that kind of lying about the Saviour himself.

3. *These cuts* represent Christ—profess to—in his humanity. We know there is often a pitiful kind of effort to exhibit his divinity by means of a circle of rays around the head of the image; but in these cuts—to do them justice—there is nothing of the kind: they attempt nothing more than to present to the child's natural eye the body of Jesus as it appeared before his resurrection. But how dare any artist so disparage the God-man as thus show him to us "after the flesh?"

Faith has difficulty enough to rise to anything like a clear, *believing* apprehension of the glorious Redeemer. Shall children be taught to substitute for *faith's* view of that august personage—the God-man—a paltry, lying figure of his humanity? But,

4. It is idolatrous. So we say in our standards, declaring that the second commandment forbids “the making of any representations of God, of all or any of the Three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of *any creature whatsoever*.”

The primitive church, even as late as the end of the third century, was scarcely affected by this form of idolatry. Images of Christ were occasionally found; but to the great disgust of the vast majority of the church. They came in, however, under the same pretexts that are now bringing in a similar corruption; and not half a century elapsed until what was scouted, became extremely popular.

We do not now extend our remarks to inquire as to the connexion of these things with some modes of imparting instruction in the church; and conclude with the hope that, let others do as they may, Covenanters will keep pure and entire the worship of God; and in so doing repudiate all images of stone, or wood, or printer's ink.

(For the Covenanter.)

THE BELFAST COVENANTER AND THE SOUTHERN REBELLION.

The Belfast Covenanter of December, 1861, notwithstanding its professed attachment to the principles of civil liberty, as it seems to me, places itself squarely on the side of the British Government, and on the side, too, of the Southern den of thieves, in the matter of the Trent difficulty.

In page 345 of that number it says:—“The great event, that, of all others, has excited the concern of persons of all classes in these and other countries, is the violation of international law by a naval officer of the Federal Government of the United States, insulting the English flag, and forcibly taking out of a British mail steamer Commissioners of the Southern Confederacy, and thus endangering war between Britain and America. The British ministry—sustained by the general voice of the nation, and the almost unanimous sentiment of the different European Powers—have demanded an apology, and the restoration of the Commissioners, who have been committed to prison. Whether these demands shall be complied with by the Federal Government or not, will not be known for several weeks; but we earnestly hope that the rulers and people of the Northern States will not be so infatuated as to refuse proper reparation.”

We might have expected such sentiments from the London Times, or other Tory papers; but we were not prepared for declarations of this character, emanating as they do from an accredited periodical of the Reformed Presbyterian Church, especially in Ireland; and that periodical conducted, too, by her professors of theology. When we read these lines, we said to ourselves, Can it be possible? Yes, there they stand without note or comment, in a place where we have been

wont to look for the sentiments of the esteemed conductors of that monthly. Again we say, Can it be possible that these are the sentiments of our sister church beyond the waters, the land of our fathers' sepulchres? "*A violation of international law!*"—"*Insulting the English flag!*"—"*That the rulers and people of the Northern States will not be so infatuated as to refuse proper reparation!*"

In this extract our esteemed friends of the Belfast Covenanter say, the great event is the violation of international law by a naval officer of the Federal Government of the United States. The question here is this, Did Captain Wilkes, by taking these Commissioners out of the British mail steamers, *violate* international law?

The Queen of England, on the breaking out of the civil war in America, had by her proclamation straitly charged her subjects not to carry "*officers, soldiers, or despatches* of either of the contending parties." Mason and Slidell were "*officers,*" and they were carrying "*despatches.*" The officers of the Trent must have known this when they took these Commissioners on board. The mail steamer was doing what must have been well ascertained by the officers in command to be directly in the face of the Queen's proclamation. The Trent, and not Captain Wilkes, was the transgressor, with all due respect to the Belfast Covenanter.

Again, if the act of Captain Wilkes be a violation of international law, it is one of which the British Government should have been the last to complain, inasmuch as it is one which that Government has always claimed to be her right; and a claim, too, which she has not been slow to practise whenever supposed to be for her interest. The right of search and impressment is boldly asserted by the Prince Regent of England, in a paper issued by him from the palace of Westminster, on the 9th of January, 1813.* In that paper the Prince uses the following language:—"The President of the United States has, it is true, since proposed to give Great Britain an armistice; not, however, on the admission that the cause of war hitherto relied on was removed; but on condition, that Great Britain, as a preliminary step, should do away a cause of war now brought forward *as such*, for the first time; namely, that she should abandon the exercise of her undoubted right of search to take from American merchant vessels British seamen, the natural-born subjects of his Majesty." Again, he calls this "the exercise of a right which she has felt to be essential to the support of her maritime power." And farther on we find this declaration:—"If America, by demanding this preliminary concession, intends to deny the validity of that right, in that demand Great Britain cannot acquiesce, nor will she give countenance to such a pretension by acceding to its suspension, much less to its abandonment as a basis on which to act." Once more he says:—"His Royal Highness can never admit, that in the exercise of this undoubted and hitherto undisputed right of searching neutral merchant vessels in time of war, the impressment of British seamen, when found therein, can be deemed any violation of a neutral flag. Nor can he admit that the taking of such seamen from on board such vessels can be con-

* The British Annual Register; or a View of History, Politics, and Literature, for the Year 1813.

sidered by any neutral state as a hostile measure, or a justifiable cause of war."*

Surely this is more than sufficient to show what the British Government has always claimed; and we are yet to learn that she has ever, even to this day, in any manner, repudiated what she is pleased to call her "undoubted right." And with her this claim has not been a dead letter. She has actually taken from our merchant vessels, in time of peace, many persons, whose only crime was, that they happened to be born in Great Britain, but who had left the land of their birth, and had become naturalized citizens of the United States; thereby denying to them the inalienable right of expatriation; and she has forcibly taken from our vessels persons born on our own soil, who never owed her allegiance, and these persons unaccused of crime.

In reading the article in the *Covenanter*, one would have supposed that these Commissioners were the accredited agents of a lawful, independent, recognised nation, in pursuit of some lawful business, and that they were wantonly seized by Captain Wilkes. So far as the article under consideration intimates, the reader is left in the dark regarding their true character. We think the *Covenanter* to blame for not furnishing this information.

We now very briefly give the information which the article has withheld from its readers.

These Commissioners, if we are rightly informed, are in their own proper persons *man-thieves*, of whom the Divine Word says:—"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." And the article says:—"The naval officer, who took these man-thieves from the mail steamer, *insulted* the English flag;" and it says farther, "They earnestly hope the rulers and people of the Northern States will not be so infatuated as to refuse proper reparation."

Reparation for what? Why, for insulting the English flag, by taking these *man-thieves* from under its protection!

Whose agents were these characters? They were the commissioned agents of the Southern Confederacy. So says the article. What is the Southern Confederacy? A great *den of thieves*. It stole the arms, forts, ships, and money of the Union; and on this stolen property set up for themselves. It is worse than all this—a great den of *man-thieves*, trading in the bodies and souls of men, women, and babes. It is a horde of lawless rebels and traitors, having waged an unholy war against the rulers and people of the Northern and Western States of the Union, merely because the people of these States declared, in a late election, that this "sum of all villainies" should not, by its loathsome abominations, defile any more free territory. From this sink of moral ugliness, whose whole borders are vocal with the sighs and groans of the oppressed, have these Commissioners been clothed with all their authority. And by the capture of such agents, of such a Confederacy, the article says, "The English flag was insulted," and expresses "the earnest hope that the rulers and people of the Northern States will not be so infatuated as to refuse proper reparation!" What was the business for which these Commissioners

* I give these extracts, as published in the New York Tribune.

had been sent forth? They were going to Europe to persuade the cabinets and the people of the nations there to grant them aid and comfort to destroy the free States of the Union, and build up on their ruins a system of government, having for its chief corner stone American slavery.

Captain Wilkes endeavoured to prevent them; and by so doing, according to the extract, he insulted the English flag, and the writer of it expresses "the earnest hope that the rulers and people of the Northern States will not be so infatuated as to refuse proper reparation."

We had supposed that the Covenanter was in the habit of going back of legal enactments, of international law, and looking at such matters in the light of the moral law of God, and of weighing them in the balance of the sanctuary. And we still cherish the earnest hope that the lines on which we make these strictures, were penned under the excitement of that frenzy which swept over the British isles; and that on a sober review of them they will be seen to be adverse to the training of the true witness for the rights of God, and the rights of man. If the English flag does protect the man-thief, and if it does protect the den of man-thieves, sure I am it cannot have the good wishes of any true witness of Christ; and sure I am, that in this case, the flag of England did wave over such persons, sent from such a conspiracy; and sorry am I that any follower of the martyrs of Jesus should be found in company so undesirable as that in which this extract places him—squarely on the side of the British Government, and on the side, too, of the Southern Confederacy, a great den of man-thieves. Q.

January 14, 1862.

MISSIONARY CORRESPONDENCE.

LETTER FROM REV. J. BEATTIE.

Latakiyeh, December 14, 1861.

DEAR BRETHREN:—Though I have not written you as frequently during the last few months as I have formerly been accustomed, the assurance that Mr. Dodds has been more punctual in his correspondence—thus furnishing you from time to time with such news as the mission afforded—is itself a sufficient proof that you have not been neglected; and, therefore, alike relieves me from any necessity to apologize, and from any feelings of regret.

The communications from the Board of late—addressed us by Mr. Wylie—were received and perused, as your letters always are, with a relish of grateful thanks. We only wish they were more frequent; if for no other reason than to remind us that though absent, we are not forgotten; and I cannot, in this connexion, avoid speaking of our heartfelt appreciation of the kind words of sympathy and condolence expressed by Mr. Wylie in his allusions to the death of our little boy. It is a pleasure and satisfaction, only fully realized by such as have experienced a season of affliction under circumstances of solitude like ours, to know that there are those, though separated from us by vast seas, who share in all our sorrows, and participate in all our joys. This cheering thought, dear brethren, contributes largely to that support which we ever have the need of, to strengthen the weak hands, and to confirm the feeble knees.

The portion of the Master's vineyard in which we labour, is truly a difficult soil to cultivate. It is most accurately described by our Lord in the parable of the sower—especially by those expressions in which the blighting and withering effects of sin, in all its varied forms, in hindering the growth of pure and undefiled religion in the soul, are represented by seed falling by the wayside, among thorns, or upon stony places. More than two years have now elapsed since our arrival in Latakijeh, to make it a permanent place of residence; also, the seat of our missionary operations; and though, during all that period, excepting when occasionally absent, we have regularly conducted services on the Sabbath, had school faithfully and diligently taught, and had a good deal of general intercourse with the people, yet, as far as any visible effects have been produced on the inhabitants of the town itself, we may almost ask, Who hath believed our report, and to whom is the arm of the Lord revealed? But amid this spiritual waste and desolation, we are not without encouragement and hope. He who possesses the residue of the Spirit, and calleth those things which be not as though they were, is making his mighty power to be displayed among those who sought him not, and asked not after him; that, while making known the riches of his grace and mercy to the outcast and forsaken, he may provoke so-called Christians here to jealousy, by them that are no people, and anger them by a foolish nation.

Hammûd has been baptized. The ordinance was dispensed by Mr. Dodds on the 1st of December. The occasion was truly a joyful one. Another name enrolled among the members of the church visible, by the administration of the outward sign to the body. May the thing signified be realized in all its blessed effects upon his soul, and the fruits and graces of the Spirit enrich and adorn all his future life! May the great Head of the church be always present with him, making his grace sufficient in every hour and time of need! This young man, if not the first altogether, is probably the first known of these ignorant and degraded tribes, who has intelligently and sincerely devoted himself to the Lord in a covenant, never to be forgotten. May he not be the last, but, on the contrary, but the opening of the door to the admission of multitudes of his deluded brethren to the enjoyment of the same privileges and blessings! O for the outpouring of the Spirit on his companions, to induce them to do likewise—to imitate his worthy example, in choosing that better part that shall never be taken from them! Dear brethren, we appeal to *you*—to our *brethren* in the ministry—to the *whole church*; for a *special remembrance* of these boys in your *prayers*. Be assured, much depends on this. He who has revealed himself as the Hearer of prayer, has appointed this an especial means of securing the blessings of salvation to the perishing. We have nine Fellaheen boarders at present, three having returned to the mountains a few days since; one of them *with* our permission, the other two *without* it. One of the latter *may* return, the other will *not*; he has been sent away as a disturber of the domestic peace. These rough and untutored boys, like the beasts which roam their mountains, find it almost intolerable to endure any pressure of restraint. They greatly resemble the aborigines of America in their habits and disposition, who prefer the untrammelled range of the wil-

derness, with all its rudeness, to the uncongenial discipline which marks the features of civilization. These are among the many evils which can only gradually be overcome. Old customs and habits, which have been transmitted from time immemorial, with little or no variation, grow up with the growth of the people, and take such fast hold on the affections and feelings of their hearts, as to make it almost impossible to effect any very rapid or sudden change. The nine boys now remaining seem satisfied and contented; and as the most of them are young, may prove more pliable and yielding, and so be much more profited by any instruction they may receive. All the schools continue to prosper, and are conducted in the same manner as last year, excepting that a little more freedom, perhaps, is used in giving prominence to the Scriptures. Our well-tryed teachers, Usuf, Bshard, and Hanna, spare no pains in their different departments to make the various studies interesting, as well as profitable to the pupils.

There is no news of general interest pertaining to this country worth communicating, farther than that things continue pretty much as they were;—a feeling of restlessness and discontent occasionally manifests itself, disclosing to the public view the hidden tendencies of the popular will. Fuad Pasha has left, or is about leaving for Constantinople, to enter upon the duties of his new office; namely, of Grand Vizier. America has become to us, and to all our missionary brethren, the one and all-absorbing object of interest. Every mail brings us news which increases our apprehensions in regard to the future, as to how slavery, the source of all the national troubles, may be affected, and also how the war may affect our own and other missions. Surely these are dark times, and give evidence, clear and strong, of being the beginning of sorrows. The condition of things in the United States has thrown the world into the greatest agitation, and no one can pretend to predict what a day may bring forth. But whatever commotions may arise, we have this consolatory assurance, The Lord reigns.

Our little circle are all, once more, in the enjoyment of their usual health, and unite in love to your respective families. As ever, yours in the gospel. On behalf of the mission. J. BEATTIE.

MINISTERIAL SUPPORT.*

The brethren who complain that we have too many ministers, have their eye on a real and portentous evil of our system; but they fatally mistake as to its cause. It is not that we have too many ministers, but that inadequate means are provided for their support. This they acknowledge by contradicting themselves. They tell us, and tell us

* In this article, which we take from the Biblical Repertory for January, we find the true theory of the ministry as a missionary institution; and the writer truly says, that a settled ministry is to be supported on the missionary principle, and not as a hireling of a certain congregation, or as a minister only to them. The bearing of this upon the "deacon question" is too evident to require more than a bare statement. All agree that missionary funds are properly ecclesiastical, and are to be managed by ordained officers under Christ. Admitting the positions of this article, all funds for the maintenance of ordinances should be managed on the same principle; that is, by deacons, and then not acting independently, but in connexion with the other officers of the church. Independently of its bearing upon this subject, the article will amply repay perusal.

truly, that there are heathen enough in our cities to give full employment to every minister without charge in our church—and yet they say we have more than we need! That is, the cities would absorb our whole supply, and leave all the other abounding desolations of the land unsupplied. By their own showing, therefore, we have not a tenth part of the number of ministers we need; what we lack is, adequate means of supporting them. The reason why so many applicants are found for the vacant pulpits of self-sustaining churches, is not that we have too many ministers, but that it is so hard for them to find means of supporting themselves and their families. This support they are entitled to by the laws of justice, and by the express ordinance of Christ. Read the apostle's argument and revelations on this subject in 1 Cor. ix. "Who goeth to war on his own charges?" He asks, "Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" Is this merely a human usage?—does not the law recognise the same principle even in its application to brutes, when it says, "Thou shalt not muzzle the ox that treadeth out the corn?" What human and divine law thus recognised as right, has its foundation in simple justice; "For if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Under the old dispensation, by divine command, they who ministered about holy things, lived of the things of the temple; "Even so," he adds, "hath the Lord ordained that they who preach the gospel should live of the gospel." On this point there can be no dispute. If, therefore, there are well qualified ministers unemployed, it must be either because they are unwilling to labour, which is neither asserted nor believed, or because they have not the means of support. If the latter, whose fault is it? Can the church complain that we have too many ministers, when there are thousands and millions of our fellow-men perishing for lack of knowledge, if she fails in providing the means of sustaining them in the field? Here is the difficulty; and it is inherent in our system. We almost tremble while we write the sentence—but does not truth demand that it should be written?—The Presbyterian Church is not a church for preaching the gospel to the poor. She has precluded herself from that high vocation, by adopting the principle that the support of the minister must be derived from the people to whom he preaches. If, therefore, the people are too few, too sparse, too poor, to sustain a minister, or too ignorant or wicked to appreciate the gospel, they must go without it. We have attempted to obviate this evil by aiding feeble congregations through the Board of Domestic Missions, and great good has been thus accomplished. But, 1st, this leaves the principle untouched. It is the object of the Board to aid, in the main, those churches which promise to become self-supporting. People living where congregations cannot be formed, or who fail to reach the self-sustaining standard, are either not reached, or are sooner or later dropped. 2d. The scale on which the limited resources of our Board force its officers to dispense their contributions, is far below the reasonable and righteous demands of the ministry. The families of our home missionaries are kept but little above the starvation point; therefore it is, that while the field is white for the harvest, ministers

with families dependent upon them hesitate to enter into the harvest. If the church will not support them, how can they go? Do we refuse to send missionaries to the heathen, until the heathen are willing and able to support them? If not, why should we refuse to sustain those whom we send to our own people?

Our system, which requires the minister to rely for his support on the people to whom he preaches, has had the following inevitable results:—1. In our cities we have no churches to which the poor can freely go, and feel themselves at home. No doubt, in many of our city congregations there are places in the galleries, in which the poor may find seats free of charge; but, as a general thing, the churches are private property. They belong to those who build them, or who purchase or rent the pews after they are built. They are intended and adapted for the cultivated and thriving classes of the community. There may be exceptions to this remark, but we are speaking of a general fact. The mass of the poor in our cities are excluded from our churches. The Presbyterian Church is practically, in such places, the church for the upper classes (we do not mean the worldly and the fashionable) of society. 2. In large districts of the country—as in the pines of New Jersey, for example—where the people are poor and widely dispersed, we can have no churches. So far as we are concerned, such districts are left entirely deserted. 3. Hundreds of our best and most laborious ministers, settled over new or feeble congregations, are subjected to the greatest privations and trials; often unable to provide for the support of their families, or the education of their children. 4. Many such ministers, unable to sustain themselves, are constrained to engage in secular pursuits, and to devote more or less of their time to making money; others give up in despair, resign their charges, and wait and look for some vacant church able to support them; hence the number of applications for every such vacancy. 5. Our present system interferes with the progress and efficiency of the church. It can go only where there are people who are rich and good enough to support the gospel for themselves. On this plan, it is almost impossible that we should adequately fulfil our duty to preach the gospel to every creature.

On the other hand, the system which secures an adequate support of the minister, independently of the people whom he immediately serves, has the precisely opposite effects. 1. The churches are common property. They do not belong to individuals who build or rent them. They belong to the people. The high and low, the rich and poor, have a common and equal right to them, as they have to the common highway. They resort to the one with the same freedom with which they walk on the other. The consequence is, that there are few or no class churches,—none from which, by force of circumstances, the poor are excluded. Any one who has visited Europe must have been struck with this fact. Not only in Catholic, but also in Protestant countries, the places of worship are seen crowded with a promiscuous throng—the peasant, the student, the professor, the merchant, the noble, unite in one worshipping assembly. This is a right of which the poor avail themselves freely; and the gospel, or at least the benefits of public worship, are as open to them as to any class

in the community. 2. Ministers can be sent and sustained among people unwilling or unable to support a religious teacher for themselves. 3. It is rare, where this system prevails, to see ministers engaged in any secular pursuits.

In countries where the church and state are united, the support of the clergy is provided for, in some cases, as in England and Scotland, by a system of tithes, in others, by endowments, in others by stipends from the government, and in others, as formerly in New England, by a tax on property for the support of public worship, just as the free-schools are now supported. Where the church is independent of the state, and acts on the voluntary principle, one plan is adopted by the Free Church of Scotland, another by the Methodists, both here and in Europe. The question now under consideration, is not how this should be done in our case, but rather the importance of, in some way, accomplishing the object. As long since as July, 1847, this subject was discussed in the pages of this journal. The two principles insisted upon are, first, that every minister devoted exclusively to his work is entitled to a competent support; and, secondly, that the obligation to provide that support does not rest exclusively on the people to whom he ministers, but upon the church at large. As to the way in which duty can be best discharged, opinions may differ. The main point, however, is to secure the general and cordial recognition of the duty itself. In some of our cities it may be expedient to erect churches and provide an endowment for the pastor, or secure his support by outside contributions. In others, it may be wise to have district missionaries sustained as are ministers in our seamen's chapels. But, as it seems to us, the most feasible plan is simply to enlarge the resources of the Board of Domestic Missions, so as to enable them to give an adequate support to those aided by its funds. To accomplish this, the plan adopted by the Free Church of Scotland might be found as available here as it has proved there.

The proposition to provide an adequate support for the clergy, independently of their congregations, righteous and Scriptural as it appears to us, met with strenuous opposition, not only on the ground of the expense which it would involve, but on the assumption, that if ministers are secure of a support independently of their people, they will neglect their work. To this we answer, 1. That it supposes that ministers have no higher motive of action than the desire to get money out of their people. If the love of money governs the ministry of our church, they are a very silly set of men. There is not one in ten of them who could not secure that object in some other way more effectually than by preaching the gospel. 2. It is not found that the teachers of our free academies and schools, whose salaries are not dependent on the favour of the parents of their pupils, neglect their work. These teachers are not constrained by higher motives than ministers, nor are they held to a stricter responsibility. 3. Our foreign missionaries have a support independent of the people among whom they labour. And yet, as a body, they are as faithful, diligent, and successful, to say the least, as any other equal number of our clergy. 4. This is no new plan; it has been acted on for centuries. Whatever may be said of the orthodoxy or spirituality of the

stipendiary clergy of Prussia, for example, they are as hard-working a class of men as any to be found in this country. They not only conduct public worship on Sabbaths and festivals, but they must attend to the sick, and to the burial of the dead, and devote certain hours every week to the religious instruction of the young in the public schools. Every child in Prussia, male or female, passes through a course of religious training by the clergy; and you cannot find a barefooted boy in the streets of Berlin, who cannot read and write, and give an intelligible account of the historical facts of the Bible, and, if approaching the age of fourteen, who cannot repeat the creed, the Lord's prayer, and Luther's catechism. These results imply an amount of faithful and systematic labour, which the plan of making the clergy dependent on their own people has never yet secured.

We are not concerned about the way, if only the end be secured. Let the church remember that her field is the world, that she is bound gratefully to receive, and, if need be, to educate, every young man whom the Holy Spirit mercifully calls to preach the gospel, and then to sustain him in that great work. Let those who feel for unemployed ministers not raise the standard of rebellion against God, nor reject the proffered gifts of the Spirit, nor strive to impede the progress of the church, but devote their energy to enable her to carry into effect the ordinance of Christ, that they who preach the gospel shall live by the gospel. Then, should we have too many ministers, the proper remedy will be the deposition of those who refuse to work, and not arresting the increase of faithful labourers.

FUNERAL DISCOURSES.

In some parts of the country these have come to be universally required. High and low, rich and poor, infidel and Christian—all have the *certain* prospect of having a sermon preached over their mortal remains. Frequently has the writer been called to officiate in this way, and to refuse would be regarded as an unpardonable offence. To bury without a sermon “looks so heathenish,” it is said. Is it not, however, chiefly superstition that requires it? Certain it is that those who are most urgent for it, are usually such as would be in agony if a child should die unbaptized, or have some idea that the dead will be benefited by religious service, or feel that there is a degree of honour in such service.

Now are not ministers and Christians guilty of fostering error and wickedness in complying with this custom as a matter of course? And, being confessedly Popish, should it not be abandoned? It will not do to allege in its defence, that the time is a good one in which to fasten convictions. Facts do not warrant this idea. The experienced Dr. Spencer says that he never knew more than two cases out of some hundred, benefited while under bereavement. This is but a natural result; for the sorrowing mind is then engrossed with its affliction, and will admit no other idea or interest. Equally without force is the plea that many who seldom go to church, may hear the gospel on funeral occasions. The flaming exhorter, indeed, may have the whole assembly in a flood of tears. But how? on account of sin? No, mainly by working on the affections by means of the bereavement.

A prudent call for a discourse, where there are peculiar circumstances connected with the deceased,* we do not oppose; only, a superstitious *custom*, which must be conformed to invariably, and which is fostering noxious errors. Unless something is said laudatory of the dead, or favourable to his *future*, the discourse is not regarded as complete or satisfactory. It may be difficult to accomplish, but in the judgment of the writer the custom should be broken up, and ministers and enlightened Christians should lead in the effort.—*The Standard*, (Chicago.)

THE PORT ROYAL CONTRABANDS.

We call the attention of our readers to the following appeal. We trust they will see, in the action of the Board, a providential opening for working, as well as praying. It is pre-eminently fit that the descendants of sires who fought and died for the liberties wherewith Christ made them free, should be aroused to labour for the down-trodden and despised, whom our King has now freed from the yoke of bondage.† It will be observed that the refugees are suffering for want of clothing. Mr. Johnston will receive and distribute any new or old clothing for men, women, and children, with shoes, particularly for women and children. Boxes and packages may be sent to 320 Broadway, New York. Freight to New York will be forwarded, we understand, free of expense, from the city. The boxes, &c., should be marked, "For Port Royal Contrabands, care of Rev. N. R. Johnston." Ed. Cov.

APPEAL TO THE MEMBERS OF THE REFORMED PRESBYTERIAN CHURCH.

More than twelve thousand persons have sought protection and freedom within the lines of the Federal army in South Carolina. Men, women, and children, of all ages, are included in the number. These hapless fellow-creatures, half naked and starving, are no better off as to their souls than their bodies. A cry for relief comes to us from all quarters—from the commanders of the naval and military departments—from benevolent officers and men—from those who, from motives of philanthropy and religion, have visited and made personal inspection of the refugees—and loudest, and most earnest of all, from these children of oppression and sorrow themselves. Ethiopia is stretching out her hands, imploring help. Sons of the martyrs, you who enjoy a blood-bought freedom—who have been uttering, through long and dreary years, a voice of indignant protest against the oppression of millions of helpless poor, the cry is peculiarly to you. Come, *hasten*—FLY to the rescue. The way is open for advance. The moments are precious. Prepare the way for an ambassador bearing credentials from the King of kings, to enter the field of conflict, and high above all the confused noise of the battle, to make proclamation to the suppliants for our help, of a peace proclaimed, and of a reconciliation effected by the intervention of a Mediator, and of a liberty achieved by a mighty Conqueror, who fought, bled, and died for it more than eighteen centuries ago.

* Here begins the trouble and evil. Will not all ask to be put on the list of such reasons? It must be all, or none. Ed. Cov.

† The government has offered a free passage, and guarantied to those who go onal safety and full freedom to labour.

The Board for Domestic Missions, anxious to give a proof of the vitality of a covenanted testimony, and of the sincerity of a long-professed sympathy for the enslaved, promptly and gladly embraced the opening made by the army of the South, by despatching an agent to look after the temporal and spiritual interests of the refugee slaves. Rev. N. R. Johnston has been selected for this service, and is now on the way to Beaufort to enter upon the work. He will return and report to Synod the result of his mission, in hope that the current of events now running with a rapidity that has never been equalled, may be so directed by the providence of the reigning Mediator, as to open, for permanent occupation, a field of domestic missions among those, of whom it may truly be said, that no man hath cared for their souls. The Board have taken this step, in full confidence that it will meet with, as it merits, the undivided approval of the church, and with a hearty response to the appeal now made for funds to satisfy the requirements of the mission. They ask, therefore, that congregations, societies, the charitable and benevolent every where, make contributions for this purpose, with the least possible delay. Let there be holy emulation in the slaves' behalf. Remember them that are in bonds, as bound with them. Open thy mouth and thy heart for the dumb. Let us not forget that covenanted dust reposes in the cemeteries and grave-yards of South Carolina. The time has come when our honoured banner may again be unfurled on its soil; and it will be a burning, lasting shame, if we do not now, with united hearts and hands, carry it thither, and march with and under it to the help of the Lord against the mighty.

SAMUEL O. WYLLIE, *Chairman of the Board.*

JAS. M. WILLSON, *Secretary.*

P. S.—The address of the Treasurer, Mr. Wm. S. Brown, is 1635 Locust street, Philadelphia.

AFFAIRS ABROAD.

Switzerland.—We find the following statements in regard to the progress of the faith in Geneva and other parts of Switzerland, in the Presbyterian. We trust there is reason to hope that Geneva will soon again fully receive the truth that formerly emanated from her. We quote:

“Good news comes to us from Geneva. The work of domestic missions has begun in Geneva and Lausanne. An association for the sanctification of the Sabbath has been instituted, and it seeks to spread its influence over all Switzerland. Farther, a letter has been received here, which says:—‘Every thing in Geneva has assumed a new life. The preaching of the word has regained an unaccustomed home. Every one is now desirous for the advancement of the Lord’s kingdom. Every one feels that the blessed times of the Conference began a new era for Geneva.’

“The Free Churches in Switzerland are but the developments of recent and growing evangelical life, in contrast to the Rationalism, Socinianism, and deadness, which still are largely mingled with the Cantonal Established Churches. At Geneva, Gaussen, D’Aubigné, and men of that class among the clergy, and such eminent laymen as Messieurs Naville and Eynardt, (the first the President of the Swiss branch of the Evangelical Alliance, and who opened the Conference in September,) are the representative order of an evangelical secession which is spiritually alive, earnest, and aggressive on the errors and sins of the place and age. The Free Church of the Canton de Vaud has a College, as well as the Free Church of Geneva. The number of students who are now about to attend the winter and

spring session of the Canton de Vaud College, is sixty-three; of whom twenty-eight belong to the Canton, and fifteen are from France. Hitherto the Free Church, and other Dissenters, have only enjoyed *toleration* in this Canton; but now, after two long debates in the Constituent Assembly of the Canton, it has been unanimously recommended to the popular assembly before which the new constitution of the Canton is soon to be laid, the following addendum:—"Other religious denominations (*cultes*) are free. Their proceedings must be in conformity with the general laws of the country, and with the general regulations for worship."

Austria.—This kingdom is not altogether given up to Popery and despotism. Though the hand of the government in the matter may excite a just suspicion that all is not as we would desire, yet the following extract from the *Christian World* is interesting:

"Our readers are probably aware that since 1859 a most wonderful change has come over the political condition of the Austrian empire. A constitutional government, central and provincial, has taken the place of the gloomy and oppressive despotism which up till that epoch reigned throughout that country; and, with civil liberty, religious freedom has been guaranteed to all classes of people. For the first time, Protestants now find that they can employ all prudent and proper means to spread the faith which they hold. What a door is opened for the spread of the gospel in that important part of Europe, with its many 'nationalities,' to some of which something of an Orientalism that may be called Asiatic still cleaves! The government has resolved to found a Protestant Theological Faculty in Vienna, and has called Dr. B. A. Lepsius, of Leipsic, and Dr. Vogel, of Jena, to be Professors in it. The former, on the 229th anniversary of the death of Gustavus Adolphus, (Nov. 6th,) delivered an address, in which, considering the place in which it was spoken, are some most extraordinary statements. For instance, the Professor maintained that it is to the efforts and sacrifices of Gustavus Adolphus that Protestantism and evangelical freedom of faith and conscience owe their existence in Germany. 'In Vienna itself,' he asserted, 'whence the decree once emanated whereby death and annihilation threatened the faith of the gospel in all Germany, a company of Christian men are met to-day, to celebrate with joyful hearts the restoration of a free faith—in Vienna, whence Ferdinand II. sent forth his plundering, murdering hosts to bring back apostates to Holy Church, even from the eastern and the northern sea. But now Protestant Germans can meet in the same city, under the protection of a successor of the same Ferdinand, free and without fear, for the extension of their faith—in Vienna, where the name of the Swedish King who crossed the sea to make war on an Emperor of the House of Hapsburg, was only used with hate and execration, a union has been formed, called after the same enemy and heretic, under the shelter of Hapsburg law—in Vienna, where the death of Gustavus Adolphus was celebrated as the happiest thing for the Imperial House and of the Catholic faith, which alone it tolerated, we celebrate the same death as the sacrifice of our faith's hero and restorer, from whose blood has sprung Austrian freedom of faith and conscience.' Well may we, as well as the Professor, exclaim with grateful hearts: 'O, the depth of the riches and of the knowledge of God! His ways are past finding out.'"

Russia.—The following item of general intelligence from this great kingdom, we put on record in our pages, as another indication of the approach of the time when the gospel shall be preached in all the world in the tongue wherein the nations were born. It is especially interesting, as in the wise providence of the Mediator it follows the emancipation of the serfs. The following extract corroborates the account we published in our September number. The *Christian World* says:

"We have lately received a letter from a Russian lady of the highest rank, who holds a position near the throne, that confirms all we have said. The translation of the entire New Testament has been finished, the publication of all the *Gospels* and of the *Acts of the Apostles* has been made, and many thousands of copies have already been put into circulation! The publication of the *Epistles* and the *Book of Revelation* will soon follow. A few months ago we could scarcely hope to hear such good news from that great empire. The Lord be praised for it, for after all, it is a part of 'His doings,' who is King in Zion, and in whose hands is the government of the earth, with its many rulers and its nations."

New Hebrides. Tanna.—We have heretofore noticed the murder of Mr. and Mrs. Gordon, missionaries from Nova Scotia, on the island of Eromanga. This has occasioned great difficulty on the island of Tanna, where Mr. Paton, Reformed Presbyterian missionary from Scotland, is stationed. We have, in the extracts we subjoin, clear evidence of the horrid debasement and cruelty of the savage inhabitants, and such an exhibition of the dangerous circumstances of the missionaries as should lead us to be earnest in our prayers on their behalf. We extract from a letter written by Mr. Paton, June 10, 1861. He says:

“To-night many of our natives are assembled at their village dancing-ground dancing, singing, and yelling, as they do on all great occasions, so that this massacre has caused almost universal joy on Tanna. Such is the infatuation of our natives. Even Nowar, who comes regularly to worship, and is very friendly, had painted his face, and was armed with his bows and axe that he boasts has killed three men and one woman. I asked him how he could profess to love God and his worship, and yet rejoice at his servants being killed. He answered, ‘Truly, Misi, they have done well. It is very good. For, if the people of Eromanga are severely punished for this, we will all hear of it, and our people will be afraid to kill you, and Mr. and Mrs. Matheson, so as to destroy the worship from our land. They all say that the Eromangans killed Misi Williams, and that we have killed Samoan, Rarotongan, and Aneityum teachers, and foreigners, and no man-of-war has come to punish us; and now, if the Eromangans are not punished, by-and-by they will kill you, and the Aneityumese, and me, and all who worship at your house.’ I said, Nowar, let us all be strong to love and worship Jehovah, and he will protect us. It is only bad talk at present. He shrugged his shoulders, saying, ‘Misi, by-and-by you will see, mind I tell you the truth. I know our Tannese better than you. How is it that Jehovah has not protected Misi Gordon the man, and Misi Gordon the woman, and the Eromanga people who worshipped with them? If they are not punished by-and-by, our people will truly kill you and all who come to worship.’”

On the 13th of the same month he says:

“Meiki, our leading war-chief, with five of his under chiefs, and a crowd of men and boys, came to our house, apparently much excited, and exceedingly angry. He at once accused the worship and me for being the cause of all the sickness and death that have taken place on Tanna since I came here. ‘The Eromanga men,’ he said, ‘have now killed Misi Gordon, and they are all well.’ ‘Long ago we destroyed the worship of Jehovah again and again, and we were well; and now the worship is killing us all, and the inland people will destroy you and it, for we all love the conduct of the Tannese, but hate that of the worship. We will kill you and it, and then we will be good.’ I tried to show him that it was their sinful heathen conduct that was making them sick and killing them, and not the worship. ‘Three nights ago,’ I said, ‘you and your men stole a little girl, not above seven or eight years of age, and all the men of your village abused her till the morning. Now God is angry at you, and will punish you for such wicked conduct; you know it is very bad.’ He said, ‘Such is our conduct, Misi. We and our fathers have loved such conduct; and if the worship condemns it, I say it is forbidden for you to condemn it; if you oppose such good conduct, we will all kill you and destroy the worship.’ I said, ‘As God’s word condemned such conduct, I must oppose it, and they all knew it was bad. God told me to oppose it by his holy word, and I must obey him before you. Give up your bad conduct, or God will punish you with eternal fire for your wickedness. Remember, I have told you all these things; you now know what is good, and what is bad; and when you love and do what is bad, Jehovah will punish you.’ He said, ‘Misi, you lie; we like many wives to attend us and do our work. Three of my wives are dead, and three are still living; the worship killed them and my child, and by-and-by it will kill us all. We hate the worship.’ I answered, ‘Meiki, is it good for you to have so many wives, and so many of the young men and also old men to have none? Who does their work? They have to work for themselves; and therefore they all hate you and those chiefs who have six or eight wives, and you hate them, or you would not be guilty of such bad conduct.’ He hung his head for awhile, and then said, ‘Misi, we hate you and the worship, and love our own conduct. My heart is very good, and I hate your teaching.’ They will kill you.’ I tried to show him, if his heart was good, he would not love and do what was so bad continually, and that if they did

kill me, God would punish him and them, for he would be the cause of my death. He said, 'Very good, very good,' and displayed a fiendish hatred to the worship, and to us who are connected with it."

AFFAIRS AT HOME.

The War.—Late successful military operations on the part of the North—the defeat of the Confederates at Mill Spring, the capture of Roanoke Island, Fort Henry, and Fort Donelson, and the driving of the rebel General out of Missouri—or nearly so—appear to augur the speedy crushing of secession. The North has mustered its strength, and has fallen with tremendous energy upon its enemies. The South is fast learning that the farmers, and mechanics, and merchants, and labourers of the Free States, *can* fight, and *will*, when it becomes necessary. Their contempt of the hardy sons of toil is rapidly changing into fear. This is well. Of itself, it is worth quite a war. But is there not danger that if the South is now compelled to yield, the work of compromise will begin? We expect to hear some *Northern* voice raised on behalf of some such base and wicked measure. It will be called, "Holding out the olive branch!" Can it be, that after all the bloodshed and vast expenditures to which the country is subjected, we shall find ourselves, as the only result, where we were before—where we have been for three quarters of a century? We have no confidence on this subject, either in Congress or the President. They seem to be given up to "strong delusions" in regard to the obligations of the Constitution, and millions of the people with them. And why not, when we see no real turning of the nation to Christ—to His law; no genuine searching out national sin; no fruit of repentance? If this war terminates, leaving the nation as godless and as oppressive in its Constitution as it has so far been, the legacy of guilt transmitted to another day will be almost unparalleled. May the Lord arrest such a consummation! May there be "a short work in righteousness!"

NOTICES OF BOOKS.

SELF-SACRIFICE; or the Pioneers of Fuegia. Compiled by Sarah A. Myers. 12mo., pp. 300. Presbyterian Board.

This book contains an account of the unsuccessful efforts, by Allen F. Gardiner, of the Royal Navy, to secure the introduction of missions into Patagonia and Fuegia, usually called Terra del Fuego. The last of these was entered upon in the autumn of 1850, and resulted in the death, by starvation, of Mr. Gardiner and six associates, in the latter part of 1851. The book also contains some account of other efforts made by Mr. G. in other parts of South America, and also in Africa and the Indian Archipelago.

LETTERS OF JOHN CALVIN. Compiled from the Original Manuscripts, and edited, with Historical Notes, by Dr. Jules Bonnet. Vol. IV. Translated from the Latin and French Languages by Marcus Robert Gilchrist. 8vo., pp. 442.

These letters, aside from their interest as the production of the eminent Reformer, and their mention and illustration of historical facts, may be regarded almost as models of epistolary correspondence. At least, so we judge from a cursory examination, which is all we have had leisure to make. These letters have also great interest attached to them, as they give us glimpses and evidence of the amiable and lovely character of Calvin, whom it has been too much the habit ignorantly to traduce as grim and relentless. The volume has an extensive index, which adds greatly to its value.

C O V E N A N T E R .

 APRIL, 1862.

(For the Covenanters.)

STATE OF THE COUNTRY—DUTY OF COVENANTERS.

The condition of this country at present is critical. Our Lord, in his wise, and holy, and beneficent providence, has opened a way for the emancipation of the slaves. If the nation—through its government—refuses, Pharaoh-like, to let the people go, O, what an aggravation of national sin will this be! But the rulers seem blinded. They walk on in darkness. On the verge of bankruptcy, almost—millions of money spending daily, blood flowing freely, and yet the administration refuses to strike a blow at slavery, the cause of the war! Senators and representatives say, “Let us not touch these side issues”—“Let the rebellion first be quelled, and then let us settle the questions about slavery.” Even the victories which God has vouchsafed to the armies of the North, are made the occasion of a renewal of calls upon the government to proclaim an amnesty, or to make proposals of peace. The chief magistrate seems determined to save both slavery and the Constitution; and there are thousands, we fear millions, who are willing to have it so.

Sometimes, it would seem evident that the nation was fast ripening for destruction, and that fearful desolation must be the lot of the North, as well as of the South.

The nation—the North—is mad with the intoxication of victory; and there is reason to fear that many rejoice, in part, because now there is hope that the rebellion will be subdued without the necessity of freeing the land from the cruel wrong and awful impiety of slavery. God, and Christ, and the Bible, seem to be left out of view by the ruling powers. The Constitution is regarded, in the most emphatic sense, as the supreme law of the country. Those constitutional compromises with slavery—the three-fifths principle, and the rendition of fugitive slaves—have not only wrought out all otherwise effective liberty clauses in that instrument, but are also now employed to stay avenging justice from the ruthless oppressor. True, the rebels have forfeited all claims to any rights, privileges, and immunities under the Constitution; nevertheless, thousands in the North consider themselves bound by the compromises of that instrument. Apparently, so given up to “strong delusions” is the government, that they still seek to protect, and even foster that reptile that sought to strangle and crush

it. It would seem that the greater the present success, the more fearful the ultimate danger.

So true is it that the government is almost enslaved by the demon of oppression, that it refuses to acknowledge the liberty of the former slaves, even when they escape to the Northern lines, and are employed by the government. We learn through a missionary labouring among the freedmen at Fortress Monroe, that a distinction is made by some officers, and other government officials, between those fugitives who were free in Virginia before the rebellion, and those who were enslaved. The former are paid regular wages, and still have their liberty, while the latter are forced to work in the public gangs, and in some instances have no spending money given them. Contrary to Constitution and law, the government has become even more formally slaveholding than ever it was before. Besides, slavery in the District is not abolished.

But the case is not hopeless. Christ still bears rule; and as the country has been led hitherto, in this its great struggle, in a way that men could not have devised, so, we trust, that "light will be brought out of darkness, and order out of confusion." But we have great reason to fear that the inhabitants will not learn righteousness until still greater and more harrowing judgments are sent forth for the purification of the land. If a compromise should soon be made, it will only cause a tenfold more violent agitation of the whole question of human bondage. The power and prestige of the slaveholder are greatly shorn;—we wish we could hope they would be utterly destroyed. Facts and ideas have obtained entrance among the slaves that will render their views and feelings much different. Abhorrence of slavery is, in the North, vastly increased. These, and many other things, assure us that the war has not, and will not be in vain. Among those "other things," not the least is that vast—as we trust—increase in the number of those who see and deplore the infidel character of the Constitution and government. In connexion with this, many now openly express their belief that Christ is "King of kings," and that this nation ought to submit to his authority, and acknowledge the claims of religion and of the church of Christ. "This is the doing of the Lord," and well may we say, "It is marvellous in our eyes."

That wonderful providence, by which some of the border slave States have not been allowed to connect themselves with the "Confederate States," ought not to be overlooked. This has been one main obstacle that has hindered the government from a wise and efficient treatment of the question of slavery. Loyal slaveholders—so called—are yet in the councils of the nation; some of them hold office in the army; hence their wishes and prejudices must, it seems, be consulted. We think we can readily see how much better it would have been, had all the slave States made common cause in the slaveholding rebellion. Our Lord, however, had some wise design in ordering it otherwise. We do not pretend to be able to explain his inscrutable designs and purposes; but we fear that this providence is in wrath, and that the apparent loyalty—perhaps zeal—of many in these border States, will be the means of again reinstating slavery—shorn, it is true, of much of its power—but still influential in heaping up a

still more fearful accumulation of national sin. Should this be so, we may justly fear that the North will be eventually desolated, and that an insurrection of the slaves will make the South a field of blood.

Badly, however, as the war has been conducted, so far as the wiping out of slavery is concerned, and even although the design is to reinstate the Constitution, with all its defects and impieties, still the war, upon the part of the North, was just and necessary in its inception. And farther, we have no hesitation in saying, that bad and inhuman as the government has been, and may yet again be, yet had not the rebels been opposed, or were they now to succeed, our condition would be almost infinitely worse than it was before. The horde of barbarians must be driven back, and the integrity of the country preserved. However much may be made of the cry, "The Union, Constitution, and laws;" and however true it is that the preservation of these may be the main design of the administration, politicians, and military officers, yet there are other things for which the war was necessary, and, indeed, could not have been avoided without a base and pusillanimous truckling to the vile practisers and panders of slavery. Our liberty of religion and of speech, the freedom of the press, the safety of our homes and firesides, and the limitation, if not the abolition of slavery, were all just reasons for seeking the overthrow of the rebels.

What, then, is the duty of Covenanters in the present state of the land? Six or eight months since we would have had no difficulty in answering this query. Then we would have said, Not only pray, and contribute of your funds, but also *fight* for your country, against the vile and cruel supporters and propagators of human bondage and degradation. And had the government shown itself to be able, honest, and even Christian—as we had hoped it would soon become—we would say so still. But now, we confess, we view the matter somewhat differently. Our strength is to sit still; Covenanters, we think, are safer out of the ranks of the army, than within. We have no sympathy with the sentiments of those who speak and write against this war. We have not the remotest design to give aid and comfort to the rebels, nor can we have the least fellowship with the views or feelings of those who say that it is no difference which side succeeds. We rejoice that in the providence of our KING, the slaveholders have not been allowed peacefully to set up a government, the foundation of which was laid upon slavery. We hope and pray that the "tabernacle of robbers" will not be allowed to prosper. We honour and bid God speed to those who are giving their time and money to promote the comfort, and aid in restoring the health of the sick and wounded soldiers. They are engaged in the cause of humanity, and all honour to such. But so resolute and persevering is the determination of the government not to "do justice, nor to love mercy," in dealing with the poor, down-trodden slave, that we fear the edict has gone forth, "Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?" As thus it is, let us keep aloof still, lest we partake of other men's sins, and so receive of their plagues.

R.

THE LORD'S TENTH.

The subject briefly discussed in the following article, which we take from the *Presbyterian*, is worthy of more serious and prayerful consideration than it has yet received. The more we reflect upon this matter, and the more we observe the operation and effect of the present mode of raising funds, the more we are persuaded that there is a radical defect. Why not adopt the Lord's plan? Why not let every one "lay by in store, according as the Lord hath prospered him?" Those who have made trial of this mode do steadfastly assert that they can give twice or three times the amount of their former contributions, and with as much or even more ease. Read and ponder.

It is, in the opinion of many, unwise and unscriptural to say that it is the duty of Christians to devote one-tenth of their income to the Lord's use, for purposes of charity and of religious enterprise. They say it is unwise, because such a proportion would fall far below what some ought to give, whose expenses are but a fraction of their immense wealth; and would also be more than others could afford, whose small income but poorly feeds and clothes their own families. It is farther said, that no such proportion is required in the Scriptures—that they do not dictate to us how much we shall give, any more than they do how much we shall pray. To those who use this as the language of excuse, we have nothing to say. If they are really able to give at least the tenth of their income to the Lord, and yet will not do it because they think that there is no specific requirement of it in the word of God, we would not waste time in any attempt to induce them to give anything. The Lord needs none of their property. The silver and the gold are his. He will, however, take what belongs to him, when they are dead, or perhaps before. The "tithes and offerings" of which they have robbed him will find their way back into his treasury. We would not so degrade the subject as to enter into an argument to show that those who enjoy all the blessings of the gospel dispensation are under, at least, equal obligations with the Israelite, to give to the Lord of that which is his own. Yet thousands of professing Christians would, we must charitably suppose, be astonished to find how far their own liberality, on which they have perhaps prided themselves, comes short of that of the Jews under the Old Testament dispensation. It is not, therefore, as a measure of liberality, that we would insist upon the dedication of a tenth of our income to the Lord. We freely admit that giving, like praying, must be spontaneous, cheerful, or else it is not giving at all. We admit that it would be both unwise and unscriptural, to set either a maximum or a minimum limit to our offerings. These should be multiplied and increased, "as the Lord hath prospered us." But the "tithe," or tenth, "which is the Lord's," is another matter. We think it not unscriptural to say that it is not generosity, but honesty, to pay the Lord his tenth for the use of his earth. We think it not unscriptural, nor unwise, to assert that this is a claim which God has upon us, anterior to, and independent of, the Mosaic law, and which has not been abrogated under the gospel.

Our space would fail to present all the points which seem to con-

firm this view—a view sustained by the opinions of learned commentators, and the practice of eminent Christians. We will suggest some of them for the consideration of those who have not been able to see sufficient Scripture warrant for “the Lord’s tenth.” The vow of Jacob, “Of all that thou shalt give me, I will surely give the tenth unto thee,” does not appear to be the merely arbitrary selection of a tenth, but the recognition of his duty to comply with a custom already existing, and with which we know that Abraham had complied. This is clearly the force of the original—“I will surely tithe (or tenth) it unto thee.” And when, afterwards, it became a positive enactment of the Levitical law, it still seems to be the enunciation of a general principle of justice; for even the Levites were required to give to the priests the tenth of this very tenth which had been appropriated to their use. The language also of enactment, as in the case of Jacob’s vow, is not so much that of institution as of re-affirmation of a principle already well understood, and, in the very nature of things, right and just: “And all the tithe of the land, of the seed of the land, or of the fruit of the trees, *is* the Lord’s.”

Farther down in the history of the Jews, we find both Hezekiah and Nehemiah including, in their efforts for the restoration of religious worship, a provision for the reception of the Lord’s tenth from the people. And almost at the close of the Old Testament history, the prophet Malachi terribly rebukes the Jews for having robbed God in tithes and offerings. Our Saviour himself, when denouncing against the Pharisees a wo for their omission of the weightier matters of the law, while they paid tithes of mint, anise, and cummin, says expressly, “These ought ye to have done.” And if be said that Christ simply approved of their compliance with the Levitical law while it remained in force, we reply, that we are not contending for any positive requirement of one truth, but for the recognition of a principle of natural justice, established in the earliest ages of the world, and now clearly approved of by the Saviour himself. There must surely be some limit to our own discretion as to what constitutes obedience to these plain commands, “Honour the Lord with thy substance, and with the first-fruits of all thy increase;” “Upon the first day of the week let every one of you lay by in store according as the Lord hath prospered him.” Shall avarice and covetousness be permitted to congratulate themselves upon *obedience* to these commands, when they have given a thousandth of their hoarded thousands? or does God’s word teach that to fall below the lowest limit which it prescribes, is being neither generous nor just, but robbing Him of that which is his *due*? If this is the teaching of God’s word, then the principle is established, and the expediency of the practice is clear. It can never press too severely on any to do what is right. If your income is very small, so that you cannot see how it is possible to devote one-tenth to the Lord, consider that this tenth must also be very small, and none too much to return to Him who gives you all. Rather consider the nine-tenths as all that is your own, and having once settled all this, you can trust God for the rest. We would have even the poor sanctify that which they receive from the hand of charity, by giving the tenth to God. There is no surer way to prosperity and comfort than

this. Should the Lord desire a larger tenth from you, then he will proportionately increase your income. And if, with increasing goods, your free-will offerings and thank-offerings abound, this is no more than love and gratitude suggest.

(From the Reformed Presbyterian Magazine.)

BRITISH CONSTITUTION.

THE OATH OF ALLEGIANCE—WHAT IT IMPLIES.

MY DEAR SIR:—In my last letter I produced evidence which, I trust, your readers will esteem amply sufficient and quite conclusive, to show that the Reformed Presbyterian Church has, in all periods of her history, refused to recognise the civil institutions of Britain as the moral ordinance of God, embodying as they do, and proclaiming, “inviolable for ever,” the most obnoxious arrangements in regard to religion; and that she has ever maintained in her testimony that such recognition is given, and a pledge for the maintenance of these institutions volunteered, by swearing the oath required of members of Parliament and others filling public offices in church and state. I urge that what is found on this point at page 221 of the historical part of her testimony be carefully read.

With such language in the testimony, it does seem to me astonishing that the writer of a letter contained in your number for August last, should have ventured to pronounce it nothing better than “*an old and traditional impression* prevalent in our church to the effect that, in taking the oath, our testimony is compromised.” With equal propriety and truth he might represent the whole testimony of the Reformed Presbyterian Church as consisting of “*old and traditional impressions*,” inasmuch as there is no point in regard to which its language is more specific, or uttered in forms more varied.

My object in this letter is to prove that, as the testimony affirms, the person who swears the oath of allegiance is thereby involved in fellowship with, and committed to, the maintenance and defence of the complex constitution, and that this is not an “old and traditional impression” only, but a solemn reality.

Until lately there were four oaths required of all candidates for office, namely:—The Oath of Allegiance, the Oath of Assurance, the Oath of Abjuration, and the Oath of Supremacy. I suppose there is scarcely any one that will now vindicate the propriety of swearing these oaths, or who will maintain that it could be done innocently. Earl Derby, on 10th July, 1857—only four years ago—said “he admitted the objectionable character of some of the oaths.” Earl Granville, the ministerial leader in the House of Lords, on the same occasion, “maintained that the Oath of Abjuration was worthless, and that it was *taking the name of God in vain* when oaths were administered for worthless and fruitless objects.” Moreover, a writer in the *Reformed Presbyterian Magazine*, September, 1855, in his review of “OUR POLITICAL OATHS,” pronounces these oaths “a social nuisance,” “the yoke of a manifest grievance,” “insnaring oaths,” “a civil disability under which enlightened and conscientious Protestantism la-

hours, quite as real and as great as any of which the Roman Catholics fancied they had a right to complain;" and that, "according to the only defence of them ever made, they are *simply useless*," and consequently the swearing of them profane. It cannot be, then, that they are these oaths for which there is a lingering attachment on the part of some. They are doomed by the outraged sense of the community, and gone. All dispassionate individuals must admit that our church did well in forbidding her members to swear oaths pronounced by the highest authorities to have been objectionable and profane.

For these oaths one oath, embodying the substance of them all, has been substituted—the Oath of Allegiance—which is in these words:—"I, —, do swear that I will be faithful and bear true allegiance to Her Majesty, Queen Victoria, and will defend her to the utmost of my power against all conspiracies and attempts whatever which shall be made against her person, crown, or dignity, and I will do my utmost endeavour to disclose and make known to Her Majesty, her heirs and successors, all treasons and conspiracies which may be formed against her or them; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown, which succession, by an act entitled 'An Act for the Limitation of the Crown, and better securing the Rights and Liberties of the Subjects,' is and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body, being Protestants, hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming, or pretending a right to, the crown of this realm; and I do declare that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, *ecclesiastical or spiritual*, within this realm; and I make this declaration on the true faith of a Christian. So help me God."

There are some who are so simple as to believe that, because facile or ignorant justices of the peace administer only a portion of the oath, or allow the swearer to make what explanations and additions he pleases, they have taken it in their own sense, and congratulate themselves that they have made "*a very safe declaration*." But all such abbreviations or explanations are illegal.* Those who swear at all are held in law to have taken the whole oath as it is, and they are trifling with God and their own consciences who think otherwise. Well, what is the meaning of this oath? To what does it take the swearer bound? The swearer promises allegiance to Her Majesty; defence against all conspiracies and attempts whatever against her person, crown, or dignity; the utmost diligence in disclosing and making known all treasons and treasonable attempts against Her Majesty; and to maintain, support, and defend the succession as limited; he renounces all obedience or allegiance to any pretender, and solemnly declares that no party out of the kingdom either has, or ought to have, any ecclesiastical or spiritual jurisdiction within it. Each of

* We think a man swears to what he swears to, and no more. If this is illegal, the magistrate who allows it is liable to some penalty, we presume; and if an office is held by the juror, he can be excluded as not qualified; but he is sworn only to what he swears to. This paragraph is not essential, moreover, to the writer's argument.

these imposes a distinct obligation, and it is utterly a perversion of language to maintain, as some have done, that the oath merely binds the swearer to resist change by unconstitutional means, and contains neither an expression of approbation of things as they now are, nor any promise to support them. It is equally a sham and evasion to explain the meaning of one clause by other clauses. Each clause contains a separate and independent statement, and imposes a distinct obligation.

Looking at the oath as a whole, I ask, is there the slightest probability that one in ten of those who swear it understands what he is saying, or knows anything about the act entitled, &c., or about the Electress of Hanover, and the succession as it stands limited? Let any one try for himself and see. I leave it to your readers to characterize the conduct of those who call God to witness their readiness to do they know not what. Is such an oath, comprising so many particulars, and requiring a greater amount of knowledge in order to understand them than is commonly possessed, at all fit for the unlearned, and for the multitude of youths, scarcely out of their boyhood, that are flocking to the ranks of the volunteers? Besides, how can any man dutifully call God to witness his sincerity in renouncing and abjuring all allegiance or obedience to any person claiming or pretending a right to the crown of this realm, when there neither is, nor has been for many years, any one making such a pretence? May we not apply to this the maxim of Earl Granville, that it is taking God's name in vain when oaths are administered for worthless and fruitless objects?

The first thing to which the oath engages the swearer, as something which is accounted worthy to occupy the first place, is *allegiance*. Now, what is allegiance? As the etymology of the word teaches, it is the binding of the individual who swears it to something. But to what does it bind him? Some one will answer, and quite correctly, that it binds him to Queen Victoria. It must, however, be to Victoria, not *personally*, but *officially*, that it binds him. Before she was invested with office and became Queen of Great Britain, she was the same person as after, but there was no allegiance to her either due or allowed; and if she should choose, as some monarchs have done, to lay aside royalty, and retire into private life, she would continue the same person as now, and carry with her all her personal and domestic virtues, but her subjects would be absolved from their oath of allegiance, and called to swear it to another. Those who imagine that the oath is taken to Victoria personally, and not officially, as invested with her royal prerogatives and sworn to administer the constitution of the country, are the abettors of absolutism, and homologate the debasing principle of passive obedience, which the nation has long since repudiated. Both sovereigns who act constitutionally by adhering to the laws in their administration and those who swear allegiance, are named loyal, that is, faithful to the law. In a word, it is to the law, or to the constitution which is an imbodiment of the law, and not to the people, that the sovereign is bound by oath. She may refuse compliance with the will of the people when it is at variance with the constitution, and yet remain true to her oath, nay, because of her oath;

and the people may refuse compliance with the will of the sovereign, should she exceed or violate the law, and yet remain faithful to their oath of allegiance. Sovereign and subjects are not simply sworn to one another, but they are taken bound by the oath, in their different capacities, to the same thing—the sovereign to maintain and administer the law, and the subject to aid the sovereign in administering the law, while both are bound personally to conform to its requirements.

I am not singular in entertaining these views, but am fully borne out by the best authorities. Blackstone asserts that, “when the sovereign swears the Coronation Oath, the people, on their part, *reciprocally* take the Oath of Allegiance.” It might even be said that the whole nation, in requiring the Coronation Oath, became bound by that oath, inasmuch as the Queen is sworn by the nation as their minister to accomplish certain specified services on their behalf. The writer on allegiance in the *Penny Cyclopædia*, a recent work of high authority, says:—“The bond of allegiance is *mutual* and *reciprocal*; by it the subject is bound to *obey*, and the sovereign to protect.” The authority of the sovereign to command, and the obligation of the person who swears allegiance to obey, are co-extensive. But the sovereign has an unquestionable right to require obedience to every thing which has the authority of law, and not merely so, but to demand of her subjects aid in carrying the laws that she has sworn on their behalf to fulfil into accomplishment. By necessary consequence, when they swear allegiance, they take themselves bound to render obedience and aid to that extent. Accordingly, the writer in the *Encyclopædia Britannica* (seventh edition) on the word allegiance, says, “Allegiance can only be understood to signify obedience to *lawful* commands.” By *lawful*, however, we are not to imagine that only what is morally right is intended. Every thing authorized by the laws of the country, whether morally right or not, is included. In proof of this the same writer adds:—“If the king, therefore, should issue a proclamation levying money, or imposing any restraint upon the subject, *beyond what the law authorized*, there would exist no sort of obligation to obey *such a proclamation* in consequence of having taken the Oath of Allegiance.” Surely this teaches that having taken the Oath of Allegiance does not bind the swearer to obey in every thing that is not beyond what the law authorizes; in other words, in every thing embodied in the constitution, which is a comprehensive name for all that has the force of law. Lord Cunningham, in the Strathbogie case, said from the bench:—“The sum and substance of what is involved in it, (the Oath of Allegiance,) is this, that it is a solemn acknowledgment of Queen Victoria in opposition to all pretenders, and pledge to give her *all loyalty and obedience to which, by the constitution of Great Britain, the rightful sovereign is entitled.*” But she is entitled by the constitution to claim and exercise headship over the Church of England, and supremacy in all causes, civil and ecclesiastical; and in the exercise of loyalty this prerogative must be accorded to her. She is bound by the constitution to maintain the Church of England inviolate for ever, and “to preserve unto the bishops and clergy all such privileges as by law do or shall appertain

to them;" also to maintain inviolate for ever, the Presbyterian Church, as by law established in Scotland; and she has a constitutional right to demand the aid of her subjects in doing so, just as much as in protecting the humblest cottager in possession during his lease, or in the apprehension of a murderer, and those who swear allegiance call God to witness that they are prepared to render it, and invoke his aid in doing so.

Indeed, it is monstrous to suppose that a nation would confer prerogatives on a prince which they are in no wise bound to secure to him, and would take him bound to execute the laws without any exception, while they come under no obligation to aid him in so doing. Besides, the very fact of requiring such an engagement of the reigning prince, commits all those who accede to the national compact, and claim membership in the national association, to the full extent of that oath. The sovereign is the nation's minister, and agent in carrying their will into effect, and swears by God to them in the terms of their own prescription. Dr. Cunningham, now Principal of the Free Church College, Edinburgh, said, as reported in *The Witness*, when speaking of the Oath of Allegiance, that "it was nothing more nor less than an acknowledgment of the constitution." Moreover, the General Assembly of 1649, in an authorized document entitled "A seasonable and necessary warning and declaration concerning present and imminent dangers," quoted with approbation by Dr. Gould in his "Historical Retrospect of the Reformed Presbyterian Church," for the purpose of demonstrating that "she is entitled to the honour of legitimate descent from the Reformers and Martyrs," expressly asserts, that "*there is not one mutual obligation and stipulation between the king and his people; as both of them are tied to God, so each of them are tied one to another for the performance of mutual and reciprocal duties.*"

These are specific authorities—Blackstone, the *Encyclopædia Britannica*, the *Penny Cyclopædia*, Lord Cunningham, Dr. Cunningham, and the General Assembly of 1649; and what renders their testimony peculiarly important and trustworthy is the fact, that it has been given without any understanding among the parties themselves, and without any reference to the case of one church. The writer of the letter already referred to, says that "eminent lawyers have rejected the assertion of Blackstone, that the Oath of Allegiance reduplicates on the Coronation Oath." Pray, who are they? Why are we not furnished with their names, in order that their authority may be weighed against the authorities now quoted? Is it fair, in a public question like this, to confine the knowledge of these eminent personages to a favoured few? He also affirms that "there is evidence that the governments of the day do not understand the Oath in the sense we, as a church, have put upon it." Where is that evidence to be found? In what does it consist? This is the first time I have ever heard of its existence. It was never once whispered that there was such a thing, by those who supported the appointment of a committee of inquiry in Synod. I demand, in the name of common justice and fairness, that this hitherto unheard-of evidence be produced, and that an attempt be not made to unsettle men's minds by the announcement of what may, after all, prove only a mare's nest. Is it really meant to insinuate

that the present government, as such, have ever had this subject under their consideration, or, that they have indicated or adopted any united deliverance respecting it? Or, has only some *individual*, connected with a government composed of men holding sentiments on many points wide as the poles asunder, and very likely anxious to silence the scruples or justify the ecclesiastical insubordination of some, whose aid might be useful to him in a political struggle, expressed such sentiments? Besides, is it likely that any member or minister of Parliament would be found willing to acknowledge a construction of that oath which he has sworn that is condemnatory of himself? It is much more probable that he is playing the part of the fox that, having lost his tail, and, in order to hide his shame, tried to persuade all the foxes to part with theirs as a vast improvement.

While it must be wrong in any man to swear an oath which thus commits him to things that are inherently sinful, and that are in contradiction one of another, whether he may think so or not, for that makes no difference, the inconsistency and wrong are peculiarly flagrant in the case of those who declare their adherence to the national vows, and their conviction that these vows are of permanent obligation. I cannot better bring out this than in the language of Dr. Goold, in the "Historical Retrospect" already quoted. After making extracts from the public deeds of the Reformers, which, he says, "should for ever put to silence the ignorance of foolish men who would thus question the legitimacy of our spiritual pedigree, and blot with a bar sinister our honourable escutcheon," he proceeds thus:—"We ask, What are the grand principles imbodyed in the documents to which we have referred? If words have any meaning, they imply that the obedience of the subject is conditional. If the king refused to undertake certain definite stipulations, that obedience was forfeited, and these stipulations were imbodyed in the covenant. Charles II. violated all the engagements of the covenant, . . . his subjects, in any constitutional sense of the word, they could not possibly be *unless they abandoned the principles of the Reformation.*" He adds:—"The society people are also vindicated *in their dissent* from the Revolution settlement, and professed adherence to the Second Reformation, by the acts quoted, in a manner so overwhelmingly conclusive, *that it seems beyond the hardihood of the most inveterate prejudice to gainsay and resist it.*" And how? Because "the Covenant, so far from being adopted, either in the letter or spirit *by the state*, was not even owned by the church. *The monarch took oaths in express contradiction of it.* Presbyterianism, so far from being established "in all his majesty's dominions," was only established, and that under Erastian condition, in Scotland, while Prelacy reared its head with lordly arrogance in England and Ireland." All these things are just as true yet as ever. Most cordially do I concur in his eloquent and indignant demand; when justifying our church for adhering to the position thus assumed: "What were the Covenanters without the covenant, and what was the covenant unless applied, and applied also to all the purposes for which it was designed?"

I will not say that an individual, when he swears the oath of allegiance, directly expresses his approbation of all things imbodyed in

the constitution, or that are sanctioned by it; but when he voluntarily calls God to witness that he is ready to obey all the constitutional commands of the Sovereign, and places himself in a position which gives her the right to call on him to do so, one would naturally conclude that he had satisfied himself of the righteousness of that constitution and of the commands which it sanctions. If he be not so satisfied, he makes himself a transgressor by helping to keep up with the one hand what he is endeavouring to overturn with the other.

I know some will plead that they only engage to maintain the existing state of things, although they by no means approve of it, until such time as it can be regularly and constitutionally changed, while they hold themselves at liberty to do what they can to effect such a change as is required to bring it into harmony with the claims of righteousness. I leave it to such parties to explain how they can reconcile their voluntary engagement by oath to maintain a national arrangement, the most important and most obnoxious parts of which are declared to be fundamental and essential, and are guaranteed by the national faith to be preserved inviolate for ever, with freedom of pleading and action in seeking to have these parts expunged. But, even supposing all urged by these parties to be true, they are not in a better position, inasmuch as no man is morally at liberty to approve or to support things that are wrong and self-contradictory, for even the shortest period. The statements on this point contained in the review of a pamphlet entitled "Our Political Oaths," which appeared in the *Reformed Presbyterian Magazine* for September, 1855, are worthy of being pondered as quite unanswerable. The reviewer says:—"His (the author's) argument is *perfectly valid*, that if this were the meaning of the oaths, better oaths for the purpose could easily be substituted—that this view is inconsistent with the declaration of the constitution itself, where it affirms that the evils in it to which we object are 'fundamental and unalterable,' and that every oath must be taken according to the view of him who imposes it, *while there is no evidence, but quite the contrary*, that these oaths are regarded by the constitution as an obligation, simply to support Prelacy, for example, till it be constitutionally removed. Such considerations, however pertinent and just, do not completely meet the point at issue. Concede the interpretation that the oaths bind only to acquiescence in the mean while with proved and recognised evils, and to a constitutional procedure in the removal of them—an *interpretation for which no authority has ever been cited*—and what is gained? Is any man at liberty to swear adherence to an evil system for an *hour*, even although he had the certain prospect of its abolition after that brief interval? And if he has no such prospect whatever, should not every honourable mind feel the resentment of a keener jealousy against this intolerable yoke, this insnaring requisition that is made on it?" It is manifest that he who penned these statements had not then come into the confidence of "the present government," nor learned the new doctrine about "old and traditional impressions," nor conceived it possible that any one of the three issues concerning the oaths stated in the letter already referred to might be arrived at. What make the statements of this reviewer appear all the more forcible

ble, is the fact that no member of the House of Commons can make any motion, or introduce any measure, the object of which is to change or abolish what affects the Queen's prerogative, without the leave of her Majesty, formally expressed through her ministers. In a word, he must delay the commencement of his legitimate reform until he has got a ministry, sustained by an effective majority of the people's representatives of his own mind—a waiting which must prove sufficiently trying to the patience of our ardent reformers.

Besides, if a principle be worth anything, men should be prepared to go through with it. Concede that persons may innocently pledge their fealty to a *civil* constitution, confessedly embodying many things alike dishonouring to the Saviour and injurious to the spiritual interests of men, while they wait and labour for change by constitutional means, and see whither such an omission will conduct us. It will upturn from the foundation all dissent and separation from corrupt established churches as schismatic and iniquitous. In such a case our fathers were under obligation to give their accession to the political and Erastianized establishment in Scotland, and to promise their fealty to its constitution, contenting themselves with seeking its improvement by constitutional means. The Free Church must have committed a flagrant crime in leaving the Established Church when, notwithstanding the yoke imposed on them, they were at liberty to protest, and petition, and plead, and labour for her improvement by constitutional means. In England dissent from the Episcopal Church should cease. It must be the duty of all living on her soil to remain in her fellowship, and to pledge themselves to her support notwithstanding her Calvinistic creed, her Arminian clergy, and Popish liturgy, and her prostrate condition at the feet of the sovereign as her supreme head on earth, and to seek required changes by constitutional means. Nay, more, our fathers should have remained in connexion with the Popish Church, swearing fealty to the Roman Pontiff—observing its ordinances, and helping to work the infernal machinery by which it seeks to enslave the souls and bodies of men, contenting themselves with the use of such means of improvement as were accessible to them. Surely a corrupt and antichristian state cannot have a better or stronger claim upon any follower of Christ than a corrupt and antichristian church. Indeed, it has often seemed to me astonishing, how men of intelligence and Christian principle, who have felt constrained to separate from national churches, and to denounce them as corrupt and intolerable, because they have submitted to the Erastian encroachments of the civil power, can reconcile with this an oath of fealty to the civil power, by which these encroachments are perpetrated, and the rendering to it their active aid in inflicting and perpetuating them. Such men must have succeeded in emancipating themselves completely from the influence of the “old and traditional impressions,” by a resolute adherence to which our forefathers were honoured of God to accomplish such great things for the land of our nativity.

Reserving the consideration of objections to the views now started, and with many thanks for your courtesy, I remain, my dear sir, yours very truly,

THOMAS MARTIN.

A GOOD HEARER.

We clip the following from the *Christian Instructor*. Good hearing has more to do with the efficacy of God's word than good preaching, as this latter phrase is commonly understood. No matter how well a sermon is arranged, no matter how clear and eloquent the statement of truth, no matter how earnestly it is delivered; if it fall upon listless or unbelieving ears, it is profitless. Let our readers remember that in addition to what is mentioned in the article below, the "good hearer" is earnest in ejaculatory prayer, seeking faith in and love of the truth.

We often read about *good preachers*, and we wish there were hundreds of them where there is now but one. But we are disposed to think that *good hearers* do much to make good preachers. Ministers often find that they can preach far better to some hearers than they can to others. This shows that hearers have an effect on preachers, as well as preachers on hearers. I propose to characterize a good hearer.

1. He comes to the house of God with a desire to be instructed and profited by the word preached. Do not many attend church without any such desire? But the good hearer has an object in view in visiting the sanctuary—he wishes to increase in divine knowledge and grace.

2. That he may be profited by what he hears, he humbly asks God to make his heart like the good ground, which brings forth a hundred-fold when the good seed is sown upon it. He that prays well before going to church, will be likely to hear well when he gets there.

3. The good hearer endeavours to fix his mind on divine subjects while on his way to the place of worship. Men are too apt to think and talk on worldly matters when going in company to the house of God. The good hearer guards against this.

4. When he arrives at church, he goes directly to his seat, and raises his earnest aspirations to Heaven that he may not be a sleepy or forgetful hearer, but a doer of the word. People are too apt to linger about the steps, to meet old acquaintances, shake hands, and talk on worldly subjects. The good hearer seeks to avoid this.

5. He gives devout attention to each part of divine worship. During prayer he puts himself in a devotional attitude, instead of sitting erect with his eyes open. He looks out the psalm, and *sings with the spirit and the understanding*, if not with his voice. During the singing, instead of looking at others, he looks at his book, and follows the sacred song with his eye and mind as it proceeds.

6. Instead of gazing about the house, below or above, or putting his head down in a comfortable attitude for sleeping during the delivery of the sermon, he keeps his eyes most of the time on the speaker.

7. If he does not make a memorandum on paper of the text and main thoughts of the discourse, he endeavours to fix them in his memory and conscience.

8. He endeavours not to have his attention so taken up by the manner and style of the speaker, as to lead him to forget the truths which he utters. He does not hear to *criticise*, but to *remember and practise*.

9. While he is charitable enough to desire *all* the hearers to "receive with meekness the ingrafted word," yet he hears for himself as well as for others.

10. After returning from the Lord's house, he endeavours to recall to mind as much of the discourse as possible, and inwardly digest it, that he may grow thereby in knowledge and grace. And perhaps he recounts the main points of the sermon in the presence of others, for his own and their profit.

And finally, the good hearer is careful and conscientious *in paying his regular allowance to his minister* as soon as it is due, that his minister's mind may be free from worldly cares.

Good hearers, as well as good preachers, are quite too scarce in our day. Well for all to seek to improve.

EARNESTNESS IN RELIGION.

In order to men's being true Christians, it is necessary that they prosecute the business of religion, and the service of God, with great earnestness and diligence, as the work to which they devote themselves, and make the main business of their lives. All Christ's "peculiar people" not only do good works, but are "zealous of good works." Tit. ii. 14. No man can do the service of two masters at once. They who are God's true servants, give up themselves to his service, and make it as it were their whole work, therein employing their whole hearts, and the chief of their strength. Phil. iii. 13:—"This one thing I do." Christians in their effectual calling, are not called to idleness, but to labour in God's vineyard, and spend their day in doing a great laborious service. All true Christians comply with this call, (as is implied in its being an effectual call,) and do the work of Christians; which is every where in the New Testament compared to those exercises, wherein men are wont to exert their strength with the greatest earnestness, as running, wrestling, fighting. All true Christians are good and faithful soldiers of Jesus Christ, and "fight the good fight of faith:" for none but those who do so, ever "lay hold on eternal life." Those who "fight as those who beat the air," never win the crown of victory. "They that run in a race, run all: but one wins the prize;" and they that are slack and negligent in their course, do not "so run, as that they may obtain." The kingdom of heaven is not to be taken but by violence. Without earnestness there is no getting along in that narrow way that leads to life; and so no arriving at that state of glorious life and happiness to which it leads. Without earnest labour, there is no ascending the steep and high hill of Zion; and so no arriving at the heavenly city on the top of it. Without a constant laboriousness, there is no stemming the swift stream in which we swim, so as ever to come to that fountain of water of life, that is at the head of it. There is need that we should watch and pray always, in order to our escaping those dreadful things that are coming on the ungodly, and our "being counted worthy to stand before the Son of man." There is need of our "putting on the whole armour of God, and doing all to stand," in order to our avoiding a total overthrow, and being utterly destroyed by the "fiery darts of the devil." There is need that we should "forget the things that are behind," and "be reaching forth to the things that are before, and pressing towards the mark, for the prize of the high calling of God, in Christ Jesus our Lord," in order to our obtaining that prize. Slothfulness in the service of God, in his professed servants, is as damning as open rebellion: for the "slothful servant" is a "wicked servant," and shall be cast into outer darkness, among God's open enemies. Matt. xxv. 26, 30. They that are "slothful," are not "followers of them, who through faith and patience inherit the pro-

mises." Heb. vi. 11, 12. "And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." And all they who follow "that cloud of witnesses" who are gone before to heaven, do "lay aside every weight, and the sin that easily besets them, and run with patience the race that is set before them." Heb. xii. 1. That true faith by which persons rely on the righteousness of Christ and the work he hath done for them, and truly feed and live upon him, is evermore accompanied with a spirit of earnestness in the Christian work and course.—*Jonathan Edwards.*

LOOKING UNTO JESUS.

An old writer has very justly and forcibly remarked, "As it will raise our endeavour high to look on the highest pattern, so it will lay our thoughts low concerning ourselves. Men compare themselves with men, and readily with the worst, and flatter themselves with that comparative betterness. This is not the way to see our spots, to look into the muddy streams of profane men's lives; but look into the clear fountain of the Word, and then we may both discern and wash them."

"Looking unto Jesus" should be indeed the Christian's motto. In Him he sees the only authoritative standard of devotion; in His life, the only full practical interpretation of the rule of duty. To look at Him abashes spiritual pride, and induces the humblest estimate of self. In looking at Him, we feel the majesty of goodness, and the lustre of his excellence quenches our rush-light of earth as the sun puts out the stars, so that we cannot even discern how one star differeth from another star in glory.

The true Christian aim is not to outshine others, to eclipse their brightness, but to shine in the light of Jesus. Shall the sand grains vie with one another, when all their brightness is but the reflection of the sun? Shall men be content to climb higher platforms than others, when, with eagle wings, they could soar above the earth itself? A sense of present imperfection is a better spur to effort, than the proud feeling of comparative superiority. Only as in the light of Jesus we see how deficient we are, shall we be impelled to seek larger measures of grace, and make higher attainments in holiness.—*Maine Evangelist.*

THE SOUTH SEA ISLANDS TWENTY YEARS AGO.

BY THE REV. JOHN INGLIS.

In their heathen state, Polynesian civilization was of a low type, though not by any means so low as that of the Melanesians. They constructed good houses, made large canoes, manufactured beautiful mats, and prepared useful cloth, or rather a species of strong paper, which served the purposes of cloth; but they had no iron tools when they were first visited by Europeans, they had no printing, no writing, no literature of any kind. To them history, science, philosophy, and theology, were all sealed books. Their moral character was still worse, vastly lower. They were idolaters, they were treacherous, cruel, revengeful, licentious, and given up to all that was abominable. If we collect all the sins and crimes, even the most unnatural, recorded by the apostle Paul in the first chapter of the Romans, and in his other epistles, and if to all these we add the revolting practice of cannibalism, we have a true and faithful picture of heathenism in Polynesia, at least in most of the groups. In some of them they deny being can-

nibals; but it was, nevertheless, prevalent. The life of a shipwrecked mariner or passengers landing on their shores was not worth two hours' purchase. Forty years ago, those who spoke in proverbs, thought that they had exhausted comparisons for all that was barbarous and cruel, when they had said, "As savage as a New Zealander;" and the same thing might have been predicted of all the Malay Polynesian race. Their number at that time might be about half a million. Such were the people among whom missionary operations were commenced sixty years ago.

In 1797, the London Missionary Society located missionaries on Tahiti, the Marquesas, and Tonga. The missionary spirit awoke among the churches with great power. In 1814, the Church Missionary Society, guided by the venerable Marsden, the English chaplain in New South Wales, established a mission in New Zealand. In 1822 the Wesleyans commenced operations both in New Zealand and in Tonga. And in 1820, the American Mission was established in the Sandwich Islands. At first the missionary enterprise was truly uphill work. Most formidable difficulties stood in the way. It was nearly twenty years before a single convert was gained. But, finally, when all hope was lost, man's extremity proved to be God's opportunity, and the labours of all these societies were crowned with remarkable success. The rapid progress and the extraordinary effects of the gospel in Tahiti, and the other islands of the group, took the churches by surprise. It was a nation born in a day. There was a new chapter added to the external evidences of Christianity. The reflex influence of the mission was, perhaps, even greater and more important than the direct. For many long years, not a missionary sermon was preached, not a missionary speech was delivered, but Tahiti and the South Sea Islands were referred to for proofs and illustrations of the power and efficacy of divine grace. The letters, the journals, and the reports of the missionaries, were circulated extensively, and were read with avidity. Ellis' *Polynesian Researches*; Bennet and Tyerman's *Journal*, edited by James Montgomery, the Christian poet; Stewart's *Narrative of the Sandwich Mission*; Yates' *New Zealand*, and other works of the kind, were eagerly read by the Christian public. The climax of this intense and growing interest in the South Sea Missions was reached when, in 1837, John Williams returned to England, and related, with such touching and impressive eloquence, what the Lord had accomplished by himself and his fellow-labourers, in opening up the Austral Islands, the Hervey Islands, and the Samoan group, for the reception of the gospel. Nothing had occurred like this since the reformation. In little more than twenty years, from the time when the voice of prayer was first heard among the Tahitians, nearly the whole of the Malay-Polynesian race, numbering 400,000 or 500,000—with the exception of a few thousands in the Marquesas, and scattered over eight groups of islands—had abandoned heathenism, and placed themselves under Christian instruction; had given up all their cruelties and all their abominations—war, cannibalism, and licentious night-dances. The arts of peace, and the worship of God, had come in their stead; life and property had become in a great measure secure; and Williams' *Missionary Enterprises* read almost like an appendix to the Acts of the Apostles.

Mr. Williams was a man singularly qualified both by nature, grace and education for the work to which, in God's providence, he was called. Physically, intellectually, morally, and spiritually, he was a model missionary, especially for the South Seas. He loved the sea; and never more so than in a storm. He was never sea-sick, did not know, except by report, the meaning of the word. Like Dr. Judson, he seemed to breathe freer when there was nothing around him but the wide ocean. He was quite a contrast to one of his amiable and excellent colleagues, who suffered so much from sea-sickness, that during their voyages he usually lay the whole time on deck, with his head to the one mast of their little schooner, and his feet to the other, while the text of Scripture that was oftenest on his lips, and seemed to afford him most consolation, was Rev. xxi. 1, "And there was no more sea." One of the chief attractions of heaven during these times seemed to be, that there would be no sea there. It was not so with Williams; heaven would scarcely have been perfect in his estimation without the ocean. Certainly the earth would not. He could have sailed for ever. Hence his fearless enterprise. He possessed also great mechanical powers, hence his fertility of invention, and his endless resources, and the impulse which he thus gave to civilization and the arts. He had a remarkable facility in the acquisition of language. The ease and accuracy with which he spoke the different dialects gave him a mighty power over the native mind. When the Jews heard that Paul spake in the Hebrew tongue to them, they kept the more silence. This was human nature; and it continues so still. A missionary has little or no power over natives till he can speak to them in their own tongue; and the more command he has of their language, the more will his power over them be felt. Williams had, moreover, a warm, loving heart; an innate benevolence of character, which attracted the natives to him. He was also a man who entertained large, comprehensive views of missionary work. He could not be shut up within a single reef while islands and groups of islands lay in heathen darkness around him; and he had strong faith in the word, and Spirit, and providence of God; he looked upon the Tahitian mission as simply an instalment of something vastly greater. Besides, he was surrounded by a body of men of kindred spirit. He was a type or specimen—no doubt a strongly-marked type—a choice specimen—but still simply a type or specimen of a numerous class among the missionaries. Out of the fifty or sixty men sent out in the "Duff," a number effected nothing; but there were among them several who proved themselves to be men eminently adapted for those peculiarly difficult labours. And in 1817, when Mr. Williams went out to the mission, he was accompanied by a number of able coadjutors. Among the former the names of Nott, Henry, Davies, Wilson, and others, were long and often before the public; and among the latter, Ellis, Barff, and Platt, still survive, connecting links between the past and present generations. Mr. Nott, who was one of the principal translators of the Tahitian version of the Bible, had a most intimate acquaintance with all the niceties of the language. He lived generally with King Pomare, (po-ma-ry,) who spoke the language not only with correctness, but with elegance. The language of the Court, the most correct and elegant that was spoken

on the island, was that into which the Scriptures were translated in Tahiti. The first portion of the Scriptures that was published in Polynesia was printed by the Rev. Mr. Ellis, author of *Polynesian Researches, Three Visits to Madagascar*, etc., at Eimeo, an island joining Tahiti, in the year 1818. The Rev. Mr. Davies, another eminent linguist, compiled a dictionary and grammar of the Tahitian language.

These remarkable results were all effected by means which the world would have called foolishness, and failures were experienced only so far as the Societies and the missionaries followed the approved wisdom of the world. It was, and to some extent still is, a maxim with the wise men of the earth, that you must civilize savages before you can Christianize them. The London Missionary Society, but especially the Church Missionary Society, adopted this principle in part; and, so far as it was adopted, it proved a failure. The first agents employed in the New Zealand mission were chiefly artisans, intended to teach the useful arts along with Christianity; but they effected nothing. The Society afterwards sent out missionaries to instruct the natives in Christianity only, and their labours were crowned with marked success. If you wish to civilize a South Sea savage, you must Christianize him. You must begin within; you must bring the truths of God's word to bear upon his understanding, his heart, and his conscience; and his civilization will speedily follow, and that without any special effort.

As an inference from the above principle, it was thought that half or partially educated mechanics would make better missionaries than fully educated ministers. This notion is now all but exploded. Knowledge and skill in a few of the mechanical arts are very useful, but these must be in addition to a thorough education, not as a substitute for it. Usher's axiom regarding a learned ministry, holds as true in those islands as any where:—"It will require all our learning to make things plain." To reduce barbarous languages to a written form, to translate the Scriptures into languages destitute of all literature, and to instruct the natives in all branches of knowledge, is not a task for illiterate or only half-educated men to undertake.

This work, however, was of God, and it was carried on by God-fearing men. The directors of the various societies were men of strong faith, great enterprise, and largely endowed with good common sense. Among the agents they sent forth were many men of great self-denial, great honesty and earnestness of purpose; and if they did not possess high literary attainments, they had clear heads, and great aptness both for acquiring and communicating knowledge. The missionaries gave great prominence to the Scriptures. They sought to make their converts Bible Christians; they translated the Scriptures; they printed them; they expounded them, and tried to make the natives understand them. To accomplish this they gave great prominence to education; they covered the islands with schools, and endeavoured to teach the whole population every where to read. To accomplish this, and to extend the work generally, they employed a great amount of native agency. They did this for two purposes: to complete and consolidate the work on those islands where missionaries were residing, and to act as pioneers on opening up the way on other islands, or other groups of islands for the locating of new missionaries.

The value of the pioneers was very distinctly seen in the commencement of the Sandwich Islands' mission. A band of American missionaries had arrived in those islands, but the natives were jealous of them from their being foreigners, and would not listen to their instructions. At this very time, however, Mr. Ellis was on his way to locate Tahitian teachers on the Marquesas; but the winds were so adverse that he was obliged, greatly against his will, to sail to the Sandwich Islands. On his arrival there he found the American brethren labouring under great discouragement. The Tahitian language is considerably different from the Hawaiian, but they have so much in common that Mr. Ellis and the Tahitians could soon make themselves tolerably understood. They immediately began and explained to the king and the chiefs what the missionaries had done in Tahiti, and what blessings Christianity had brought to the Islands, and what peace and happiness the people now enjoyed. The Hawaiians knew something of Tahiti; and when they saw that most of their own colour, men speaking their own tongue; men every way like themselves had embraced Christianity, they were deeply impressed; the effects were so powerful that the king and chiefs immediately professed Christianity. By a remarkable providence a year or two before that time the king, Rihorihoro, a young, strong-minded, self-willed, pleasure-loving man—a kind of Henry VIII.—broke through the native *tapus*, and abolished the national idolatry. When the missionaries came they found idolatry abolished, and the people without a religion. It was an undisputed maxim among them, that the people must follow the religion of their chiefs. And when the Tahitians explained to them in their own tongue the marvellous changes to the better in Tahiti, and expounded to them the leading principles of Christianity, a people numbering one hundred and fifty thousand, began and placed themselves under Christian instruction, and continued to do so as fast as instructors could be obtained. On the Austral Islands, the Hervey Islands, and the Samoan group, native pioneers opened up the way for missionaries, and greatly facilitated the progress of the gospel.

Both directors and missionaries gave great prominence to prayer. They felt that without Divine power specially put forth, Satan's kingdom, so firmly established, could not be overthrown. Their prayers, offered up in faith, were heard and answered; God suited the communications of His grace to the peculiar circumstances of His servants. Sometimes He aided them by the special operations of His providence, at other times by the special manifestations of His Spirit. In the Sandwich Islands, some natives possessed of singular oratorical powers were raised up to address their fellow-countrymen on the concerns of their souls; and several remarkable revivals took place in the first stages of the mission.

Rather more than twenty years ago, while M'Cheyne's preaching was producing such effects in Dundee, and when, by the ministrations of Burns and others in Kilsyth, the callous-hearted colliers, and others equally indifferent to religion, were weeping for their sins, or singing for joy under a sense of pardoning mercy, similar scenes were being witnessed in Tutuila, one of the Samoan Islands, under the preaching of Mr. Murray, and his fellow-missionary, Mr. Slayter. Men of giant

frame, stern warriors, whose shadow was death in the battle-field, men who were a terror in the land of the living, these men trembled under strong convictions of sin, were often struck down, and became feeble as little children. Hundreds of the natives gave evidence of a change of heart by a change of life, and continued steadfast in their profession of the gospel to their dying day. An admirable and interesting account of this revival, entitled "Missionary Life in Samoa," was written by Mrs. Dr. Duncan, compiled from the letters and journals of her son, who was residing on the island, an invalid, while the work was going on, and who recorded from time to time what was passing under his own eye. It was a labour of love to the gifted and now venerable authoress, and the book may still be read with interest and profit, especially in these days of revivals. On other islands a quieter, but no less permanent work, was going on at the same time.

(To be continued.)

MISSIONARY CORRESPONDENCE.

LETTER FROM REV. R. J. DODDS.

Latakiyeh, January 9, 1862.

DEAR BRETHREN:—I was glad and thankful to receive, last Monday, from Brown & Shipley, a letter enclosing a draft on their house for £98 13s., which I take for granted is for mission expenses, and with the proceeds of which, (when it is sold,) I shall credit you on our mission account. It came very seasonably, as I had at the time but two or three pounds remaining. We have so often got what we needed in the "nick of time"—to use a vulgar, but forcible expression—that we have learned to feel very easy about money matters. In this case we see special reason of thankfulness to you for responding so promptly, by a remittance, to the last note we addressed you on the subject, and much more to God for enabling you to do so at such a time as this, when the whole commerce of the country is suffering a kind of paralysis, and its industry burdened with the expenses of a war of almost unprecedented magnitude, so that a great majority of those who contribute to the support of our work must needs do it at the expense of great self-denial. May God in the day of visitation remember in special favour those who, in the great trial of affliction which is passing over them, forget not the claims of the gospel of His dear Son, and particularly those the abundance of whose joy and their deep poverty abound unto the riches of their liberality!

Our mission seems destined to be well tried. First, we had a long period of migrations and wanderings; then came the Lebanon and Damascus massacres, crowding out of the minds of people here all subjects but Turko-European politics, and attended with circumstances tending to prejudice them strongly against all Protestantism; then, when the evils arising from this source were apparently beginning to abate, rebellion and treachery—or rather slavery, which is worse than both of them—threw our country into convulsions, which not only arrested her prosperity, but still threatens her very existence; and now our latest information shows the chances of a war with England

trembling in the balance. It is easy to see how all these things threaten to affect all foreign missions conducted by Americans; but they put a new mission, like our own, to a severer test than those which have been longer established. However, the fact that they have not, so far, necessitated any curtailment of our operations, we thankfully accept as a token of the Lord's favour; and I trust it helps us to take a firmer hold of those words of our Divine Master—"All power is given unto me in heaven and in earth; go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo! I am with you always, even unto the end of the world. Amen."

The appearance of things with us is, to our view, more encouraging than heretofore. Those who hear the word are not, indeed, more numerous; but I think there is a marked improvement in their attention to what is spoken. In our last letter Mr. Beattie informed you of the retirement of three of the Fellâh boys from the school. Another has sought and obtained admittance. We do not see that the baptism of Hammûd has yet made any difference in the character of our intercourse with the mountains; still, we cannot but look forward with anxiety for his personal safety, to the time when he will be under the necessity of returning for a time to his home; and all the more so, because the principal sheikh of the Fellahîn, on the occasion of an interview with Hammûd, some four or five months ago, hazarded a *prediction* that he would die before a year if he did not renounce Christianity.

I must not omit to mention that Mrs. Beattie has a little, son, born on the 24th of the last month. Both the mother and the babe are quite well, and we all rejoice in the Divine goodness to the family.

On looking back at the experience of the past year, while painfully conscious of much imperfection in our poor attempts at our Redeemer's service, and alive to much that is discouraging in the circumstances with which we have been and are surrounded, we yet see much to strengthen and encourage us. We have enjoyed such a measure of health and outward peace as the exigencies of our work seemed to demand. Trying as have been the times at home, no part of our work has suffered for want of funds. The few who hear the gospel seem to be actuated by more of a spirit of inquiry than heretofore. We seem to have made some inroads on the confidence of the Fellahîn; at least we have gained additional familiarity with them. We have come into possession of the property of the late Mr. Lyde in the mountains, and have found in his brother a warm friend to our work. The number of Nusairîyeh boarders in our school is greater than the previous year, and the boarding-house under a better economy. We have been permitted to baptize one of the children of the mountains on an intelligent profession of his faith in Christ, and are under no restraint with regard to the religious instruction of the rest of the boys in the boarding-school. Have we not cause to rejoice? and has not the church encouragement to go forward? "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee!"

We are all well, and all join in much love to all the members of the Board and their respective families.

R. J. DODDS.

ORDINATION OF A. J. M'FARLAND.

The commission appointed by the Presbytery of Pittsburgh to ordain and install Mr. A. J. M'Farland pastor of Salem congregation, met at Belleview, Jefferson county, Pa., Feb. 5th, 1862. The commissioners appointed were all present, namely: Revs. A. M. Milligan, T. M. Elder, and R. Reed, with elders Richard Dill and Charles E. Temple. A. M. Milligan, Chairman; T. M. Elder, Clerk.

The court was constituted with prayer by the chairman, when the candidate delivered a lecture from Amos iii. 3—8, and a sermon from John i. 14, which, after remarks, were both unanimously sustained. The edict was read, and Mr. M'Farland subjected to an examination, which was also cordially sustained.

The chairman then preached the ordination sermon, from Titus ii. 15, "Let no man despise thee."

The edict was again read, the queries were put, and Mr. A. M'Farland was then solemnly ordained in the name of Zion's Head, to the office of the holy ministry, by prayer and the laying on of hands, and installed pastor of the congregation of Salem. A charge was delivered to the pastor by Rev. T. M. Elder, and to the people by Rev. R. Reed, and the large and deeply interested audience was then dismissed by the adjourning of the court.

By order.

T. M. ELDER, *Clerk*,

P. S.—It may not be amiss to add, that the congregation of Salem was formerly part of the Rehoboth congregation, and first under the pastoral charge of Rev. R. J. Dodds, now in Syria. After his appointment to Syria, T. M. Elder became pastor. Under these two pastorates the congregation rapidly increased, and it was deemed advisable, owing to its very large bounds, to form two congregations. By this arrangement Salem was again left vacant, the pastor having chosen the Rehoboth portion, owing to its smaller bounds. After much anxiety, however, and earnest prayer, another settlement has been effected by the unanimous choice of a united people. Pastor and flock both start with good prospects and hope. Let them have the prayers of God's people, that these hopes may be realized, and let them be assured that he who hath "torn" can also "heal." T. M. E.

ORDINATION OF D. REID.

Oil Creek, December 19th, 1861.

The commission appointed by Pittsburgh Presbytery to ordain D. Reid, met on the day appointed by the court—though not at the hour designated, as the chairman of the commission was unexpectedly detained by the way. Between 2 and 3 o'clock, P. M., on the day appointed, the commission was constituted with prayer by Rev. J. Galbraith. All the members were present except Rev. S. Sterritt. After reading the edict, the commission proceeded to hear Mr. Reid deliver his piece for ordination, a lecture from Matt. v. 1—4, and a sermon from Rom. v. 1. These performances being criticised, were unanimously sustained; his examination was also unanimously sustained. The commission then had a recess until 6 o'clock. After recess the

commission came to order. The edict being again read, a sermon was preached from 2 Cor. iv. 7, in which were considered:—I. The excellency of the treasure, as the knowledge of the glory of God in the face of Jesus Christ. II. The great weakness of the gospel ministry as earthen vessels. III. The evidence that the power of the gospel is of God, and not of man. After sermon, the edict was read the third and last time. The questions at ordination were then read and propounded to the candidate. Each question being distinctly responded to, the commission proceeded to ordain and install the candidate, by prayer and imposition of hands. A short address was then delivered, first to the pastor elect and ordained to the work of the holy ministry, and then to the people of his charge. The congregation having welcomed Mr. Reid as their pastor, the commission adjourned by prayer, *sine die*.

ORDINATION OF J. L. M' CARTNEY.

The commission appointed by the Presbytery of the Lakes to attend to the ordination of Mr. J. L. M'Cartney, met in the First Miami Church, November 12th, 1861. All the members present: Revs. P. H. Wiley and William Milroy; elders James Wiley and John Day. Commission constituted with prayer by the chairman. Rev. H. P. M'Clurkin being present, was invited to a seat as a consultative member. Mr. M'Cartney delivered a lecture from Isa. liii. 4, 5, and sermon from Eph. ii. 10; was examined on Greek and Hebrew, Systematic Theology, Church Government, and History; and, on motion, his pieces of trial and examination were unanimously sustained. The ordination sermon was preached by P. H. Wylie, from Heb. ii. 1. Mr. M'Cartney having answered the usual questions in the affirmative, was ordained to the holy ministry, and installed pastor of the First Miami congregation. The charge was delivered to the pastor and people by Rev. William Milroy. Messrs. James Wylie and John Day entered their dissent to the act of ordination, because they were not permitted to lay on hands in the ordination. Commission adjourned. Prayer by Rev. Milroy. P. H. WYLIE, *Chairman of Committee*.

THEOLOGICAL SEMINARY—MEETING OF BOARD OF SUPERINTENDENTS.

Allegheny City—March 18th, 1862, 2 o'clock, P. M.

The Board of Inspection of the Theological Seminary met, and was constituted with prayer by the Chairman, Rev. S. O. Wylie. Members present—S. O. Wylie, A. M. Milligan, J. C. Boyd. J. C. Boyd was appointed Clerk.

The Professors were invited to seats as advisory members. The joint report of the Professors was read, received, and laid on the table for the present. It is as follows:—

To the Chairman, and other members of the Board of Inspection of the Theological Seminary, the undersigned, Professors in the Seminary, present the following report:—

There is much cause of gratitude to the Head of the church for the manifest tokens of His favour to the Seminary during the session now about to close. He has blessed the students with such a measure of health, that there was scarcely

any interruption, by sickness, of the recitations during the session. We were enabled to attend regularly to our duties. There are thirteen students in attendance. All were present at the opening of the Seminary but two—J. C. Nightingale and James Gray. These came in after the New Year vacation.

The list of students is as follows:—

FIRST YEAR.—J. Buck, J. Gray, R. J. Sharpe.

SECOND YEAR.—J. H. Boggs, J. C. Nighingale.

THIRD YEAR.—N. M. Johnston, J. W. Sproull, S. M. Stevenson, C. D. Trumbull.

FOURTH YEAR.—W. P. Johnston, J. C. Smith, T. P. Stevenson, R. M. C. Thompson.

We have, in the above list, arraigned the students, where we had no information from the Presbyteries, according to what we understood was their standing. And we would suggest that Presbyteries give their students, when they come first to the Seminary, a certificate of their grade in the theological curriculum.

The exercises of the students, in exhibiting publicly specimens of their gifts, were the same as in our report of last year. The discourses were heard by respectable audiences with general satisfaction. Weekly meetings, both for the cultivation of their gifts in preaching, and also for devotional exercises, were held, and were, we believe, well attended.

Our roll will present to you a very satisfactory view of the punctuality of the students. In nearly every case of absence the cause was partial indisposition.

The kindest feelings pervaded the Seminary during the entire session. In the public affairs of the country the students manifested the deepest interest, and we are happy to say seem fully to understand these movements as the doings of the Mediator, and take encouragement from them to adhere with firm purpose to our position, as demanded alike by fidelity to Christ and love to our country.

We need not inform you that there was no examination of the students by the Board on their intermissional studies. As we felt ourselves relieved of this duty by the action of Synod, it was not attended to by us. We presume the students were prepared, and of course the main object was gained. We would suggest, however, that a day at the beginning of the session be fixed hereafter for this business.

All which is respectfully submitted.

THOMAS SPROULL,
JAS. M. WILLSON.

Allegheny, March 17, 1862.

The reports of the Professors on the course of instruction pursued by each during the session were read and received, and are as follows:—

To the Chairman, and other members of the Board of Inspection of the Theological Seminary, the undersigned respectfully submits the following report:—

In Systematic Theology there were read to the students fourteen lectures. These included the subjects as arranged in the Testimony, from the "*Gospel Offer*" to "*Perseverance in Grace*." These lectures were presented on Wednesdays. There was an examination each week on the previous lecture.

The recitations on Polemic Theology were from the fourth volume of "*Turretin*." We went through the two dissertations "*De necessitate*," the first five "*De veritate*," and the two "*De perfectione satisfactionis Christi*." These recitations, thirty in number, were on Monday and Thursday of each week.

Seven lectures were read on Church Government. These included the subjects contained in the first part of the Westminster form to the end of the section that treats of the "*Teacher or Doctor*." This exercise was attended to on Friday.

The students are prepared for examination in all of the above departments of study, and I trust will evince such proficiency as will receive the approval of the Board. Respectfully submitted.

THOMAS SPROULL.

Allegheny, March 17, 1862.

Allegheny, March 18, 1862.

To the Board of Superintendents of the Theological Seminary:—

The students of the Seminary have pursued their studies in the departments under my inspection, as follows:—

I. HEBREW.—In this we have had *two* classes. The *2d class* has studied the Grammar of the language, with the exception of Syntax; in which, however, some instruction has been given; and has read, with care, the 1st and 2d chapters of Genesis. It has recited twice a week. The *1st class*, which has also recited twice a week throughout most of the session, has read Zephaniah, three chapters each in

Zechariah and Malachi, and nine Psalms, from the 1st to the 9th inclusive. We have attended throughout to the idioms of the tongue, to syntax, and critical exegesis.

II. CHALDEE.—We have paid some attention to this language during the latter part of the sessions; but under some inconvenience, owing to the want of a full supply of grammars. The class—the same as the 1st Hebrew—has read the 2d chapter of Daniel.

III. GREEK.—We have read and examined, with as close attention as our time allowed, eight chapters of Romans—from the 9th to the 15th inclusive. In these recitations, and in those of the 1st Hebrew, we have spent about an hour and a half.

IV. ECCLESIASTICAL HISTORY.—I have delivered *eighteen* lectures on Church History: beginning with the Christian era, and advancing as far as to the accession of Hildebrand (Gregory VII.) to the Papal chair, A. D. 1073; dividing it into three Periods—the 1st extending to A. D. 313; the 2d to A. D. 606; the 3d to A. D. 1073. I gave *nine* lectures on the 1st Period; on the 2d, *seven*; and on the 3d—the “Dark Ages”—but *two*: furnishing, of course, in these last but a mere outline; directing, however, the attention of the class to all the leading events, and under all the Periods making some use of the facts brought before the class in the elucidation of Scripture prophecy. These, and other lectures have, with the examinations, occupied about an hour and a half.

V. BIBLICAL CRITICISM.—I have given *five* lectures on the sources of critical investigation in settling the text of the Old Testament: bringing before the class the history of the Hebrew language, the most important ancient versions of the Scriptures, with notices of some of the principal Hebrew manuscripts.

VI. HOMILETICS.—My labours in this branch have been chiefly employed in hearing recitations from the text-book, (Vinet,) with such additional suggestions as the various topics appeared to require.

The attendance and deportment of the class have been highly creditable to them. We have not been seriously interrupted in our labours, and have much ground of thankfulness to our common Master.

All which is respectfully submitted.

JAS. M. WILLSON.

The following discourses were then heard from students:—J. Buck, Eph. ii. 8; J. Gray, Phil. ii. 12; R. J. Sharpe, John xvi. 31; J. H. Boggs, Ps. xxii. 28. After criticisms upon these the Board had a recess till 7 o'clock, P. M.

7 o'clock, P. M.

Board came to order, when the following discourses of students were heard:—J. C. Nightingale, Prov. xxx. 5; N. M. Johnston, Rev. xix. 10; J. W. Sproull, Matt. v. 14; S. M. Stevenson, 2 Pet. iii. 18. Closed with prayer by J. C. Boyd, to meet in the Hall to-morrow morning, at 8½ o'clock.

March 19th—8½ o'clock, A. M.

Board met, and was opened with prayer by Rev. A. M. Milligan. Criticisms were made on the discourses of the preceding evening. Students were then examined on Hebrew, Chaldee, and Greek. The Board then had a recess till 2 o'clock, P. M.

2 o'clock, P. M.

Board met, and heard the following discourses:—C. D. Trumbull, Prov. xiv. 34; W. P. Johnston, Ps. lxxvi. 11. Criticisms were then made; after which students were examined on Systematic Theology, Biblical Criticism, and Church Government. Board then had a recess till 7 o'clock, P. M.

7 o'clock, P. M.

Board came to order. Discourses were heard from J. C. Smith, John x. 15; T. P. Stevenson, Isa. lx. 12; R. M. C. Thompson, Heb. xii. 14.

Closed with prayer by Professor Sproull, to meet to-morrow morning at 8½ o'clock.

March 20th—8½ o'clock, A. M.

Board met, and was opened with prayer by Professor Willson. Discourses of the preceding evening were criticised. Students were examined on Polemic Theology, Homiletics, and Church History. Intermissional studies were assigned to the students, as follows:—

STUDENTS OF THE 2D YEAR.—Hebrew, Gen. iv.—vi. chapters. Greek, 1 Timothy. Historical Essay—Establishment of Christianity by Constantine. Read Baxter's "Reformed Pastor."

STUDENTS OF THE 3D YEAR.—Hebrew, Job iii.—vi. chapters. Chaldee, Daniel iii. chapter. Greek, as students of 2d year. Historical Essay—Doctrinal Controversies from A. D. 313 to A. D. 606. Study Vinet, I. Part.

STUDENTS OF THE 4TH YEAR.—Hebrew, Greek, and Chaldee, as students of 3d year. Historical Essay—Growth of Papal power from A. D. 325 to A. D. 1073. Outline of lecture, 1 Pet. v. 1—4. Sermon on 2 Tim. ii. 15.

All to read Marshall on Sanctification, M'Leod's Life and Power of True Godliness, and Owen on the Spirit, Part II.

The Librarian, Mr. Boggs, reported on the state of the Library. Report accepted as satisfactory. The Treasurer and Professor Sproull were authorized to make whatever improvements are necessary in book cases of the Library.

The following resolutions were adopted:—

Resolved, 1. That the Board has heard with great interest that the late Professor Chrystie has presented to the Library of this institution a large and valuable donation from his private library; some of the volumes containing many results of his own studies.

Resolved, 2. That the Board, on behalf of the Synod, express its thanks to the donor, that these resolutions be published in the minutes of this meeting, and that a copy be sent to Dr. Chrystie.

The following resolutions were adopted:—

On motion, *Resolved*, That the minutes of this Board, and the reports of Professors, be published in the periodicals.

Resolved, That the Board have heard with satisfaction the reports of the Professors, and are gratified with the evidence of progress made by the students in the various departments of instruction during the present session.

Four students were certified to their respective Presbyteries as having finished their course in the Seminary.

J. C. BOYD, *Clerk.*

AFFAIRS ABROAD.

Italy.—Negotiations are still in progress for the union of Rome to the kingdom of Italy, and the establishment of the capital in that city: in other words, for the abolition of the temporal authority of the Pope. Great events are there at hand: probably, war with Austria. In nearly all respects the prospects are encouraging as it regards the work of evangelization:

"At the date of his last letters (written in January) the Rev. Mr. Hall was gradually extending his work. Nothing but the want of funds prevents him from increasing greatly the number of the labourers under his direction. Every where the colporteur and the evangelist find hearts prepared and disposed to receive the sacred Scriptures, and hear them expounded. Of course, it is not to be expected that the priests of Rome will make no opposition. This they have been doing in Elba; yet the good work still goes on in that island. Look where we may in Italy, we see encouraging 'signs.' The British and Foreign Bible Society, through their agent, Mr. Bruce, and a staff of nearly thirty colporteurs, sold, at reduced prices in many

cases, during the year 1861, nearly if not quite 30,000 copies of the sacred Scriptures, in whole or in part; whilst the Edinburgh Bible Society, with its sixteen colporteurs, sold nearly 3,500 copies. Both Societies proceed on the principle of *selling*, not *giving*, (except in special cases,) the sacred volume. The price, however, is placed at a low figure, so as to put it in the power of the poor to obtain the blessed boon.

"The Waldensian Theological Seminary at Florence has an increased number of students this term, among whom are four ex-priests. The 'Italian Church,' of which Dr. De Sanctis and Prof. Mazzarella are the most prominent ministers, proposes to establish a theological school at Genoa for the benefit of that new and growing religious body. It has a chapel in that city, three in Florence, one in Turin, and several in other places. Dr. De Sanctis is pastor of the Italian Church in Genoa. Professor Mazzarella is Professor of Moral Philosophy in the University of Bologna. If he should be transferred to a similar professorship in the University of Genoa, then he and Dr. De Sanctis may be able, it is thought, to carry on the proposed theological school. Time will show how far this project is practicable.

"Signor Gavazzi, who is well known to our readers by name, at all events, spent a few weeks in December, at Florence, and gave to crowds of hearers lectures on some of the more prominent errors of the Church of Rome. But on the 23d of that month he was stopped, by a prosecution before a civil court, for slandering the religion of the state. Whilst the magistrates and judges of the inferior courts generally in the kingdom of Italy are still much under the influence of the priests, it is quite otherwise with the superior tribunals and the national government. In the Parliament there are many liberally-minded men; whilst Baron Ricasoli, the Prime Minister, is well known to be the firm friend of religious liberty, and well disposed to Protestantism.

"The evangelical press is now very active in Italy. Many works—some small, some of considerable size—are constantly publishing."

France.—The Emperor is just now sorely tried. Pecuniary troubles, and the march of events, have occasioned no little uneasiness in France. He will need all his sagacity and firmness to weather the approaching storm. In the religious field there are signs of some advance. The Christian World says:—

"The most important movement in France of which we would speak in this number of our Christian World, is the struggle which is going on in the bosom of the *Reformed Church*, one of the two National Protestant Churches of France—the other being the Church of the Augsburg Confession, or Lutheran. Soon after Napoleon I. gave to the Reformed Church (in 1801) its present form and status, the germ of spiritual life began to manifest itself. At his downfall, in 1815, there were a few evangelical and converted ministers in that church. In 1835 there were eighty. Now it is supposed that out of five hundred and fifty ministers, more than one-half are evangelical. Of the rest, many are latitudinarians, and others even more decided in their opposition to the distinguishing doctrines of the gospel and true Protestantism. The evangelical party is headed by the Rev. Dr. Grandpierre, Rev. William Monod, and men of like character; the unevangelical party is headed by Ath. Coquerel, Martin, and others. The *Esperance* is the organ of the former; the *Lien*, of the latter. The strength of the parties has recently been tested in Paris, so far as that city is concerned, at the election of six laymen, or the one-half of the Consistory, or Presbyterial Council, as the body is often called. According to the Organic Statutes of Napoleon I., this election took place once in two years. But since the modifications of the law in 1852, it takes place once in three years.

"The election excited intense interest. The unevangelical party formed what they called the 'Liberal Protestant Union.' This rationalistic society was founded on a negative basis, and its chief object was to defeat the election of evangelical men to fill the places of the six members of the Consistory that were to be elected. They issued two circulars that teemed with abuse of the orthodox party, which they asserted had obtained a monopoly of the pulpits, the Consistories, and Christian Societies of the National *Reformed Church* of France. Well, the election took place. All the members of the Protestant churches in Paris belonging to the *Reformed Church*, some six or eight in number, who were above thirty years of age, have a right to vote. The election took place on the 12th and 13th days of January. The whole number of votes exceeded one thousand five hundred, and the

majority in favour of the evangelical party was between six and seven hundred! The importance of this election will be seen at a glance, when the fact is stated that it is the Consistory of Paris that elect the pastors of all the individual churches in Paris and its suburbs; for all those churches form, according to the law, but one Consistorial church. Such a church can only exist where there is a population of at least six thousand Protestants."

Austria.—This empire is somewhat more liberally governed. It has a Constitution and a Congress: but discontent exists, notwithstanding, in nearly every province. The dissatisfied bide their time. Should war break out on the western frontier, they will strike for independence. The Concordat will probably be modified. In the mean time Protestants are more at ease. Witness the following:—

"The Evangelical church of the Garrison, the first monument of the liberty of worship, is now completely prepared for worship, and will be opened on the 22d of December. It has cost the state twenty thousand florins. On Christmas day, and afterward, public worship will be celebrated in three languages—German, Magyar, and Slavonic. The Roman Catholic bishops of the empire are about to protest solemnly against the edict giving liberty of conscience and equality of worship in the eye of the law.

"It has long been known that a foreign Bible was by law a prohibited book in Austria, so far as any general distribution of it was concerned, and hence it has been comparatively unknown. Recently, however, a decree has been published, greatly modifying this law. Its free circulation is now permitted, subject only to the rules required for the general regulation of the book trade. Great good will doubtless result from this decree."

Greece.—An insurrection has taken place in Greece among the soldiery. In itself this would be of little importance, but it is said to be connected with a plan for an uprising of the Greek population of Turkey in Europe. Such a movement would be formidable enough to shake the throne of the Sultan. The Greeks constitute a very decided majority of the inhabitants.

AFFAIRS AT HOME.

The War.—The arms of the North have, generally, been successful for some weeks past, and the line of battle is now drawn farther south, from east to west. The celebrated Manassas was evacuated unexpectedly and secretly: the rebel troops withdrawing, it is inferred, to another line more favourable to defensive operations. It is now discovered that they had comparatively few troops at this point for some time past, and that the fortifications were by no means so strong as represented; and yet they kept in abeyance a large and well-appointed army. They have, in this, outgeneralled the United States' commander. The eastern and southern coasts are mostly in the hands of the United States.

Slaves—Emancipation.—Congress has, at last, passed a law forbidding, under severe penalties, the army or navy to return fugitive slaves. This is well, but should have been done long ago. The President has recommended to Congress, and the lower house has acceded to the proposition, to proffer a pecuniary recompense to any state which will emancipate. In itself, this amounts to very little; but as a *first* step by the United States' authorities towards the "initiation of emancipation," it is an event of no minor significance. At the same time the President reinstated General Fremont in command, assigning him the central department on the north line. Upon the whole, the omens are more favourable to the deliverance of the captive. As a result of the war, our hopes revive that this fierce conflict will yet issue in freedom. We see, however, scarcely any signs of the nation's returning to

God. We hear nothing of a thorough acknowledgment of the great sins of the nation, especially of the fundamental and fountain sin—its refusal to own God, and His Christ. It will not “kiss the Son” until heavier judgments descend. They will come.

OBITUARIES.

Died, at his residence in Newburgh, Orange county, N. Y., on the 30th of August, 1861, MR. MATTHEW DUKE.

He was born in the township of Moyad, county Down, Ireland, on the 10th of April, 1791. His parents were members of the Episcopal, or Established Church of England and Ireland. His early religious education was very much neglected; indeed, his early youth, as far as spiritual things were concerned, was spent in gayer and pleasure, and he was apparently neglectful of the one thing needful until he was about nineteen years old. At that time he commenced keeping a diary, from which we take the following:—

“About this period the rich grace and mercy of my Heavenly Father was, in its salutary application, communicated to me: sin, in its deformity, vileness, and awful consequences appearing to me; and seeing the sinfulness of my own nature and practice, I resolved, with all the earnestness and determination of which I was capable, against my prevailing sins. But, O! how unsuccessfully I strove after self-reformation! My vows and engagements were soon violated, and the impending ruin of both soul and body, which would consequently follow, filled me with alarm and horror. It was then my hope of self-deliverance and self-righteousness failed me, and the Spirit of the Lord drew me sweetly to my Redeemer as my deliverer and my all-sufficient Saviour. The first portion of God’s word from which dawned upon my soul the consolations of Christ, was that in Romans viii. 6—‘To be carnally minded is death; but to be spiritually minded is life and peace.’”

Such was the beginning of the operations of sovereign grace in the heart of him who was destined in his future life to illustrate the faithfulness of our covenant God in the fulfilment of his own gracious promise in Philippians i. 6—‘Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.’” After a prayerful and careful examination, and a diligent comparing of the piety, principles, discipline, and practice of the different religious denominations around him in the light of God’s word, he was led by the Spirit to connect himself with the Reformed Presbyterian congregation of Rathfriland, then under the pastoral care of that eminently godly man, the Rev. John Stewart. The deceased often referred to this in after life with heartfelt joy and gratitude to God for enabling him to cast his lot with the witnessing remnant of his people. Mr. D., in his diary, refers to this period as the happiest portion of his life. We quote a paragraph illustrating his views and feelings:—

“I beheld with wonder, with admiration and delight, with gratitude and love, the excellencies of that new covenant of grace revealed in God’s word, and my interest in that covenant, God’s peculiar goodness to me in hearing my supplications, and influencing and directing me by his grace in the choice of religion; which choice, ever since, has been the joy of my heart, and entirely first and last attribute it to the matchless goodness and mercy of my Heavenly Father in his dear Son, my most precious Redeemer.”

Arriving in this country in the spring of 1818, he first located himself near Coldenham, Orange county, N. Y., where he connected himself with the Reformed Presbyterian congregation, then under the pastoral care of the late Rev. J. R. Willson, D. D., but shortly afterwards removed to Newburgh, which became his permanent residence. The interests of the kingdom and glory of the Redeemer were always very dear to his heart; preferring Jerusalem above his chiefest joy. For over thirty-six years he exercised the office and functions of ruling elder in the First Reformed Presbyterian congregation, Newburgh. As a presbyter few elders were his equals. He could neither be overawed nor persuaded beyond what he believed to be his duty, as was manifested by the course he pursued during the New Light troubles from 1829 to 1833. He displayed at that time his steadfastness in the principles which he professed; for although his then pastor, with whom he was very intimate, found it convenient to abandon his professed sentiments, ordination vows, and solemn covenant obligations, yet he—Mr. D.—chose rather to suffer affliction with

the people of God in the maintenance of the testimony of Jesus, than follow those who deserted the profession of their faith for a mere prospect of political advancement, and the honours and emoluments of the world.

In the fellowship meeting with his brethren he appeared to great advantage; although remarkable for his modesty, and diffident of his own abilities—always preferring others to himself—yet his extensive knowledge of divine truth and ripe Christian experience rendered him a very useful member of the social prayer meeting. He had many desirable natural endowments, sanctified and enlarged by the saving operations of the Holy Spirit. His understanding was clear and discriminating, his judgment was sound. This happy combination contributed much to his usefulness; he was neither the subject of changeful caprice, nor the slave of perverse determination. Being naturally very sociable, he possessed the faculty of rendering his company both profitable and agreeable. He was fond of study, particularly the study of the word of God. His mind was well cultivated, and his knowledge was more solid than showy. In truth he made all his attainments subservient to the great work of glorifying God, and drawing others sweetly to that Redeemer who had done so much for him. This he evidenced in the interest he took in the Sabbath-school, and in the growth and spiritual culture of the congregation of which he was so long an active member. His, indeed, was an eventful life, subjected to many personal and family trials and afflictions, sunshine and storm in alternate succession; yet he was enabled to see in all providences the hand of his Heavenly Father, and look upon them as the discipline of that covenant which is ordered in all things and sure.

The disease which terminated his earthly existence was that of the heart, which was protracted for nearly nine months; but he bore all his sufferings with that Christian meekness and resignation which characterized him through life. Not a frown was seen to cloud his brow, nor did a murmur escape his lips; he was cheerful, comforting his mourning family, and manifesting, by his judicious counsels and advice to them, the deep interest he took in their temporal and eternal welfare. He earnestly enjoined upon them the necessity of walking close with God, and of preparing to meet him in a better and happier world, where there is no separation, where the wicked cease from troubling, and the weary are at rest. Near the last, beckoning his children to him, he said, almost in the language of the dying patriarch:—"I die, my dear children, but my God will surely be with you." He then engaged in prayer; and, closing with the words, "O, to depart, and be with Christ, which is far better," he immediately breathed his last.

In his death, his family has lost one of the best of fathers. He was indulgent, almost to a fault, making their happiness his own. May God in his love and mercy comfort them, and give them grace to walk in his footsteps! The church of Christ has lost a faithful officer and bright ornament. Truly we may say, A father in Israel has fallen! His last wish and prayer was that Jerusalem might have peace and prosperity. The circle in which he moved has lost a warm and generous friend. His noble spirit could never stoop to a mean action. His hand was ever open to the calls of benevolence; the poor and hungry he never sent empty away. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

W. H.

Died, January 2d, REV. JAMES MILLIGAN, D. D. This venerable father has been widely and long known in our church. An obituary will, doubtless, be prepared.

S. R. WRIGHT.—This notice of the life and death of an excellent man has been too long delayed. But it is not yet too late to make a brief record of his virtues. The righteous man's memorial is everlasting.

Mr. Wright was born in Orange county, N. Y., December 25th, 1813; and died in Sharon, Iowa, March 28th, 1861. His father, Samuel Wright, was a ruling elder in Coldenham congregation during the time of Dr. Willson's ministry to that people. It is evident to any one acquainted with his family that he was "one who ruled well his own house, having his children in subjection, with all gravity."

His son Samuel, with whom the writer has been acquainted more than twenty years, was characterized from his youth by candour, prudence, sterling integrity, and piety. He was admitted to the full communion of the church by the Session of Old Bethel, Illinois. During the time he remained there he adorned his profession by a blameless and guileless life and conversation. His name is savoury in that part of the church.

After his return from Illinois to Brush Creek, he was ordained a deacon in the

congregation, then under the pastoral care of Rev. R. Hutchinson. On his removal to Sharon, he was chosen by the congregation to the exercise of that office. Its duties he continued faithfully and promptly to perform until the time of his death. "He used the office of a deacon well."

He was of a delicate physical constitution, and this was greatly increased for some years before his death by that fell destroyer, consumption, which was insidiously preying upon him. Still he was able to attend to his ordinary business, and was a punctual attender in the sanctuary until about three months before his death. During this time he was confined to his room, and his strength was gradually wasted away until at last it was announced that a man great in moral worth had fallen in Israel.

As the crushed rose emits its sweetest fragrance, so did this feeble and stricken man diffuse around him the savour of that spiritual unction which he had received from his Redeemer. Sitting with him, and conversing on spiritual and eternal things, witnessing his spirituality of mind, his calmness and composure, his gentleness and kindness, his entire confidence in God that he would take care of his wife and fatherless children, his lively hope of immortality, the commendation of the spouse by her Beloved was brought forcibly to mind—"The smell of thy garments is like the smell of Lebanon."

He delighted in religious conversation. Friends who visited him, and conversed on things pertaining to our eternal peace, were his delight. If any indulged in conversation about the world—their farms or their stock—it was easy to see that he was grieved, although he always treated them with kindness. When they would leave, he would express to his family his sorrow that so little had been said about heaven and Christ. His treasure was above, and his heart was there also.

His attachment to the house of God was strong. He came that he might "hear what God the Lord would speak." On Sabbath morning, some friends, on their way to church, called to see him. As they went out he said, "How I would delight to go with them!"

When his wife appeared despondent, he encouraged her to look to Him who is the widow's Judge. "Never, never," said he, "was any one forsaken that trusted in Christ."

He found great comfort in the reading of the Scriptures. His Bible—a small polyglot—shows that it has been his constant companion, "the man of his counsel." In the last days of his illness he marked a number of passages with his pencil, and turned down the leaf. It is evident that they are left for instruction and comfort to his family. As they open and read these pages marked by his feeble hand, the voice of an affectionate husband and kind father seems to speak as from the tomb in these words of heavenly instruction and spiritual consolation. The following are a few of the places indicated:—"Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry." Ex. xxii. 22, 23. "A little that a righteous man hath, is better than the riches of many wicked." Ps. xxxvii. 16. "I said I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Ps. xxxix. 1. "Yet surely I know that it shall be well with them that fear the Lord." Eccles. 8. "Seek ye the Lord while he may be found, call upon him while he is near: let the wicked man forsake his way, and the unrighteous man his thoughts: and let him turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv. 6, 7. "Then they that feared the Lord spake often one to another." Mal. iii. 16. Matthew v. 1—13, containing the benedictions of Christ on the mount, is underscored, and also verse 38. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. xvii. 21. "For our conversation is in heaven, where also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." 2 Pet. iii. 14.

He had no desire to live. As the time of his departure drew near, his desire to be with Christ became strong. While suffering a very lancinating pain he cried out, "Lord Jesus, take me quickly." The answer was not long delayed. He soon came, and received him to himself. "So man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep." But blessed is he who sleeps in Jesus. He shall be raised again in incorruption, immortality, and glory, and in his flesh he shall see God.

J. M. M'D.

COVENANTER.

MAY, 1862.

(For the Covenanter.)

THE PRESENT WAR.

I have been looking for some time to find something in the pages of the one or the other of the monthlies of our church, which will clearly define the nature of the present crisis in our country—something stating distinctly our relation as church members to our beloved land, in this her day of terrible conflict. I have hitherto looked in vain. There appears, as it seems to me, an indisposition to touch the matter at all; or, if referred to, it is not in such a manner as gives very plain directions on the subject.

I had hoped that some one more adequate, better qualified for the task, would have undertaken it; but as no one, as yet, seems disposed to consider it, I have at length, although with a good deal of hesitancy, thought I would give my views. It will aid us to understand the nature of the present civil war now raging in our land, provided we have a distinct knowledge of the cause or causes which have produced it. In ascertaining these causes, we will do well to go back to the earliest times—the first settlements made in the country—the peoples making these colonies—their origin, and their principles.

From the very beginning, while generally speaking the same language—being descended, mainly, from a common ancestry—we have, nevertheless, been *two* communities. We have, through our whole history heretofore, been animated by principles radically diverse and antagonistic; and these opposing principles bringing out a practice very different, and utterly irreconcilable. The North was colonized by a people, whose minds, by all their early training, had been deeply imbued with the Puritan element. In Great Britain they were the persecuted. They left the land of their fathers' sepulchres, that they might, unmolested, enjoy in the Western world, their liberty. They had learned, by painful experience, that they could not enjoy it at home. They were a freedom-loving people. They brought these free principles with them from their father-land; and on them they founded their institutions, civil and religious, making them throughout instinct with the *largest liberty*. Along with this, we find in the Middle States, the Presbyterian element brought over by a people from Scotland and the North of Ireland; where they, too, had been persecuted for their attachment to the principles of liberty. The Presbyterian system, as taught in the Divine Word, has, in every land, and in every clime,

always and every where, been on the side of the *largest liberty*. Hence in these localities, as well as in the New England States, these principles controlled the formation of the civil institutions, and formed them essentially free.

In following the outgrowth of the Middle and New England States, as it pushes westward, on nearly the same parallels of latitude, demanding place and room for its energies, we find the free spirit of the Presbyterian and Congregational element going forth with these peoples in their migrations, and controlling their institutions, framing them free; we find them in their new homes, with their churches and their school-houses, still a liberty-loving people—a worthy branch of a noble stock.

While this is true of the masses of the people in the Northern, the Middle, the Western, and North-western States, there are some painful exceptions. There are some among the laity, and some among the ministry, who proving recreant to the religion of Prince Messiah, have hearts in sympathy with the Southern den of thieves; pity it is their bodies are not where their hearts are, in Dixie, far *down, down* below Mason and Dixon's line. If they do not repent of their sins in hating liberty, and loving despotism, they will eventually find themselves in a climate much hotter, by many degrees, than the most scorching in the extreme South.

The early settlers in the South were different from the Presbyterians and Congregationalists, of whom I have spoken above. They were the persecutors, and the children of persecutors. Some of them were Papists, whose system of religion has *always*, and *every where*, been a persecuting system—always, and every where, unfriendly to liberty. Some of these early settlers were Episcopalians, whose system of church government has not worn a remarkably friendly aspect towards the rights of man. Many of its advocates have adopted the maxim—“*No bishop, no king.*” Sometimes this system, in Europe, has been every whit as intolerant and persecuting as the Romish. So it was in England, in the times of the first and second Charles, who in their persecuting fury were truly “*par nobile fratrum.*” These immigrants brought over with them to their homes in the new world all these bad principles, and by them have the Southern institutions been modelled. From them, as a legitimate spring, the inhuman and barbarous traffic in the bodies and souls of men have flowed. Thus, in the very beginning of our national being, we were *two* people, as different as Jacob and Esau of old. From that period till the present, our several paths have been more and still more divergent: the North loving liberty, and illustrating its blessings and comforts; the South loving and cherishing this “sum of all villainies,” loving and groveling in its filthy abominations.

Among Episcopalians of our own free North there are bright examples of persons rising superior to, and breaking away from the teachings of their system. We have this very pleasantly shown in the case of Rev. Dr. Tyng, of New York, and his sons; one of whom—the sainted Dudley A., who was banished from his pulpit in Philadelphia, by a pro-slavery people, for his manly, and Christian, uncompromising hostility to American slavery; and the two now battling for

freedom among the uprisen, marshalled hosts of the free North. How finely does this contrast with those recreant sons of Presbyterianism and Congregationalism, who, forgetful of their own free system, have become the aiders and abettors of the accursed system of American slavery, now making an atrocious war upon the rights, both of God and man!

In the South, as well as in the North, there were, in the earliest times of our history, some exceptions. There were a few Huguenots from France, and a few Presbyterians from Scotland and Ireland; but they were eventually compelled either to leave the South, and seek a soil more congenial to the growth of their free principles, or they have been so contaminated by the tyranny surrounding them, as to lose their attachment to freedom, and have sunk down into synagogues of Satan. Instead of being of the church of Christ, they are, as Rev. Henry Ward Beecher truly calls them, "the Devil's church."

These different and conflicting systems prevailing in their respective sections of our country, have produced discussion and agitation—engendered and inflamed the bad passions of the South all through our previous history. Hence the various compromises which have been formed for the purpose of harmonizing these jarring elements. They have all failed to terminate the controversy. Indeed, it is impossible to do this. Despotism and freedom, slavery and liberty cannot dwell together in amity, any more than light and darkness can both at the same instant occupy the same apartment—any more than concord can be formed between Christ and Belial. The one or the other of these forces must be driven to the wall; there cannot be permanent peace between them. The controversy has at length culminated.

The present administration took possession of the government of the country, on the ground expressly declared, that slavery should be *confined* to the States of the Union where it now is—that it shall *never* be introduced into territory now unpolluted by its withering and blighting curse. As soon as this decision of the free North was announced through the ballot-box, the South, having been prepared by unceasing efforts, which had been continued through long previous years, commenced the present atrocious war. They say slavery is a blessing, and it shall be extended into the territories, wherever, and whenever it shall be the pleasure of the man-thief. This is the true, real state of the present struggle. The South says, We will extend slavery; the North says, It shall not be done. Every sane person, of any degree of intelligence, knows that slavery has caused this war. This is plain, because the pro-slavery presses throughout the North charge it on the Abolitionists. The Secessionists have made the masses of the ignorant and degraded "white trash"—as the slaves call the wicked non-slaveholders—of the South believe, that this is a war for emancipation.

The North is fighting for national existence, based on the doctrine of liberty. The South is fighting for the existence of a horde of robbers—a band of cut-throats—the enemies of the human race, based on slavery as its chief corner-stone.

The friends of freedom in Europe understand the struggle as I have

now endeavoured to state it; and their sympathies are with the North, and against the South. The anti-slavery men—I mean the *true* anti-slavery men—of Great Britain, including the Friends—Quakers—have spoken their sentiments in a manner not indistinct, in which their good wishes are given to the North.

The friends of despotism every where understand this full well likewise. They know that if the arms of the North are triumphant in crushing out this inhuman rebellion, their hands will be weakened, and the hearts of the down-trodden will be cheered. Hence their sympathies are all with the Southern den of thieves, and against the North. And they are withheld from interference, by giving actual material assistance to the Southern slavery propagandists, by their own fears. The persons who are always finding fault with the North, and saying little or nothing against the South, are justly the objects of suspicion,—their hearts are not in the right place. They, too, should be in Dixie; and if under the lash of the driver on the slave plantation, the probability is, they would be cured of their Southern proclivities, and they would have their vision so brightened as to see things more clearly than they now do.

While the North is, mainly, in the right in the essence of the controversy, I think it has not been conducting it wisely. It ought to say, *Every slave*, wherever he may be, or by whomsoever he may be held in bondage, is henceforth a *freeman*. Had the government done this at an early day, thousands of lives would have been preserved—millions of money would have been saved—and these emancipated millions would have been fixed as the fast friends of the government. Would the administration do it now, they would be justly an object of admiration in the eyes of the civilized world—they would give a death-blow to all traitors—they would give a quietus to all the machinations of the despotisms of the old world, and they would give an impulse to free principles, which would, ere long, sweep from off the face of the earth all the tyrants and taskmasters of the nations, together with every vestige of their cruel oppressions.

How tardy soever they may have been—and they have sinfully delayed—I still hope they will be brought, ere long, in the sovereign and merciful providence of the Most High, to break every yoke, and let the oppressed go free.

It is a great pity that the Cabinet and Congress of the nation should consider their hands *manacled* by the slavery clauses in the U. States Constitution. There are, it is true, compromises in that instrument in favour of slavery. It is true, too, that the members of the Cabinet, and the representatives in the Congress, and their constituents with them, in and by their oath of office, have sworn to maintain these pro-slavery clauses. It is that oath which has so sadly debauched the public conscience. If slavery be wrong—and a most detestable wrong it surely is—the oath binding to its support is a most flagrant sin, and it ought not to have been sworn. In the keeping of a wicked oath there is sin, as well as in the swearing of it. The sooner such an oath is disregarded, the better it is for the juror, as it never had any validity, either in the court of conscience or in the court of Heaven. And, moreover, the rebels of the seceded States have annulled this Consti-

tution, and have made a new, and different one, for their own governance; consequently *they* can have no claims under it. By their rebellious violation of the Constitution, they have released the North from all obligation to observe its provisions *to them*. From these considerations it would seem that there is nothing to prevent the proclamation giving freedom to all the inhabitants of the land. Should they do this without delay, as they have the undoubted right, their names will go down to the latest generation as benefactors to our race; but should they refuse, they will be cast into a dishonoured grave, the execration of unborn myriads,—they will be numbered among the wicked, whose memory shall rot.

If I have succeeded in stating the true ground of the present civil war, as I think I have, I am now prepared to show what should be, in my judgment, our relation to, and our duty in, these circumstances.

It is utterly futile to suppose, that either in feelings, or in conduct, we can be indifferent, unconcerned, idle spectators of the scenes passing before us, of the circumstances surrounding us. If we could attain to a state of absolute neutrality, which we cannot, so long as we continue sentient, social beings, it would be wrong. I have long since, as I believe, observed, that such as profess to be neutral in any moral question, are pretty generally on the wrong side. A *conservative* has been, and I hope always will be to me, an object of deep heart-loathing.

We are bound, as true witnesses, to encourage and aid the right, and condemn the wrong, wheresoever, and whensoever we can bring our influence to bear. In doing this, however, we must always remember, not to do evil, that good may come. The damnation of such as do this is just, as we are informed in the Divine Word. The end never sanctifies the means. Sometimes we are required to refrain from doing what in itself is right, because we are met, at the very threshold, by the demand made upon us to do what is sinful. Thus it is right to hold civil offices; but this cannot consistently be done when an immoral oath is to be sworn, before we can enter the office, as is the case, as we have seen above, in our own country. Again, it is, in itself, right to *vote* for civil officers; but this we must refrain from doing where the officer is required to take a sinful oath, because on the principle of a representative oneness, the *elector* swears the oath in his representative. In such cases the path of duty is plain.

These obvious principles being our guide, we can, and should give aid and comfort to the North in the fearful struggle in which it is now engaged. We cannot withhold this aid and comfort, without being derelict to ourselves and to our free system. We must do this by our prayers. It is our duty to pray that the masses of the people may be influenced by the Spirit of God, as a free spirit, to hate intensely and fervently American slavery—one, at least, of the bitter roots of the present fratricidal war; that they may make a war of extermination on this huge abomination, and never put off the harness until the *whole* land shall be effectually and permanently purified from its inhuman cruelties. And we should pray, too, that the reigning Mediator would employ the Cabinet, the Congress, the army and navy, their officers of every grade, the rank and file, each in his place, to uproot this monster sin. I suppose we may offer these prayers in faith,

because "the king's heart is in the hand of the Lord, and he turneth it whithersoever he will, as the rivers of water are turned;" and because we have the promise that "Ethiopia shall stretch out her hands unto God." I suppose this means, hands *free* from the chains of slavery.

We should prove our faith by our works. "Faith without works is dead." We should assist with our property. We will have to do this at all events. We should do it cheerfully, not for wrath's, but for conscience' sake.

It is our duty to *fight*. I do not believe in the slavish doctrine of passive obedience and non-resistance. I know there are some peace men, who maintain that the sword should never be used; and they think they have proved their position, when they quote the words of the Saviour, in which he says, "He that taketh the sword, shall perish by the sword." It does not appear that this passage condemns the use of the sword altogether. It *does* condemn the taking of the sword for a wicked purpose, as these Southern rebels have done. Of such it is affirmed that they shall perish by the sword; not evidently by their own sword, for that would be self-murder, but by the sword of another—and, as I hope and pray, by the sword of the North. Besides, Christ says in another connexion, "Let him that hath no sword, sell his coat and buy one;" and, consequently, *use* the sword.

Moreover, our own liberty in the free States is at stake in the controversy. The freedom of the press, of speech, and of the pulpit, is involved in this matter. Is any person so blind as not to see that if these traitors conquer the North, or even obtain their independence, all these inestimable privileges would be stricken down? The people of the South have *no freedom whatever* in these respects. They have robbed the mail. Can any one be so infatuated as to believe that, had they the power, they would not reduce us into bondage? *Judæus Apella credat, non ego*. Quite recently, in the Senate of the United States, Davis, of Kentucky, is reported to have said, that had he the power, he would hang the Abolitionists; and some of our Northern newspapers have not only applauded him, but have even gone so far as covertly to suggest that the Congress should be broken up by the bayonet; and that because, forsooth, they dare to speak of slavery! These are the utterances of the "barbarisms of slavery."

The government of the United States is, under God, our shield against the incursion of the Southern desperadoes. Were it not for the armies of the North, our cities would be sacked, our country would be made a desolation; there would be nothing left by their bloody hands worth preserving. They are to be driven back, and their power utterly broken up, by the stout hearts and the strong arms of the sons of the free North. In anything short of this, we have no security. We must *fight*, and again I say we must *fight*, so long as these Southern vandals continue to prosecute the war against the rights of both God and man. In conclusion, I say, "Cursed be he that keepeth back his sword from blood."

"As fire consumes the wood, as flame
Doth mountains set on fire,
Chase and affright them with the storm
And tempest of thine ire.

"Their faces fill with shame, O Lord,
That they may seek thy name;
Let them confounded be and vexed,
And perish in their shame.

“That men may know that thou, to whom
 Alone doth appertain
 The name Jehovah, dost, Most High,
 O'er all the earth remain.”

February 27, 1862.

S. M. W.

THE SOUTH SEA ISLANDS TWENTY YEARS AGO.

BY THE REV. JOHN INGLIS.

(Concluded from page 245.)

Twenty years ago, as we have already seen, nearly the whole of Polynesia had become nominally Christian. Seven out of the eight groups of islands had renounced heathenism, and placed themselves under the instructions of Christian missionaries. The darkness of ages, the long dark night of ignorance, idolatry, cruelty, and abominable wickedness, had passed away, and the glorious Sun of Righteousness had arisen upon the islands with healing in His wings. There were light and joy, gladness and good days among the many isles of the sea. Micronesia and Melanesia were still shrouded in darkness, but the first faint streaks of opening day were becoming visible among the Western isles. Science again appeared in those seas. The American government fitted out an expedition under Captain Wilkes, who surveyed the Feejee and Samoan groups, and collected and published a mass of interesting information respecting those islands. About the same time the Wesleyans commenced missionary operations among the Papuan races. Cross, Hunt, Calvert, Lyth, and Williams, began their earnest evangelistic efforts among the two hundred thousand cannibals of Feejee. John Williams had returned from England in the “Camden,” with the view of opening up the New Hebrides, the Loyalty Islands, and New Caledonia. He was on his first voyage, had opened friendly intercourse with the natives of Tanna, when, in November, 1839, he fell at Dillon’s Bay, Erromanga, a victim to the blind revenge of the poor natives, on whom some fearful outrages had been committed a short time before, by the captain and crew of a trading vessel, and who were waiting to revenge these on the first vessel or the first white men that might come within their reach. Williams and Harris became their unsuspecting victims.

These outrages were connected with the discovery of sandal-wood among the islands. It brought high prices in China, and hence a trade sprung up which was carried on for the most part “in a way very discreditable to the white men employed on it, who have often shown themselves in no way behind the blacks in cruelty and treachery, and indeed, with the sole exception of cannibalism, in the practice of all the vices we generally ascribe to savages.” Injuries were committed upon the natives, to revenge which boats’ crews were massacred. Women were bought or kidnapped, natives taken away under false pretences, and a state of things arose so disgraceful to British commerce, that the government in Sydney passed a stringent enactment to prevent the buying or taking away of native women, and men-of-war made regular visits to inquire into these outrages, and call the aggressors to account.

But at this time dark clouds began to lower over Polynesia, and mutterings of a thunder storm were heard, which eventually broke on

Tahiti with fearful violence. Rome awoke, gazed with envy on these lovely isles, and called on France to come to her aid. A decretal of the Propaganda, confirmed by Leo XII., 1833, confided to the Society *Maison de Picpus*, the task of *converting ALL the islands of the Pacific from the North to the South Pole*. Instead, however, of going to the heathen, of whom both then and still there are multitudes in the Pacific, the Popish priests have followed almost exclusively in the wake of Protestant missionaries.

It is said that the priesthood represented to Louis Philippe's Queen, who was sister to that most devout son of the church, Bomba, King of Naples, that it would be a most meritorious work for her to establish a Catholic chapel alongside of every Protestant church in the Pacific, and hinted that the naval power of France could render essential service in this pious and glorious undertaking. The priest-ridden Queen, dazzled with the bright prospect of being canonized as a second Helena, pleaded earnestly with her husband to assist her in this devout and glorious enterprise. The idea chimed admirably in with the policy of Louis, one of whose ruling maxims was to fawn upon Rome, and overreach England; although, when the hour of trial came, the first man that recognised the new government was the Archbishop of Paris; and his only true friend, on whose protection he could rely, was the Queen of perfidious Albion! The doings of the French in Tahiti are matters of history, and hence we need not repeat them. When poor Queen Pomare was deprived of her kingdom, the Rev. Mr. Threlkeld, formerly the colleague of John Williams, wrote a letter to Louis Philippe, solemnly warning him, that if he persisted in depriving a poor, defenceless Queen of her crown and kingdom, he would do well to look carefully after his own; for there is a God in heaven who protects the innocent and takes vengeance on the guilty, and disposes of thrones and crowns without consulting the dynasties of Europe. The King of the French refused to be admonished. Good old Alexander Peden, looking at the analogy of Scripture, and the principles of the Divine government revealed in God's word, applied the threatening of the prophet respecting Coniah to the last of the Stuarts, and said—"Write ye this man childless, a man that shall not prosper in his days, no man of his seed shall prosper sitting upon the throne of David." By that and so many similar declarations, after the Revolution, men called Peden a prophet. And why should not the same honour be awarded to the courageous king-warning Threlkeld?

Such was the transition state of the South Sea Islands twenty years ago.

THE SOUTH SEA ISLANDS AS THEY ARE AT PRESENT.

In every group the natives have had peculiar temptations, but in every case the genuineness of their religious profession has in the end been fully attested. In Tahiti, France and Rome had done their utmost for nearly twenty long years: the missionaries were in effect banished: and yet, out of eight thousand people, the number of converts to Popery amounts only to a few hundreds, and the church members were never more numerous than they are at present.

While none of the South Sea missionaries have astounded the world by the discovery or exploration of unknown regions, or published works that took the scientific world by surprise, they have been quietly, diligently, and prayerfully prosecuting their daily avocations, and silently producing results that ought to claim attention from the Christian public; and they have been sustained by the different societies at home in a way that shows clearly how highly their labours are appreciated by those best acquainted with the circumstances in which they are placed, and who are best able to judge of what they are doing. Fifty years ago, not one of the Polynesians could read a single word. There was not a word printed in the language. Not a single book existed amid all the countless isles. In 1818, the first sheet of the Scriptures in the Tahitian language was printed by the Rev. Mr. Ellis, already referred to. Now the whole Bible has been translated into the Tahitian language, printed in more editions than one, and read by the entire population; the whole Bible has been translated into the language of Rarotonga and the Hervey Islands, two editions printed and read by the entire people. The whole Bible has been translated into the language of Samoa, printed and read by the whole population. The same can be said of Hawaii, of Tonga, of New Zealand, and of Feejee. The whole Bible has been translated into six distinct dialects of the Polynesian language, and also into the language of Feejee; which is not a different dialect, but a different language. The New Testament is also translated into the language of Aneiteum, another distinct language, and, under the favour of Providence, will be printed in a few months.

When the missionary barque, the "John Williams," returned to England in 1860, she had on board the Rev. G. Turner, with a corrected copy of the entire Samoan Bible, for a second edition, to be printed with marginal references, and the Rev. G. Gill, with a corrected copy of the entire Rarotongan Bible, for a third edition, to be printed also with marginal references. And, but for the unexpected illness of a brother missionary, the Rev. A. Chisholm would have come in the vessel, and brought with him a corrected copy of the entire Tahitian Bible, for a third edition, to be printed also with marginal references, but he arrived in England two months after the "John Williams." And I brought with me a translation of the entire New Testament in the Aneiteum language, to have the first complete edition printed. Since the world began was any single ship ever freighted with three distinct translations of the entire Bible and a fourth of the New Testament, to be printed? The fabled "Argo," with the golden fleece, and the richest of the real argosies that have sailed from Australia, California, or Columbia, are not once to be compared in real value with the homeward cargo of the "John Williams." Who can calculate what may be the moral and spiritual effects of the Word of God, opened and read in four different languages? "For wherever the Scriptures are translated into the vernacular tongue," says Dr. Claudius Buchanan, "and are open and common to all, inviting attention and causing discussion, they cannot remain a 'dead letter.' When the Scriptures speak to a heathen in his own tongue, his conscience responds, 'This is the Word of God.' The man who produces a transla-

tion of the Bible into a new language, (like Wickliffe, and Luther, and Ziegenbalg, and Carey,) is a greater benefactor to mankind than the prince who founds an empire;—for the ‘incorruptible seed of the Word of God’ can never die. After ages have revolved, it is still producing new accessions of truth and human happiness.” Portions of the Scriptures have been translated into nearly as many other languages. The missionaries have also prepared and printed, in all these languages, a number of other books; primers, catechisms, hymn-books, tracts, commentaries, sermons, elementary books on science, newspapers, and magazines; besides dictionaries, and grammars of the respective languages or dialects. Be it farther remembered that every word in these eight languages had to be caught as it floated, often rapidly and indistinctly, on the lips of the natives; the meaning of the words, their orthography and grammatical structure, had all to be settled before they could become the visible vehicle for communicating the truths of God’s Word to those illiterate, dark-minded pagans. How many of the renowned universities of Europe, with all their learned leisure, have, during these forty years, done more to advance Biblical literature than those humble missionaries, with few helps, toiling beneath a vertical sun, and constantly occupied with other professional labours?

Another encouraging feature of the Polynesian mission is, that they are nearly all self-supporting. It is a fully recognised principle that nothing can continue permanently which has not all the elements of support within itself. Christianity in the South Seas is fast coming up to this condition. In the Sandwich Islands this point was reached some time ago. In New Zealand, although the natives are the wealthiest of any in the South Seas, yet, from various reasons, they are perhaps the lowest in the scale of self-support, but even among them we have witnessed very commendable liberality. In Tonga, King George and his Wesleyan subjects have nearly, if not altogether, relieved the Society of all pecuniary responsibility. It is only twenty-six or twenty-seven years since the first band of six missionaries commenced operations in Samoa, among a population of thirty-five thousand. The number of missionaries never averaged more than about twelve. They have had many formidable obstacles to contend with,—a nine years’ war, and Popery putting forth all its strength. The whole population have renounced heathenism, and professed Christianity; and let their Christianity be tested by its fruits. Hospitality is said to be a savage virtue; but liberality in support of the gospel was never known to be such. The men who twenty-seven years ago were the most selfish of savages, are now becoming models of liberality. In addition to building all their own churches, manses, and school-houses, and paying for all their Bibles and school-books, to the amount of some thousands of pounds, they contribute annually £500 for the support of native agency among themselves, and £1,000 a year to the funds of the London Missionary Society, thus rendering the mission about three-fourths self-supporting. For a full account of the Samoan mission we must refer our readers to *Nineteen Years in Polynesia*, by the Rev. Dr. Turner, lately published. This work, which is quite original both in matter and arrangement, contains a great amount of valuable and varied information, and will well repay a careful perusal. In the Hervey

Islands, where the gospel has been longer among the people, the liberality, in proportion to the number of the population, is considerably higher. In Aneityum, in the New Hebrides, where, thirteen years ago, all was heathen darkness, and where now the whole inhabitants, about three thousand five hundred, have professed Christianity, they have met every pound of money expended on their behalf with a pound's worth of labour; and last year, in addition, they collected arrow-root to the value of about £100, being one-third of the annual expense of the mission. If the natives of those islands continue advancing in liberality in the same ratio as they have hitherto done—and we may reasonably hope that they will do so—in a few years Christianity will be more than self-sustaining in Polynesia; it will be self-extending—the only condition which fully secures perpetuity.

In connexion with this we may refer to the means taken in all the missions to train up a learned class of native agents. In every group there are institutions, some of them already dignified with the name of colleges, for imparting a higher and more liberal education to the sons and daughters of chiefs and the more promising of other classes, so as to provide teachers and instructors for their fellow-countrymen. Only a very few of the natives have as yet been ordained to the office of the ministry; and although many more were qualified and appointed, it will be a considerable time before it would be safe to leave them without the superintendence and guidance of European and American missionaries. But, nevertheless, every year they are rising in intelligence and moral principle, and are acquiring more of the power of self-support, self-guidance, and self-government.

Another thing that will tend powerfully to the conservation and perpetuity of Christianity in the South Sea Islands, is the effect which it has upon their civil government; upon their social constitutions, their civil and criminal law. In New Zealand, the natives are placed under the authority and protection of British law. However, but for Christianity, they never would have submitted to this; and although a portion of them lately threw off this authority, yet the thorough and permanent establishment of peace is only a question of time. The wisdom and firmness of those now at the head of affairs in that colony is, humanly speaking, a sufficient guarantee for this. In Tonga, King George, like John Milton, is drawing his politics from the Bible. Some years ago the American Board of Foreign Missions solemnly affirmed “that the people of the Sandwich Islands are a *Christian nation*, and may rightfully claim a place among the Protestant Christian nations of the earth.” The first article in the Hawaiian constitution promulgated by the king and chiefs in 1840, declares “that no law shall be enacted which is at variance with the Word of the Lord Jehovah, or with the general spirit of His Word;” and “that all the laws of the Islands shall be in consistency with God's law.” Every where, the missionaries accepted the form of civil government which they found existing; all that they attempted was to animate that form, whether monarchical or aristocratical, with the living spirit of Christianity, to make it at once a strong and good government. In many of the islands, there is nothing like a formal constitution, and very little statute law; but a common law is being formed on precedents,

on cases decided, as they arise, on the principles of the Bible. In the famous Bible-burning case that occurred the other year in Ireland, it was announced by the judges, as an unchallenged principle in British jurisprudence, that the Bible is the common law of England. In like manner, it may be said that virtually the Bible is the common law of Polynesia; club law has been superseded by God's law, and life and property are now every where secure.

Another interesting and encouraging feature of the South Sea missions is their aggressive, evangelistic character. Twenty years ago both Micronesia and Melanesia were wholly heathen. But all the missions in those seas have been acting on the aggressive, making their most Christianized position the basis or centre of those aggressive operations upon the domains of Satan which they have undertaken. From the Sandwich Islands, the American Mission, in 1852, extended their operations westward into Micronesia. At present, they have seven missionaries with their wives located in that field, besides some Hawaiian natives acting as assistants. They occupy Ascension Island, King's Mill Group, Mulgrave's, and Strong's Island, or Kusia, and other islands. The population of Micronesia is estimated at two hundred thousand. The languages are numerous, and very different one from another. The Americans have also commenced a mission on the Marquesas. Both these missions are advancing hopefully. Twenty years ago, Feejee was the head-quarters of darkness, cruelty, and revolting cannibalism. But the Wesleyans have pushed on their mission there with their characteristic energy; and out of a population of two hundred thousand, perhaps two-thirds have renounced heathenism, and are now waiting upon Christian instruction. The London Missionary Society, nothing daunted by the martyrdom of Williams, immediately renewed operations in Melanesia, and settled native teachers on the Isle of Pines, New Caledonia, the Loyalty Islands, and the New Hebrides. They have done much by means of native agency, but their operations have been very much crippled from the difficulty of obtaining missionaries. They have, however, located four missionaries on the Loyalty Islands, who are prosecuting their labours with much encouragement. Thirteen years ago, the Rev. J. Geddie, from Nova Scotia, assisted by the Rev. T. Powell, of the Samoan mission, re-commenced the New Hebrides mission. It is sustained by the Presbyterian Church of Nova Scotia and the Reformed Presbyterian Church of Scotland. The former body, which was the first in that field, has sent out four missionaries, and the latter three. This mission is carrying on operations on six islands, and has been favoured of God with very marked success.

(From the Reformed Presbyterian Magazine.)

BRITISH CONSTITUTION.

THE OATH OF ALLEGIANCE—WHAT IT IMPLIES.

MY DEAR SIR,—In my last letter I endeavoured to prove, both from the very nature of the case, and from the opinions expressed by the highest authorities, that the oath of allegiance commits the person who swears it to the full extent of the complex constitution in church and

state; that it pledges him to give personal obedience to all commands authorized by that constitution; and that it engages him to the support of all the institutions to which it has guaranteed support, and of all the prerogatives which it confers, whether on the supreme ruler, or on those occupying subordinate places of office. It does not alter the case whether the person taking the oath may know and believe this or not.

The concluding part of the oath is very seldom adverted to, and yet, to me, it seems to impose most questionable obligations on the swearer. In it, he says, "And I do declare that no foreign prince, *person, prelate*, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, *ecclesiastical* or *spiritual*, within this realm. And I make this declaration on the true faith of a Christian. So help me God." What objection, you will be disposed to ask, can there be to such a declaration as this? I shall endeavour to answer that question.

It is a declaration made by all who take the oath, accompanied by a solemn appeal to God in attestation of its sincerity, that something *is not* which every one knows to be in existence—a declaration of what the swearer himself, unless he be lamentably ignorant, must know to be false. The Pope has, and exercises, ecclesiastical and spiritual jurisdiction over nearly six millions of the inhabitants of this realm—a jurisdiction far greater, and far more implicitly obeyed, than that which any church in our country exercises over her members—far greater than the Erastian authority which the monarch exercises over the prelatical church. To swear that he has it not, is to swear a lie. No attempt at explanation or evasion will avail. The words are as express as human ingenuity can make them. They are taken by the swearer without any explanation or mental reservation being permitted, and according to the plain common-sense understanding of them. Even members of Parliament, who have sworn the oath of allegiance, admit this construction of it to be the correct one. Mr. Hansard says, "The words of the oath, in their ordinary signification, are *untrue*." Mr. Bagwell affirms that, "Nothing can be more *contrary to fact* than to say that no *foreign prince* has any power or jurisdiction in this country." Mr. M'Guire denounces "the oath as containing a *down-right and palpable falsehood*." Can any man, without fearful guilt, appeal to God for the truth of a declaration which he knows to be false? Can any individual righteously make such a declaration if he is not fully persuaded in his own mind that it is true? Is our church not bound in faithfulness to warn and urge her members against committing such a sin, and to make manifest her displeasure when it is committed?

But, even if it were undoubtedly true that no foreign prince or person has ecclesiastical and spiritual jurisdiction in this realm, it is utterly wrong, and a renunciation on oath of the principles held by all Presbyterian churches, to declare that in no case such a thing ought to be. If it be admitted that the Pope may exercise ecclesiastical and spiritual jurisdiction over the ministers and members of the Popish Church in any country, on what principle can his claim to do so in Britain be refused? What makes the case appear still more flagrant

is the fact that, while men are called, as a qualification for offices civil and religious, to declare that no foreign prince or person hath, or ought to have, any ecclesiastical jurisdiction or authority in this realm, the government by which this oath is required is openly and systematically acting in contradiction of this declaration, by appointing and paying for the army Popish chaplains, who are sworn to ecclesiastical obedience under the Pope's authority, and hold their ministerial standing from him; by liberally contributing national funds to Maynooth, where the Pope's spiritual jurisdiction is taught and submitted to; and by giving place and precedence, in some cases, to Popish dignitaries as such. The constitution, to which the oath is taken, as now modified and administered, and the terms of the oath, are in direct contradiction.

Besides, bear in mind the fact that foreign Protestant Churches have ministers and congregations in Britain. Is it the opinion of those who take the oath of allegiance that these ministers and their people ought to be, and really are, set free from the ecclesiastical and spiritual authority and jurisdiction of their respective churches, the moment they set foot on British soil? If so, will they tell us on whom it devolves? And if Britain may swear away the right of foreign churches to ecclesiastical and spiritual jurisdiction over their ministers and people resident in this realm, do they not, by that act, acknowledge the right of foreign nations to deny to the churches of Britain all claim to ecclesiastical and spiritual jurisdiction and authority over what ministers and people, belonging to them, may be located in their territories? I urge your readers to ponder this. What! Presbyterians swear that, under certain circumstances, churches neither have, nor ought to have, ecclesiastical and spiritual jurisdiction and authority over their own ministers and members, at the very time they are protesting, in every possible form, that the church has a jurisdiction derived immediately from Christ, and independent of the will of civil rulers, over all that are in fellowship with her, wherever they may be placed; are struggling in the civil courts to have this claim recognised; and are employing all available means to enlist the sympathies and support of the community on their behalf! What have governments or their officials got to do with the regulating of ecclesiastical and spiritual jurisdiction in this country, or any where else? By what right do they claim to determine by whom, and in what place, it may, or may not, be exercised? If such a claim be not Erastianism, I know not what is. If submitting to make this declaration, at the bidding of civil government, as a qualification for office, be not an acknowledgment of a right, on the part of the civil magistrate, to interfere with the spiritual jurisdiction of the church, and to determine when it may or may not be exercised, perhaps some one of those who represent the oath to be harmless will be so kind as tell us what would constitute such an acknowledgement. Look at this declaration in the light of the Cardross case, which has been so prominently before the public for some time past. Say if it be in consistency with the famous declaration of Andrew Melville to King James, of which we have heard so much of late,—“They whom Christ has called and commanded to watch over his Kirk, and govern his spiritual kingdom, have sufficient

power of him and authority to do so, which no Christian prince should *control or discharge*, but fortify and assist, otherwise they are not faithful subjects and members of Christ."

What makes the matter still more glaring is the fact that, while Protestants are called to swear this untruth, and to commit themselves in the most solemn form to this error, as a qualification for office, Roman Catholics are exempted from the necessity of doing so. In their oath they declare that "no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, *civil or political*, in this realm,"—a declaration to which there can be no possible objection on the part of Protestants. How absurd, capricious, oppressive, and wicked, to make Protestants declare on oath that something neither is nor ought to be which Papists, admitted to equal privileges, are left at liberty to maintain really is, and ought to be! How unprincipled and craven-hearted in Protestants to submit to what is so partial, self-contradictory, and iniquitous! Men who make themselves slaves, deserve to be so.

Nor may the excuse—an excuse insufficient in any circumstances—be pleaded on behalf of this declaration, which is sometimes urged on behalf of other errors and inconsistencies, viz., that "the British Constitution is a thing that has experienced shifting and changes, and alterations have taken place, one after another, upon it; and these alterations cause discrepancies and a want of harmony between one thing and another;" or, as another has said, "This is one of the relics of former things, which has no proper meaning or force." And why not? Because this declaration on oath for Protestants has been modified and enacted, with these words embodied in it, only a few years ago, and since the oath taken by Papists was framed. I am aware that some would explain and modify this declaration as meaning "no jurisdiction or authority that can be enforced in the courts of this country." But if this were all, where is there any need for such a declaration in regard to foreign churches or prelates, when all the dissenting churches in the country are precisely in the same condition? And where is there any propriety or equity in demanding such a declaration from Protestants, who will most readily admit it, when so explained to be true, while Papists, the only party likely to dispute it, are allowed to go free?

We have been assured, on what will be reckoned high authority, that the present government do not put the same sense on the oath of allegiance that we do. I cannot speak for the present government; and for this very sufficient reason, that they have not spoken for themselves. But the *Scotsman* newspaper, which is generally regarded as the expounder and advocate of the principles held by the present government, and which, from the fact of its having by far the largest circulation of any newspaper in Scotland, may be presumed to teach in harmony with the sentiments generally prevalent among the people, had the following remarkable statements in a leading article on the Oaths Bill, 24th June, 1857, which I commend to the serious consideration of your readers:—"Has the Pope spiritual or ecclesiastical jurisdiction in this country? If any man doubts or denies it, those who are loudest in denouncing the Pope and all his belongings, are

the loudest also in proclaiming the fact. Yet a thousand Protestant Peers and M. P.'s" [and he might have added, many thousand town-councillors and volunteers,] "are made every now and then to swear that the notorious and admitted fact has no existence. . . . We can well understand why Roman Catholics are exempted from making this statement, *seeing it is plainly and nonsensically untrue*; but that makes it all the more difficult to understand why *such a preposterous and profane task* should be laid upon Protestant members. An elaborate explanation and legal argument, supplied by Sir F. Thesiger," [once Lord Chancellor of England,] "does not mend the matter. The affirmation is meant, it seems, 'to guard the spiritual and ecclesiastical supremacy of the Crown.' Now, not to argue that the queen's spiritual supremacy could surely be asserted by some other means than swearing to an *untruth* about the Pope, we have the fact, that a great majority of the nation, including all Protestant dissenters whatever, utterly repudiate the doctrine said to be thus guarded, and deny the statement said to be thus sworn to. In other words, *all who do not regard the queen as the spiritual head of their church, are yet made to swear that she is*; and to do so by the roundabout process of swearing to the untruth, that the Pope is not the head of the Romish church. WHAT A COMPLICATION OF CONTRADICTION BETWEEN THEORY AND PRACTICE IS HERE!"

So, then, in this part of the oath, as was argued by the highest authority at the time, there is a declaration made by the swearer which was framed, and is designed, to guard the spiritual supremacy of the crown! Many are slow to believe this, and wriggle in the most humiliating and tortuous manner to make it appear otherwise, but the attempt is vain. Men of the world see it to be so, and, as a result, the interests of religion are damaged, and the fear of an oath is destroyed.

Place the facts, as stated above, alongside the dying declaration of Mr. Donald Cargill, and say whether those who swear such an oath can rightfully claim to be his successors in contending for the sole headship of Christ over his church. That distinguished person said, "As to the cause of my sufferings, the chief is not acknowledging the present Government, *as it is established in the supremacy and explanatory Act*. This is the magistracy which I have rejected, *that which is invested with Christ's power*. Seeing that power taken from Christ, which is his glory, and made the essential of an earthly crown, seemed to me as if some one were wearing my husband's garments after he had killed him. There is no distinction which can free the conscience of the acknowledger from being a partaker in this sacrilegious robbing of God. And it is but to cheat our conscience to acknowledge the civil power, for it is not civil power only which is of the essence of the crown; and seeing they are so express, we ought to be plain, otherwise we deny our Testimony, and consent that Christ be robbed of his glory."

I am fully aware that the doctrine which I have been endeavouring to establish in regard to the meaning of the oath of allegiance, and the obligations which the person voluntarily assumes who swears it, will be assailed by numerous objections. Indeed, nothing is easier

than to urge objections against the most fully established and most surely believed truths. A child may allege difficulties which a sage cannot answer. If we are to accept nothing as true that is disputed, we must yield ourselves up to universal skepticism. Especially does the faculty of objecting become active and inventive when the acceptance or continued maintenance of a truth involves in practical temporal difficulties, and in such circumstances its arguments are to be viewed with peculiar suspicion. Consciences that were quite satisfied with a proposition as true, when personal interest or credit was not involved, begin to doubt and deny when it becomes otherwise. They plead that they are better qualified to read the right meaning and application of truth by the aid of providential *developments*, although it is very remarkable how almost invariably they so read them as to make them harmonize with worldly advantage and the prevailing customs of society. In a word, if we may trust the testimony of the past, the glare of present circumstances more frequently blinds than enlightens. Now it is a fact, account for it as you may, that never a whisper was heard of objection to the views entertained by our church in regard to the oaths to Government, until some persons had actually taken them, and required to be dealt with for so doing, and specially until a *furor* arose about volunteering, which seemed in danger of carrying away the youth of the church. I make this statement, not for the purpose of calling in question the perfect sincerity and good faith of the objectors, but to show how possible it is for them to be unduly influenced by circumstances, and to impress upon all the need in such circumstances for a very strong case indeed being made out for change before it be complied with. Let us look at some of the objections.

1. *It is alleged that we are altogether singular in the construction we have put on the oath of allegiance.* One has said, "If you confer with people in the Free Church, in the United Presbyterian Church, and in other churches, you will find that those who have thought upon the subject are of opinion that with our views of the oath they could not take it, but they think that our view is incorrect. I cannot but think it strange that we should entertain such a view of the oath, *so embarrassing, and involving us in such difficulty*, when we cannot get any body who has taken or administered them, any sheriff or judge, to say that our meaning of the oath is the right meaning." I think I have made it evident that we are not singular in our view of these oaths, that the most competent authorities, parties who have studied the subject, and whose reputation as lawyers and authors is involved in the judgments they give, are, without exception, of the same mind with us. But grant all that is urged, and what does the objection amount to? It is no more an objection to the views of the Reformed Presbyterian Church *now* than it has been in all times past, and it does seem remarkable that any man should be found to urge it who has embraced these views, solemnly engaged to maintain them, and has frequently required an assent to them from others as the condition of church membership, with the fact of their singularity fully before his mind. What makes singularity now for the first time a presumption that we are wrong? This objection, too, is based upon a principle that is vi-

cious. It proceeds on the assumption that it is not enough for us to ascertain what is right or wrong, true or false, from the word of God, but that we must also take into account what is the general opinion of society. It takes for granted what is contradicted alike by the teaching of God's word and of history, that truth and duty will, in the greater number of instances, be found in the opinions and practices of the greater multitude. It is the old question revived under a new form, "Have any of the rulers or of the Pharisees believed on him?" Acting on this principle, Lot in Sodom might have said to himself, "I cannot but think it strange that I should entertain views of truth and duty that are so embarrassing, and involve me in such difficulties, when I cannot find one in the city to say that my views are correct, although all admit that with my views they would act as I do." So might Elijah among the covenant-breaking Israelites; Daniel, when called to refrain from prayer unless to the king, on pain of being cast into the lions' den; the three children when called to worship the golden image which Nebuchadnezzar had set up, unless they preferred to be cast into the fiery furnace; the few in Sardis whom our Saviour approves because they had not defiled their garments; and the small number that would not receive the mark of the beast, although the world wondered after him, have reasoned and excused themselves for abandoning a position which almost all now honour them for maintaining. On this principle the existence of our church has been a blunder from the beginning, and is so now. Our fathers at the time of the Revolution, and during the persecution that preceded it, could find no judge or sheriff, no one who administered the oaths or had taken them, to say that their views were correct. Let our objector try the same experiment in regard to the continued obligation of the national vows, and he will with the utmost ease escape from it; for "if you confer with people in the Free Church, in the United Presbyterian Church, and in other churches, you will find that those who have thought on the subject," (and those who have not thought on the subject will quite agree with them,) "are of opinion that our views are incorrect." Truly a strange way of satisfying ourselves whether we be right, to go and confer with those that differ from us in order to ascertain whether they think so! Strange Christianity which concludes that scarcely anything can be right which causes temporal embarrassment and difficulty, after the great Master has said, "If any man will come after me, let him deny himself, and take up his cross and follow me."

2. Another objector employs language apparently fitted to frighten us out of the conviction which the Reformed Presbyterian Church has so long entertained in regard to the oaths, by making us odious in the estimation of others, because of the reflection implied in these convictions, upon the position assumed by them. "When multitudes," it is said, "who take it," (the oath of allegiance,) "our brethren in all the Presbyterian Churches could not take it without perjury, if the construction which we put upon it be the only one of which it is susceptible, it becomes us to be very sure of our ground." Certainly we ought to be very sure of our ground in regard to this and every other matter which we embrace in our Testimony, but from far higher con-

siderations than a regard to the position in which our views may place those who differ from us—even from a regard to the authority and glory of the Redeemer. We can never in any point differ from others but there is an implied reflection in that point, on their views and conduct; and the more prominent and striking it makes their error appear, so much the better. One, however, would have supposed that ministers and office-bearers had made themselves pretty sure of their ground before they assumed it, and solemnly engaged to maintain it, and that those do remain pretty sure of their ground who, at every communion, require an adherence to the Testimony in which these views are imbodyed, as a condition of church privilege. One would naturally suppose that they were pretty sure when, at two successive Synods within the last three years, they unanimously declared that they saw no valid reason to abandon the position in regard to the oaths which they had *deliberately* assumed. Pray, what has occurred, so lately and so suddenly, to stagger the certainty of any? The position maintained is the same that has been held for 170 years, and so is the position of those who differ. What strange and unwonted fit of tenderness for them is this!

But we are not to be so frightened. I dislike calling hard names, and putting revolting constructions upon the conduct of others. To their own Master they stand or fall. I readily admit that those who differ from us in their views of the oath, are not to be reckoned so guilty as we would be in swearing it; but I hesitate not to say that those in any Presbyterian Church who take the oath, swear to support what is at variance with their own principles, what is a violation of the national vows, what is self-contradictory, and what many of them have no design to fulfil. I believe many do it ignorantly; many do it thoughtlessly; many do it in a misconception of the meaning of the oath, and of the obligation which it imposes; and many do it, just as they would do anything necessary to secure temporal honour and advantage to themselves, and you may call their conduct by what name you please. It is their concern, not mine, if they place themselves in a false position. Nor am I singular in speaking of them thus. In "OUR POLITICAL OATHS," the following passage, quoted with approbation by the reviewer, utters the same sentiments:—"How does it happen that good, and great, and intelligent men so unhesitatingly take these *contradictory* and *unscriptural* oaths? It is, in our opinion, the result of sheer thoughtlessness, ignorance, and inconsideration. Their attention is never drawn to them, and they are universally regarded as a mere matter of custom and of form, involving nothing of importance either in principle or practice." I do not charge them with perjury, which is swearing in contradiction of what is known and believed to be the truth; but I am convinced they are swearing unrighteously, because they are ignorantly or inconsiderately undertaking to accomplish what it is sinful and inconsistent to perform, and a violation of their oath to omit. Besides, if we are to be so tender of others, we will require to examine and modify our views in regard to many things besides the oaths. To maintain the continued obligation of the national vows, and that the nation, in setting up Episcopacy and endowing Popery, is breaking its vow and covenant, has a

bearing quite as condemnatory on our fellow-countrymen in all the churches. To maintain that Presbyterianism is the *only* form of church government divinely instituted, is to brand the great majority of those who profess Christianity as having set aside God's ordinance, and substituted human inventions. Indeed, such a principle—a principle which would make us shrink from maintaining our ground solely from a regard to divine authority, and require us to take into account the position and feelings of those by whom they are in any point subverted—would overturn all morality, and constrain us to believe just as the views and wishes of society may vary, or as change of place might bring us into contact with different opinions and habits. It is incumbent on the followers of the Lamb to refrain from every thing that is evil, whatever others may do, and in whatever consequences they may involve themselves, endeavouring to follow Him who, when declaring the truth, had the charge hurled at him by some among the hearers, "Master, in so saying thou reproachest us also."

Reserving an answer to other objections to a future opportunity, and gratefully acknowledging your past kindness, I remain, my dear sir, yours very truly,

THOMAS MARTIN.

(For the Covenanter.)

ILLINOIS PRESBYTERY.

The following report on the war was adopted by this Presbytery at its late meeting. The following resolution was passed:

Resolved, That Presbytery commends the diligence of the Committee in preparing this report; that the Committee have the privilege to withdraw the paper, and that they be recommended to publish it in the periodicals of the church.

The Committee appointed at your last meeting to report on the oath taken by soldiers on enlisting in the Federal army, respectfully submit the following. The oath reads thus:

"I, A. B., do solemnly swear or affirm (as the case may be) that I will bear true allegiance to the United States of America, and that I will serve them honestly and faithfully against all their enemies and opposers whatsoever, and observe and obey the orders of the President of the United States, and the orders of the officers appointed over me, according to the rules and articles for the government of the armies of the United States."—*10th Article of War*.

On this we remark, first, that the phrase, "Bear true allegiance to the government of the United States," is ambiguous, and is liable to be understood in different ways. It may mean only that the soldier will be loyal to the government in the present war against the Southern confederacy—that he will fight for the government, and against its enemies. If this be its meaning, we have no objection to the words. But it is liable to be understood, and so it has been represented as expressing the same thing as the ordinary oath of allegiance to the government, which Covenanters have always refused to take. Some persons cannot see the consistency in bearing true allegiance to the government, with avowed dissent from it. Hence, when some of our members enter the army, and take this oath, they are liable to be understood and represented as having abandoned the distinctive ground of our testimony, and to have become fully incorporated with the go-

vernment. Faithful witnesses should not place themselves in circumstances of doubtful propriety, or assume a position which renders their testimony less significant and pointed, and they should be specially careful not to do so under the solemnities of an oath. An oath should be taken in truth, in judgment, and in righteousness, and with a full and clear understanding of the import of the words employed, as well as a sincere desire and intention to perform the duty promised. This is essential to the very nature of an oath, and to secure the end of its divine institution. And the fact that some of our members, who have entered the army, have been represented, in some quarters, as relinquishing the distinctive principles of our testimony against the government, gives weight to this consideration.

Again, the oath requires obedience to the President of the United States, and the subordinate officers in the army. Now, when it is considered that a large proportion of these officers, and especially those in higher rank, are ungodly men, and live in public and professed disregard of the law of God, and that some of their orders, at least, if not many, are likely to be in direct opposition to the Christian profession and obligation to God, how can the true Christian, who has previously sworn obedience to Jesus Christ, his only Lord and Master, place himself under the absolute authority of such men? How frequently is the Lord's day profaned in the army, by performing unnecessary military service on that holy day! No man can serve two masters.

From the President down through the different grades of military officers, how unjust and cruel, as well as short-sighted, has been the treatment of the coloured man! Large armies, consisting of hundreds of thousands of men, have stood for months as guards around the institution of slavery, and any forward movement prevented, lest the peculiar institution of the government should be harmed. How often has the poor, panting fugitive slave, while endeavouring to escape from a bondage worse than death, been arrested by military orders, and returned to his cruel master, to be again scourged, and to have his galling chain made more grievous for this simple act of manhood! The standing order of General Halleck is that no slave shall be permitted to enter within the lines of the army of the Western department. Should an honourable man, having a dark skin, flee from the lash of his cruel master to the stars and stripes, hoping there to enjoy protection and liberty, the Covenanter soldier, under this order, is liable to be commanded to seize the fugitive, and to drive him, if necessary, at the point of the bayonet, beyond the lines of the army. God commands, "Hide mine outcast," "Bewray not him that wandereth." General Halleck's command is, Expose the outcast.

The propriety of taking the soldier's oath, requires also the consideration of the nature of the war. For if the war be just on the part of the Federal government, this will serve to modify and explain the terms of the oath; and if the war be unrighteous, the oath should not be taken, although its phraseology were faultless. Irrespective of the terms of the oath, the question here arises, Can the members of our church, in consistency with the principles of our testimony, enlist as soldiers in the army of the United States? This question should, ere this, have received the most earnest and prayerful consideration of

the whole church, and such a deliverance should have been granted as would have served to guide and strengthen our people in the path of duty. And if some of the members of the church have deviated from the right way, in times of great popular excitement and peculiar temptations, the church courts ought to feel that a large part of the blame rests upon themselves, because they did not, in due time, point out the path of duty, and say to the people, This is the way, walk ye in it.

That the Federal government is fully justified in the present war to put down the rebellion in the South, does not, we think, admit of a doubt. All the sympathies, prayers, and efforts of our people in this conflict, must be decidedly with the North. The safety of this nation, the claims of humanity, and the peace and happiness of the world, demand that this great rebellion against the government of God and man be suppressed. And as Covenanters have always been loyal to this government in every just war it has waged against its enemies, and have always, at all times, maintained a fearless and uncompromising testimony against the sin of slavery in this land, and desire to show in the most practical and efficient way their hostility to this great evil, it ought not to be wondered at that some of our members have felt themselves called upon to enlist in the war against the Southern confederacy.

But there is another and a higher stand-point from which we should look upon the present national conflict. The whole nation, North and South, has grievously sinned against God. Enjoying the will of God clearly revealed in his word, and singularly favoured by the Lord of hosts in giving victory to its feeble armies of the Revolution, and in establishing its independence among the powers of the earth, and also in its subsequent growth and prosperity, it has, notwithstanding, persistently continued to reject the authority and law of the King of nations, and disregarded the character and claims of Emmanuel, the Prince of the kings of the earth, and adopted in its Constitution the most effectual guarantees for establishing and perpetuating the slavery of millions of innocent men. And these great national sins have been cherished and maintained by the government until the present time, in disregard of the clearest light, most faithful warnings, and righteous judgments. On account of these sins Covenanters have stood aloof from the government, and denied themselves many political privileges and emoluments which others enjoyed, in order that they might maintain a good conscience, and a consistent and faithful testimony.

The present war is God's righteous judgment upon the nation for these sins. The Lord's voice crieth unto the city, and the men of wisdom shall see thy name; hear ye the rod, and who hath appointed it. The Lord is known by the judgments that he executeth. There is a marked coincidence between the judgment and its cause, and a singular adaptation in the rod to punish the sin. The government having rejected the authority and law of God, its own authority and fundamental law have been rejected and trampled under foot. God is thus teaching the nation that no authority, except divine, will secure the submission of the human conscience—that no cords will bind

men in civil and political organization but those that have been made in heaven—that no laws will bind men together in lasting civil society, which do not bind them to the throne of Jehovah.

There is also a striking adaptation in this war to destroy the system of slavery, which the government has long laboured to strengthen and perpetuate. Though the administration has laboured hard to save and cherish this institution, yet God in his wise and mysterious providence has directed all the circumstances and incidents in the beginning and progress of the war, so as to effect the speedy and entire destruction of that great iniquity. Notwithstanding all the care and efforts of the administration to preserve and defend it, the peculiar institution must soon fall. This is plainly the Lord's doing. This is the finger of God. He is taking the wise in their own craftiness, and carrying the counsel of the froward headlong. Slavery, the great sin and idol of the nation, is the appointed instrument of its chastisement and humiliation. This war is God's dreadful, but righteous scourge for national sins. The sword of the Lord, bathed in heaven, behold, it is come down upon the people of his curse, to judgment.

Now the Reformed Presbyterian Church, ever since the adoption of the Federal Constitution, has occupied and maintained, at great reproach and many privations, the ground of dissent from the government on account of these national sins which are now bringing down the judgments of Heaven upon this land. Had the testimony of our church against the sins of the nation been heard and respected by the government and people of this country, this war would never have existed. This war, with all its untold evils, is the just penalty which God in his righteous providence inflicts upon the nation for its disregard of the testimony of his faithful witnesses. For the execution of this terrible judgment upon the nation for its sins, God himself is clearly vindicating the principles of our covenanted testimony. "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments."

This war is to be viewed not simply as a conflict of arms between the North and South, but also as the Lord's controversy with the whole land. The nation would not hear, but it shall hear. Having disregarded the voice of his faithful servants testifying against its sins, God has now arisen to plead his own cause. The South, in its impatience and madness, like him who sat upon the red horse, has power given unto him to take peace from the earth, that men might destroy one another, and there is given to him a great sword. God is now making inquisition for the blood of the poor slave shed by the whole nation, and it is found not by secret search, but upon all these. "Behold the cries of them that have reaped down the fields, whose hire has been kept back by fraud, have entered into the ears of the Lord of Sabaoth," and he has now come down to avenge their wrongs and to plead their cause.

Looking upon the present war as a righteous judgment of God upon the sins of the nation, which our church has faithfully testified against, we maintain that it is not the duty of her members to enlist in the army, and expose themselves to the evils and danger of the camp and battle-field. It is but just that those who have persistently disre-

garded our testimony against national sins should suffer the consequences which they have brought upon themselves. Our people, having come out of the nation by a public dissent from its Constitution, that they might not partake of its sins, are by God himself exempted from suffering its plagues. When God comes out of his place to punish the inhabitants of the earth for their iniquity, his people should enter into their chambers and hide themselves for a little moment, until the indignation be overpast. Those who have continually sighed and cried for all the abominations that be done in the midst of the land, and have been separated and marked for safety, should not in their zeal and sympathy for the guilty, place themselves in the way of the angel with his destroying weapon in his hand, as he passes through the land to smite the inhabitants. Besides, a faithful and consistent testimony demands that our people occupy the same distinctive ground at the present time during this chastisement of the nation, that has heretofore been maintained on account of the sins that have procured it. There is no evidence that the government has repented of its sins; and the present crisis, instead of permitting any abatement of our zeal and earnestness in the exhibition of our testimony, demands renewed and sustained efforts for the maintenance and extension of its principles. Now that the Constitution of the United States, which is the best and the last experiment which great men enjoying the light of the gospel have made to establish a government in disregard of the character and authority of God has proved a grand failure, and thus the great obstacle in the way of the dissemination of these principles has been partially removed, how large and inviting is the field presented before us! And it is the great mission of the Reformed Presbyterian Church in this land to teach this nation those great moral principles which constitute the only lasting basis of permanent national greatness and prosperity to bring it to repentance for its sins, and into professed and actual subjection to the enthroned Mediator, the Prince of the kings of the earth, and the Lord of all. In this arduous and honourable service of God and our generation there is work enough for all to do.

The consideration of the manner in which the war has been conducted by the national administration, strengthens our argument. When the seceded States violated their allegiance to the government, and made war upon it, they certainly forfeited all legal and constitutional rights. Rebels and traitors have no claims upon the government against which they have taken up arms. The right to hold slaves secured by the Constitution to the Southern States, was entirely annulled by the slaveholders themselves by their act of secession, and the government was freed from all legal and constitutional obligation to respect the institution of slavery, and a fair opportunity and a loud call were given to the administration to perform an act of simple justice, by proclaiming liberty to all the slaves in the land. Such an act might have turned away the wrath of God from the nation, and it would have paralyzed the right arm of the rebellion, saved hundreds of millions of dollars, and tens of thousands of lives, and secured the sympathy and admiration of all enslaved nations. But, instead of this act of sheer justice, the administration has adopted and pursued

a short-sighted, ignoble, and cruel policy. Slavery, which is the curse of the nation, and the cause of its present troubles, has been, as heretofore, under the special care of the government, fugitives from bondage returned to their cruel masters; and the army, in its different departments, has been restrained and directed, so that the peculiar institution might receive no damage. Thus the war has been prolonged, an enormous debt incurred by the nation, and entailed upon succeeding generations, many battle-fields reddened with the best blood of the country, and these heart-rending scenes yet to be greatly multiplied, and the whole land to be thrown in mourning and lamentation, the respect and sympathy of all enlightened nations lost, and the very existence of this government jeopardized—all to propitiate the power of this cruel Moloch. And if there be, recently, in the administration some indications of a wiser policy in future, these are too feeble to justify a different conclusion, and seem more like low concessions to an advancing public opinion and the demands of military necessity, rather than obedience to the high claims of moral principle and the law of God.

How can Covenanters, who have always been known and regarded as the faithful and uncompromising friends of the slave, and of civil and religious freedom, occupy a place in an army thus constituted and employed? Under the command of high military officers, devoted to the support of slaveholding, who, instead of proclaiming liberty to the slave, and thus bringing the war to a speedy and successful termination, prolong its continuance, and bring upon themselves and the nation the guilt of all the innocent blood that is shed, our people enlisted as soldiers in the army, are required to fight for the protection and perpetuation of that monster iniquity, which is accursed of God, and hated by all good men.

Respectfully submitted.

JAMES WALLACE, *Chairman.*

[*Will the Reformed Presbyterian please give this report an insertion?*]

FROM PORT ROYAL.

Letters have been received by the Chairman of the Domestic Board, from Mr. Johnston, from Beaufort, S. C. : the first, it will be seen, dated March 12; the second, March 26. We would be glad to lay these letters *in extenso* before our readers; but they are long, and our space limited. We give, however, pretty full extracts.—ED. COV.

“Beaufort, S. C., March 14.

“REV. AND DEAR BROTHER:—My voyage was rendered very pleasant by the company of many excellent men and women, on errands of mercy to the poor outcasts of South Carolina. Our noble steamer was a modern *Mayflower*. She bore to this dark region—probably the darkest corner of all the domain of slavery—a noble band of teachers, male and female. Rev. Mr. French, of New York—a warm-hearted Abolitionist—had in his company ten or twelve ladies, with whom he is establishing a kind of Industrial School for the benefit of the freed females. In his company are some excellent women. I cannot forbear to mention two of them, especially as I am greatly indebted to them for kindness to me on our voyage—Mrs. Nicholson, of New

York—and Mrs. Senator Harlan, of Iowa. Mr. Pierce, a Boston gentleman, and agent of the Treasury Department at Washington, came out with forty or fifty men to superintend the plantations abandoned by the masters and overseers. These superintendents are to be distributed upon the plantations, not only to superintend, but to teach. The plan seems to be wise and benevolent; but I greatly fear it may prove a failure, at least partial. The experiment, however, is well worth a trial. . . .

“I met with a warm reception also from Rev. R. A. Browne, pastor of the United Presbyterian Church in Newcastle, Pa., and now chaplain of the famous ‘Roundhead’ regiment stationed here. By him I was immediately welcomed to the headquarters of Col. Leasure, who is a member of the Reformed Presbyterian Church, (New Light.) Many of his regiment are members of the United Presbyterian, and other churches. They worship every Sabbath in the deserted Episcopal church, near the camp. This church used to be filled with the wealthiest slaveholders in Beaufort. In those very pews where, for almost generations, sat men-stealers and slave-drivers to hear a slaveholding gospel, (pardon the epithet,) now sit Abolitionists—the ‘psalm-singing Roundheads.’ What a change! The Colonel, on Sabbath morning, parades his whole regiment, and marches them, with martial music, into the church. The regimental flag lies on the pulpit, while the chaplain stands below to preach. Mr. Browne is the only chaplain here now. Dr. Peck preaches to a large congregation of soldiers and coloured people in the Baptist church. Mr. M’Crea conducts religious service for the coloured people in the Methodist church. Dr. Peck has also opened a school among coloured people, and Mr. M’Crea gives lessons to a few as he has opportunity. But they can accomplish little, as they are both employed in business for the government, which occupies nearly all their time. Dr. Peck has in the school one or two coloured assistants; but I find, on examination of them, that they cannot read; indeed, they cannot spell and pronounce words of two syllables. I have made quite extensive inquiry on this point, and *I have not found a single slave who can read.* I have found three or four that can make out the easy words in the familiar portions of Scripture, which they have often heard read. I have just now had a long conversation with an intelligent old man, a deacon in the coloured Episcopal church—that is, the coloured branch of the church—who told me he could read. I tried him. He could not read a line of anything, except in very familiar passages. I read a few portions of the Bible which contain direct condemnation of slavery, and asked him if he had ever heard them before. Never. He seemed amazed at it. His children were taken away by his wife’s master when the rebels fled. . . .

“I cannot close, however, without an appeal to the benevolent—to all who desire to relieve suffering, and to give me readier access to these poor and long despised outcasts. Multitudes of them are almost naked, and they have no means to procure either food or raiment.* Oh that I had my pockets full of gold! How gladly would I hasten to

* It will be remembered that the masters of these slaves forsook them, without making any provision for them, and that corn, &c., was largely destroyed, or carried away.—Ed. Cov.

relieve the destitute! But I cannot. I am beginning to distribute the clothing raised by the brethren in Philadelphia, but it will soon be gone. . . .

“As to clothing, great care is necessary. Let the friends be judicious, and see that only cool, though substantial, and, if possible, new clothing, be sent. It is becoming quite hot here already; and second-clothing, such as is worn North, is not the kind needed now. Materials for clothing, cotton goods of all kinds, will be made up by the ladies coming here for this purpose. Direct boxes containing clothing, shoes, summer hats, &c., to my address, at Beaufort, S. C., care of Rev. Mr. French. All such boxes sent to No. 320 Broadway, New York, will be forwarded thence free of charge.” . . .

“Beaufort, S. C., March 26.

“You desire to know what I am doing, and thus to judge of what may be done. On the Sabbath after I wrote you last, at 9 o'clock I visited the Sabbath-school for coloured people in the Baptist church. The school is under the superintendence of Mr. M'Crea, a lay preacher sent out here by the American Missionary Association. The teachers are mostly soldiers. As many other soldiers came in, the superintendent collected them together, and asked me to teach them. I did. Among them I found some quite intelligent, and apparently pious men. Of others I cannot so speak. I may be permitted to add, however, that it gave me great pleasure to preach Christ crucified to men, in soldiers' dress, far from home, and kindred, and country, and for whose sake no man has seemed to care; for until now three of the four regiments here have had no chaplains.

“At 11 o'clock I preached in the Episcopal church, formerly the house of worship for the aristocratic slaveholders of Beaufort, to a mixed congregation of coloured people and soldiers. Most of the former sat in the body of the church, as the preaching had been announced for the benefit of the people of colour. The gallery was filled principally with soldiers. I never preached to a more attentive congregation. Never did I witness such silent manifestations of devout worship. I read out the lines, and nearly all joined in the singing. I presume it was the first time they ever sang the songs of Zion. I need hardly add, they made fine music. . . .

“At 3 P. M., at the invitation of Mr. M'Crea, I preached in the African Baptist church, to a dense congregation of coloured people; and then, again, to a similar assembly in the Tabernacle, in the evening. This house was formerly occupied by the white Baptists as a kind of lecture room. Now the blacks use it exclusively; and as Gen. Stevens has issued orders that the coloured people shall not go into the churches where the soldiers or citizens worship, Dr. Peck, the Baptist clergyman here, has had to abandon the Baptist church, and will now preach in the Tabernacle to the people of colour.

“During my first week here I applied to the quartermaster, who has charge of all the houses in town, as they all now belong to the government, and obtained leave to use the lecture room of the Episcopal church for a school for the coloured people, and to preach in on Sabbath, or evenings. Having formed an acquaintance with an old coloured deacon, Episcopalian, I hired him to go around to tell the peo-

ple that I would open a school there on Monday morning, and paying another to clean out and repair the house. The soldiers had been in, making depredations, and leaving it in a most filthy condition. Accordingly, Monday I had a few men, some women, and more children. Among all of them I found none who could read. One or two could spell a little. Most of them did not know the alphabet. I need not annoy you by a recital of my first efforts to organize such a school.

“After a day or two, as it grew in numbers, I found quite a number of men who are at work for the government, and who cannot come to school during the day. I offered, therefore, to teach them at night. Quite a large class of such came. We were just getting under way, when the soldiers came in large numbers, claiming the house for a place to drill—officers’ drill.” . . .

Mr. J. was now obliged to abandon his efforts in this location for various reasons, which he assigns.—ED. COV.

“On Saturday I explored again. I visited four large plantations lying south of Beaufort about four or five miles. From two of these the slaves were nearly all gone. Some had been taken away by force; some had gone to other plantations. On some of them the masters had burnt up all the cotton and corn before leaving, threatening to shoot such slaves as refused to go with the fleeing masters. One man told me that he had seen the masters shoot at the slaves, and in some instances he had known them be actually shot on their attempting to escape from the fleeing rebels.” . . .

Mr. J. then alludes to the privations to which the late slaves are subjected, and proceeds:—

“Next day I walked to Beaufort from this plantation, and preached to about eighty or one hundred people, mostly men and women; indeed, there were no children, not even boys or girls, in the house. The meeting-house was not far from the mansion, beautifully situated on the bank of Port Royal river, and in the edge of a very fine grove of live oaks. Would you like to have a description of this Southern church? As it is decidedly the best, the finest I have seen outside of Beaufort, I will gratify your curiosity. It is, as to its dimensions, about eighteen or twenty feet square. Its floor is the earth, covered with straw. Its windows are without glass—never had any. It has no ceiling. Its pews are benches. Its pulpit, a nondescript. Seating myself on the little platform of rough boards about three feet square, I endeavoured to read the faces of the people. Sorrow was depicted on many faces. Very old men and women were there, gray-headed and stooped with age. Some, as I afterwards learned, had walked several miles from neighbouring plantations. The women filled one-half of the house. Not one had a bonnet. Most of them were cleanly, and some tidily dressed, though all in coarse and cheap clothing. When I beheld this people, and recollected how long they had worn the galling chain; how long they had heard a partial gospel, if any at all; how dark their understandings, and yet how earnest to hear the word; and that now they have some hope of freedom, though still in a partial slavery, my mind was deeply moved. I lifted up my heart to God in ejaculatory prayer that I might be directed by the Spirit, so as to speak a word in season to these poor children of our

common Father. I rose to lead them in prayer. My heart was moved with pity, and my soul was poured out within me, when with streaming eyes and overwhelmed spirit I strove to express the desires of the congregation. Never in my life did I so feel my own insufficiency for the great work to which God was calling me. I praise him, however, that he has permitted me to see and do what I have often prayed that I might be permitted to see and do. In some respects it was the happiest day of my life. . . .

“Immediately after the sermon I had to hasten back to Beaufort, as I had an appointment to preach in the Episcopal church, at 2½ P. M. This appointment had been made the previous Sabbath for the coloured people especially; but as, in the mean time, General Stevens had issued orders that they would not be allowed to go to the churches where the soldiers worshipped, invitations had been sent to these, and arrangements were made for the New York 79th—the Highlanders—to come in a body. The large house was well filled. Psalm books were distributed among them, and many of them joined in worship. . . .

“Having been driven from our school-room last week, I open school on Monday morning, by leave of General Stevens, in the Methodist church, (coloured,) which is within the negro quarters. . . .”

“At this date—March 26th—there are about forty-five coming to school. I have procured the help of three ladies, though I laboured all last week alone. They belong to Rev. Mr. French’s company; two of them coming by the Oriental, which landed here last Sabbath. Whether I can have their help long, is very uncertain. The school is divided into four divisions, two of which are learning their letters; one being composed of old men and women, the other of boys. The third is made up of boys, men, and women, who are beginning to pronounce two letters. The fourth, of which I have the exclusive charge, is composed of about twenty men, old and young, who began in their letters, and are now spelling in two syllables. Besides these, I teach a large class of men at night. They are hard at work for the government during the day, and this is the only opportunity for them to learn.

“Dear brethren, do you doubt about this being *missionary* work? How can you? These poor people are not wholly ignorant of the way of salvation. They have full faith in the power of the cross of Christ. But they have been prevented from learning to read. They have heard a partial gospel. God’s word has been a sealed book. When I read some portions of it to them, they are astonished, and exclaim, ‘We never heard that before, sir.’ They all testify that their masters would not allow them to learn to read. Last night, when I asked a man in the night class what his master would have done if he had found him learning to read, the quick reply was—‘Don’t know, sir; I guess he’d a shot me.’ This same poor fellow had been at Charleston, with his master, three years ago, and had bought a spelling-book. He had had it all the time, secretly trying to learn. He could spell words of four or five letters. I looked at his book, which he had brought with him—a New Haven speller—and it was pretty well thumbed.

“These men, in all the classes, are exceedingly anxious to learn to read. Some are quite old. They say they want to read the Bible before they die. Who can doubt that it is the work of the missionary

to prepare them—to give them the power? Indeed, I have felt that this is *the* work to be done. Since writing the above I have had a conversation with the man in my night school, and I find that if they are fair specimens, what I have written about the desire for freedom is not a fair statement. I learn that many did escape from this region; but they did not know where, except some went to England, and others to New York, hiding on board ships. And when I told them what Dr. Tyng had said, explaining his meaning, many of them exclaimed—‘That’s a fact, sir;’ and one man—a strong man, who looked as if he had long made brick without straw—in a calm, though resolute voice, in answer to my question, ‘What would you men do if this war should end, and your masters come back here again?’ said—‘Sir, dese rivers would be full of drowned men; one-half of us would rader die den be slaves again.’ Another said:—‘If we only had arms to fight, dey’d nebber come back, sir.’

“Yours in Christ,

N. R. JOHNSTON.”

THE UNITED STATES AND GREAT BRITAIN.

The tone of public sentiment in Great Britain regarding the war in this country, is still largely adverse to the North. There are many—some presses—that appear to appreciate the greatness of the contest; but many, on the other hand, manifest a deep-seated hostility to the United States, and evidently rejoice in her calamities; and we are sorry to say that much of this spirit appears in religious circles. Dr. Guthrie, in a late speech at Dundee, while saying some true things about slavery, and the sin and folly of the government here, in refusing to strike an effective blow at the whole system, treated the war as a proper subject of ridicule, exciting much laughter by his sarcasms directed against the former pride and boastfulness of Americans; at the same moment, however, his own pride and spirit of vain boasting were exhibited in reference to British greatness to a degree as offensive as anything that ever appeared in an American 4th of July oration. He thinks that we must establish an “aristocracy,” perhaps a “monarchy,” in this country! We look in vain in *any* religious paper or periodical for the least expression of concern for the great interests of liberty and civilization at stake in the terrible conflict waged in this land. We regret this deeply. A feeling has been roused in the breasts of our people that a generation will not allay—a feeling so strong, that should any national difficulty arise hereafter, we fear it will not be easy to adjust it without bloodshed. The nation feels that it has been insulted and wronged by those from whom it had some right to expect some sympathy. Britain cut down the natives of India by thousands—blew them from the cannon’s mouth—to hold its ill-gotten Eastern possessions; but it is all folly, and ambition, and love of power in the United States, that it does not allow its own dismemberment, and the setting up of a power deeply hostile to it on its immediate border!

AFFAIRS AT HOME.

The War.—Since our last some great battles have been fought, forts taken, and preparations made for farther conflicts. At this writing, (April 21,) the opposing armies of the East are confronting each other at Yorktown, Va.; the rebels being strongly intrenched, and in large numbers, to which accessions are constantly pouring in. The battle will be bloody, and is of doubtful issue. In the West, armies equally massive and well prepared are in array against each other on the Tennessee river, near Pittsburgh Landing, the scene of a great battle on the 6th and 7th of April. Fort Pulaski, near Savannah, Ga., has been taken. The whole coast, from Hatteras south, is now in possession of the United States.

Emancipation.—Congress has done a good act. Slavery is abolished in the District of Columbia! Is this the beginning of a better era? The new territory, or state, of Western Virginia, has voted on the question of *gradual* emancipation; an overwhelming majority in the affirmative. Our hopes rise.

NOTICES OF BOOKS.

ANNUAL SCIENTIFIC DISCOVERY, &c.; Year Book of Facts in Science and Art: exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meteorology, Geography, Antiquities, &c. Edited by David A. Wells, A. M., Author of the Principles of Natural Philosophy, Principles of Chemistry, Science of Common Things, &c. 12mo., pp. 415. Boston, Gould & Lincoln, 59 Washington street; New York, Sheldon & Co.; Cincinnati, George S. Blanchard; London, Trubner & Co. 1862.

We have quoted the long title-page of this work, as furnishing the best view of its character, and a sufficient recommendation to all who desire to know the results of a year of scientific investigation. This work is stored with facts—many of them most important. It is adorned with an excellent portrait of Com. John A. Dahlgren, the inventor of the famous cannon called by his name. For sale by SMITH & ENGLISH, 23 North Sixth street. Price, \$1.25.

THE PRESBYTERIAN HISTORICAL ALMANAC, and Annual Remembrancer for the Church for 1862. Vol. III. 8vo., pp. 414. By Joseph M. Willson, No. 111 South Tenth street, below Chestnut, Philadelphia. Price, \$1.50.

We sincerely hope that this "Almanac" will receive a wide circulation. It certainly deserves it. Every minister, and every layman who wishes to know the condition of the Presbyterian churches in this country, in the British Provinces, and in Great Britain, should procure this volume. It furnishes full lists of ministers and licentiates, missionaries and professors, &c.; with accounts—some of them very full—of the mission schemes of the various Presbyterian denominations; a record of deceased ministers, and several ruling elders; and full statistical tables, and the principal proceedings of the supreme courts at their meetings in 1861. Mr. Wilson has also prepared an article entitled "THE MANSE," in which we find some very good suggestions regarding the erection of manses, with a detailed account of the progress already made. The work is adorned with *twelve* portraits, engraved on steel, by some of our best artists—most of them being of the Moderators of the different Assemblies, &c. Among these we find an excellent one of Mr. Crozier, the Moderator of our Synod. These portraits are worth far more than the price of the volume. In addition there are ten wood cuts of churches in which the last year's meetings were held, and historical notices of congregations worshipping in them. That of the Second, New York, is very full.

The preparation of this "Almanac" must have cost an immense amount of labour, and no little expense of time and money. We repeat, Mr. Wilson should be amply sustained in this effort. He is providing materials for church history on a large scale. In a few years—provided he is encouraged to continue his labours—the results will be most valuable.

THE LITTLE BROWN BIBLE. 16mo., pp. 129. By E. L. Llewellyn. Presbyterian Board of Publication, 821 Chestnut street, Philadelphia.

Another of the "Series for Youth" issued by this Board, which will be found acceptable to those for whom it is intended.

THE BIBLICAL REPERTORY and Princeton Review, for April, contains some very able and seasonable articles: "Remarks on the Ethical Philosophy of the Chinese;" "The Philosophy of the Absolute," in which we think the writer hardly succeeds in establishing his views in opposition to Hamilton and Marvel. It appears to us that the dispute is, to a considerable extent, about the meaning of words. "The History and Theory of Revolutions;" an excellent article, fairly applying the deductions of history and the dictates of good sense in the condemnation of the base conspiracy of the South against the United States; showing that it has no affinity whatever in cause, in spirit and design, to the great and beneficial revolutions which the world justifies and admires. "The Doctrine of Providence," in which we see nothing new, or any better expressed than it has often been heretofore. "Bilderdijk"—a continuation of the notice of a great and good Hollander. "The Value and Effects of Money—and of Credit as its Substitute." For the Repertory, address Peter Walker, 821 Chestnut street, Philadelphia. Price, \$3 per annum; two copies, or one copy for two years, \$5 in advance. Theological students, missionaries, &c., \$2; or \$2.25, postage paid.

THE CONTINENTAL MONTHLY.—We have received the May number—the 5th—of this magazine, which has fast risen in public estimation. It has secured an able corps of writers, and presents to its readers a great variety of well-written articles on subjects of general interest. It opens its pages to political writers of different views, but we are glad to see that it takes high ground on the subject of emancipation as growing out of the Southern rebellion.

The contents of this number are: "What shall we do with It?" (Slavery); "A Philosophical Bankrupt;" "All Together," (poetry); "A True Story;" "John Bright;" "The Ante-Norse Discoveries of America;" "State Rights;" "Roanoke Island;" "The Knights of the Golden Circle;" "Columbia's Safety;" "Fugitives at the West;" "The Education to be;" "Literary Notices;" "Editor's Table."

It is a large octavo, of 125 pages each number; making 1,500 pages per annum. For two copies, *five* dollars; three copies, *six* dollars; six copies, *eleven* dollars; twenty copies, *thirty-six* dollars. The postage is thirty-six cents a year, paid by the subscribers. *Three* dollars a year, postage paid by the publisher. Published by J. R. Gilmore, 532 Broadway, New York. Charles T. Evans, General Agent.

OBITUARY.

Died, at her residence in Bovina, N. Y., MRS. RACHEL M. AITKINS, in the fifty-eighth year of her age.

Mrs. Aitkins was born in the city of New York. At the age of sixteen she united with the Reformed Presbyterian Church, and attended upon the preaching of Dr. McLeod. For a number of years before her death she resided in Bovina, N. Y., during which time she was a worthy and consistent member of the Reformed Presbyterian congregation of that place. She gave the best evidence, during her life, of genuine piety. It has been the lot of but few to contend and struggle with such difficulties as lay in her Christian course. Though not blessed with much of the wealth of this world, yet it may be truly said of her that "she hath done what she could." A long road to church, to be travelled on foot, the inclemency of the weather, with other and more serious difficulties, prevented her but seldom from attending upon the preaching of the gospel. Her death was most triumphant. She may, indeed, be said to be of those who have come "out of great tribulation."

COVENANTER.

 JUNE, 1862.

SOCIAL RELIGIOUS DECLENSION.

Religious communities often rapidly decline in faith, and in practice. Periods of reformation are, usually, but transient. They are succeeded by seasons of formality, corruption in doctrine, and corresponding declension in morals. Such has been the history of the church: at one time there are earnestness, devotion, integrity to principle; but all these disappear, and in their stead are coldness, indifference to truth, worldliness, and defection—passing, not unfrequently, into entire apostacy: principles, once esteemed most sacred and precious, are thrown aside; rules of life, once conscientiously and rigidly applied, lose their control over the heart of the social body, and while retaining the name, and something of the outward form of the church, the body becomes a worldly sanctuary: death takes the place of former life. Rev. iii. 1. To arrest a church in such a downward career, is next to impossible; at least, until it has reached a very low ebb. History shows this most clearly. The people of Jerusalem, in the days of Jeremiah, as before and after, “slid back with a perpetual backsliding: they refused to return.” The primitive church declined rapidly after the middle of the second century; and is now, and has long been *misrepresented* in the East by a few dead communities, still calling themselves Christian, and in the West by the great “apostacy.” The Lutheran Church, of the sixteenth century, in Germany, became, in time, a body semi-infidel in doctrine, and, in life, no better than merely secular. So, to a most lamentable extent, in Switzerland, France, Holland, and all Northern Europe. In all these the process of declension involved the great mass of the church’s ministers and members. A few “witnesses” only remained. With these abode the life of the church, and by these has been already accomplished a partial and promising revival. The same tendencies, with similar, but not, it may be, with so fatal results, are ever appearing in our religious bodies. They leave “their first love;” they forget the “day of espousals;” they exhibit a tendency to decline, and do, in fact, decline. In whatever age, or land, and upon whatever scale, large or limited, it has ever been found a task of exceeding difficulty to put a stop to this downward course, once begun. Warning and exhortation appear to be thrown away. They are, generally, treated with entire neglect. Men “refuse to return.” The grounds of this tendency we may, perhaps, find in investigating—

I. The real causes of this defection. II. Its plausible pretexts. And, III. The favourable circumstances under which it acts.

I. Its causes. And here we consider only those which are operative and efficient—true causes, and not such as are antecedent only.

And, 1. *Feeble conviction of the understanding in matters of faith and practice.* Faith is the primary grace. By it, the church, as the Christian, lives, stands, works. Rom. xi. 20. In this faith, the first element is the knowledge of the truth and of the right, with some sufficient measure of acquaintance with the evidence on which they rest. This evidence, as well as the truth itself, found in the word of God, and there learned. It may accord, indeed, with the deductions of sound reason, or the teachings of experience and observation—it always will when the themes lie within the legitimate range of any of them—but the real basis on which it rests, after all, is the divine testimony. While this is regarded as conclusive and final, and is carefully and prayerfully consulted, the spirit of declension is kept in abeyance—is overpowered. This taking place in reforming times, doctrines, &c., are seen in “God’s light.” Time passes on. Human reason claims to be heard—to have authority: the Bible is neglected, or read by the light, not of the Spirit, but of reason. Truth loses power. It may be held for awhile in the letter; but it has no longer the nature of a profound conviction, even of the understanding. Another, but kindred cause, contributes to the same result. Truth ascertained and fixed—rules of life acknowledged, put into a code and professed, are not brought forward, pressed, and Scripturally defended—some of them, at least—with due frequency and earnestness. And hence, while holding their place in the creed of the church, they no longer retain a place as a part of the living belief of the church members—or, at most, are held on merely traditional grounds. All this, moreover, will be first exemplified especially, in that class of truths, and of rules of the Christian life, which lie most remote from the fundamental doctrines of the Christian faith. And, in consequence, many not seeing, at once, and without large and diligent inquiry, the grounds on which these rest—care little for them, and are ready to abandon them, at the first onset of temptation.

It is the more important to be aware of this, inasmuch as declension begins at these outposts of the church’s defences.—Faith falters more readily in regard to matters somewhat remote from the acknowledged centres of the entire system of doctrine and pure morality. Unbelief makes its attacks upon matters of worship, of ecclesiastical order, of religious fellowship, of social relationship, before it assaults—we speak of social Christianity—the very citadel itself. Here is the prime *cause* of all the defection that has so sadly marked the church’s history—feeble, inadequate convictions of the true and the right, the wise and the safe.

2. *Impatience of the restraints of pure religion.* It is a chief excellence of real Christianity that it seeks to subjugate the soul to the obedience of Christ: of vital Christianity, that it does so. It gives no place to moral evil. It condemns every sinful exercise of human lusts—whether of the mind or of the flesh. It regulates the lawful indulgence of every lawful affection, emotion, and appetite. It subor-

dinates them all to the higher interests of the soul, and of the kingdom of Christ. The heart of man naturally resents this interference with its carnal bent. It asks more liberty. It says: "Our tongues," or limbs, or bodies, "are our own." This heart still remains in the regenerate. It is the "law of the members." It remains in the church even more than in the Christian—far more; because all who are *in* the church, are not *of* the church. Nor will this carnal element abide always in a state of quiet submission. It will venture, in purer times, to the utmost limits of forbearance. In times of relaxed vigilance, it will put on a bold face. It will show itself in the pursuit and pomp of wealth, in sinful amusements and recreations, in the dance, in the lascivious and gay social party, in the frequent resort to the company of the thoughtless and the worldly. If tolerated for a moment, it will "proceed to more ungodliness," and begin to denounce the "narrow path" as only fit to be trodden by the bigoted and uncultured. It will seek to bring over the church herself to its side—to make her the patron of its follies and sins.

It may assume other forms. It may assail the restrictions which Christ has imposed upon religious fellowship, and seek to overturn the barriers which the church has recognised as separating the lax and the erroneous from the professors of a purer faith and more rigid Christian life. It is *liberal*: liberal to its own desire for freer and largely unregulated ecclesiastical intercourse. It uses the same language ever. It eschews all bigotry. Many thus thinking—thus feeling—the church has entered upon her downward career. Forsaking the rule of strict right, no other can be found that can arrest the course of defection. It sweeps on to apostacy.

3. *Unwillingness to bear reproach.* Evangelical strictness never fails to encounter reproach, often scorn; always opposition. So far, in the church's history, there has been to this no exception worthy of more than the barest mention. The faithful have ever been subjected to the contemptuous criticisms of the worldly, the heterodox, the nominally Christian. All these think it a "strange thing" that the "witnesses" for all Christ's truth and law, and for an earnest, active, self-denying, spiritual life *in* Christ, and *for* Him, have not followed an easier path to happiness. The church has been "filled with the scorn of them that dwell at ease." Her most devoted members have been charged with fanaticism, senseless enthusiasm, mental hallucination, superlative folly. Often these charges originate, not so much with the worldly, as with those who wear the Christian name, and even with the members of evangelical communities. They are applied to all those who surpass in adherence to strict principle and the will of Christ, and who plead for his cause and claims, to an extent and in forms not already recognised by many of his professed followers, and esteemed *ultra*. It matters not whence the source of these reproaches, they are trying to the flesh: and never more so, than when they emanate from those who *ought* themselves, and in consistency with their own avowed faith, to be reckoned *among* the hearty followers of Christ. Fashion has here, as elsewhere, a *controlling* influence. A common sentiment is engendered, which imperatively demands that *all* should conform to its dictates; which puts the brand of foolish or factious

singularity upon those who seek to form their creed and their lives upon the teachings, and laws, and example of Christ. It fastens, often, upon matters, in themselves, it may be, of minor importance, but still of value as elements or expressions of a full and explicit Biblical profession and testimony. If such sentiments be unduly regarded: if its power be recognised and *feared*, the breach has already been made, and "the enemy comes in like a flood." There are times, when the church is disposed so to yield; when there is seen a disposition to avoid "the offence of the cross." This may appear most decidedly in the young, who are yet undisciplined recruits in the levies of the church, who have not learned by experience to stand fire; but it is not confined to them. It seizes even upon the mature; and then begins a course of "conforming to the world," of concession to the comparatively uninstructed and rigid, which can hardly be arrested. It has sometimes been as a barrier; at other times it has wrought by a slow, sapping process, destroying, levelling down the outworks of truth, laying open the fortress itself to a final and successful attack.

These causes are all most powerful in their opposition to unbending Christian integrity. Unbelief leaves the soul defenceless: natural impatience of close restraint operates directly, constantly, and effectively against every cord and band of Christ's law and testimony: fear of reproach weakens the purpose of the heart; acts in the very seat and centre of life, where nothing else should reign than the fear of God and the love of Christ.

II. The spirit of defection is not without its *plausible pretexts*. It conceals its odious features by various coverings, worn in deceit or hypocrisy.

1. *It alleges the comparatively minor importance of some truths and duties of Christian life, and infers that the less important may be safely overlooked.* The premises are readily acknowledged. Some truths are more central; lie nearer to the foundations; must be known and believed, that the soul may be saved. In this sense they may be called "fundamental" and "essential." There are other truths, and even rules of ecclesiastical life, which are not in this class. Sinners may be saved without having come to the knowledge of them. There may be much love to Christ, and trust in Him, a holy life, and a zealous and well-directed religious activity: there may be a true evangelical humility, and meekness, patience and contentment, philanthropy and beneficence: there may be sincere and profound hatred of *known* errors and wrongs, and a spirit of faithfulness in testifying against them; and besides a measure of all these so great as to put to shame the lukewarmness, and heartlessness, and inefficiency of many whose doctrinal faith and knowledge of the will of Christ is more full and accurate,—all this, where that part of sanctification which consists in knowledge may yet be quite defective. This none will dispute. We admit it all. But what has this to do with the case before us? It is still most true, that *every* truth of Christ, every rule of the Christian life, every institution ordained by the church's wise and blessed Head, every law of the house of God, possesses an intrinsic preciousness and worth whose limits we dare not attempt to define. Christ has revealed, has established them. This is enough. To overlook wilfully,

to abandon anything of Christ's, knowing or believing it to be His, is an act of the highest criminality. There is no similarity whatever between the case of him who thus acts, and that of one who overlooks something that Christ has revealed, because he has not yet learned it: much less are they identical. The one holds and devoutly reverences what he sees in Christ and of Him, with all that is apprehended as His: the other, professing to see Christ's name in certain principles of doctrine or rules of action, deliberately treats them with neglect, because they are not, in every instance, essential to be known for salvation. So doing, he does reject Christ; for "He that offendeth in one point, is guilty of all."

2. *It is said, That all things about us are subject to change, and why not religion?* It is asked, Do not rules, and even, in part, doctrines, become, in a measure, antiquated? Must not the church keep pace with the improvements of the times? Again, we allow the premises. There is a growing improvement in not a few departments of human activity. Facilities increase for the supply of man's physical wants: for locomotion, for the diffusion of intelligence. In these respects—and even, we admit, in some matters of morality—society has gained largely on former times. But what has this to do with religion, or the church? What is there in all this, that even hints the necessity of a change in any revealed principle or law? Religion is pure, heavenly, and saving, as it draws its teachings of all kinds from the inspired word of God: it is learned there only. But the canon of revelation was completed nearly eighteen centuries ago; and that revelation contains all that man needs to believe, or may believe, for salvation; all that he is required to do, either in common life or in his ecclesiastical relations, that he may "please Christ." The church has become corrupt, just as she has forsaken the pure fountains of Holy Writ: her reformations have consisted in this one thing—the bringing back of men's minds and hearts to this one fixed, and perfect, and unalterable "rule of faith and practice." "The Bible is the religion of Protestants." Besides, how has society progressed? What has furnished the impelling power which has urged on this career of energetic, and in its sphere, well-directed activity? And what should be the supreme guide in its entire course? The Bible—received by the intelligent faith of the church, and inscribed upon the hearts of her members. It were strange, if true, that the teacher should become the scholar, the guide become the guided, the legislator the subject! The church has wielded so mighty and beneficent an influence, just so far, and because, she has been elevated by her constitution and endowments above the necessity of change. She will yet accomplish greater works than these, as she recognises this constitution, and retains it unchanged.

3. Some changes, it is affirmed, become necessary, *that access may be gained to a greater number of minds, to enlarge the sphere of the church's influence.* This is a pretext highly plausible. It appeals, moreover, to the feelings of good men. The truly godly desire, very earnestly, to bring God's truth, and law, and testimony, before the largest possible number of their fellow-sinners of mankind, that "the word of the Lord may have free course." They know, also, that it

is not only unwise, but morally wrong, to add unnecessarily to the inherent unpopularity of pure, evangelical doctrines and law. They remember the spirit, and purpose, and life of the inspired apostle, who made "himself all things to all men, if, by any means, he might win some" to Christ. They are ready to sacrifice personal interests, and feelings, and prejudices, that the word of God "be not hindered." But what has all this to do with the question of abandoning, or modifying, or concealing any principle of divine revelation, any institution established by the Lord, any ecclesiastical rule given by Christ the Head, any practice warranted and sanctioned by the will of Him who is King in Zion? What warrant for "breaking down the carved work" of the Lord's sanctuary? Surely sinners are not to dictate to the church—nor are the professors of laxer forms of religion to dictate what the saints and witnesses of Christ shall teach or vindicate! What the church has to do, is simply to obey her Head: to speak "whatsoever He has commanded:" to declare His message, "whether men will hear or forbear." If they refuse to hear—to offer themselves that they may hear, upon them lies the responsibility. If the church's peculiarities offend them—being Scriptural—it is Christ himself who becomes in their hearts "a stumbling stone and rock of offence." Besides, to what would we lead men, unless to the *whole* will of Christ—His "good, and acceptable, and perfect will?" The church is to lead men to a whole Christ. To do any less, is not only to dishonour Christ, but to delude and harm those whom He would save. She dare not set her own wisdom above the wisdom of the Great Teacher. Yielding to this very plausible pretext, moreover, has been one of the most fruitful and fatal inlets to the sad defections which have marked and tinged with lines so dark the course of ecclesiastical history. Ere two centuries of the Christian era had finished their course, concessions were made to pagan notions and pagan practices; and these could never be arrested; and through this the church herself became paganized and apostate. Soon after the Reformation, attempts were made and countenanced to introduce such changes in even fundamental doctrines—or, as was claimed, in the statement of them—which might render them less unpalatable to the proud understandings and corrupt hearts of the unregenerate and unevangelical. On the same ground, the same, or corresponding efforts, have been defended in more modern days. Hence Arminian and Hopkinsian errors, which have assailed or sought, under the guise of friendship, to hide the true features of Calvinistic truth. What is true in the field of doctrine, is equally true in the department of Christian life. Human nature, and the holy law of Christ, are repugnant and conflicting. Which must yield? Alas! in too many instances the law has been the sufferer. We repeat, that while the church and the faithful are to exercise due vigilance lest they add to the "offence of the cross," they are to guard, with equal vigilance, against any concession to that foul spirit, which would lower, even under so plausible a pretext as the "winning of souls," the profession, and public and practical exhibition of all—even the most unpalatable—truths and ways of the Lord.

4. It is hoped, and affirmed, *that times have so changed as to warrant and require a change in the church's application of her doctrines,*

and particularly of her testimony. Or, in other words, there is danger of being induced to judge too leniently any changes which may occur, in providence, for the better, either in reference to religion, or liberty, or the claims of God's law. What we mean will be clearly seen, and its danger instructively illustrated, by the effect of the Revolution Settlement of 1688 and '9 upon the position of many of the Scottish Covenanters. The change was great indeed. For long years the sword had drunk deep in their blood. They had been outcasts: "counted the offscourings of all things;" hunted like wild beasts; driven to the dens and caves of the earth; and despoiled of all rights, civil and religious. They hailed with intense satisfaction—and no wonder they did so—the immense change in their condition at the accession of the Prince of Orange. They could return to their homes. They might now worship their God and King without fear of molestation. They were even flattered for a time, while changes were in progress in public affairs. The majority were carried away. Their ministers, who had raised the flag of the covenant in days of darkness and fear, let it fall in these days of light and safety. They hoped the revolution would be complete and speedy; that a liberated nation would return to its early love. They were too happy to scrutinize, with searching vigilance, the terms of the new "Settlement." They had fought an "immoral constitution, and Erastian power," in another form. They now succumbed to both, coming as they did in connexion with a Presbyterian Establishment. They had adhered to their solemn covenants. They now permitted these—not, indeed, without remonstrance—to lie buried under the "Act Rescissory." A faithful minority saw more clearly the "way of the Lord." The greater number were merged in the body, which became "The Church of Scotland."

In many respects most instructive, this chapter of the church's history is eminently so as an exemplification of the danger attending partial success in the exhibition of a Scriptural testimony.

III. The spirit of defection is developed and strengthened, and is difficult to arrest, inasmuch as it is mightily sustained by the circumstances under which it acts. And,

1. *All the corruptions of the heart are on its side.* Sin dwells even in the godly, and all who "name the name of Christ" are not right-hearted men. The carnal principle in good men is, in its nature, identical with the innate depravity of the fallen human heart. It "lusts against the spirit," and "wars against the law of the mind." In the form of unbelief, sensuality, pride, a false independence of spirit, and love of ease, it ever seeks to subject the believer to its power. Its whole tendencies are downward. It co-operates with the "causes of defection," and gives power to the "pretexts" under which defection seeks to hide itself. Were there no more, it would not be strange that the church has ever manifested a declining temper; but remembering that a portion of the church's members—sometimes a large portion—have really no genuine faith in her doctrines, and hence no love to them, but are, in fact, enemies in the very fortress and citadel itself, we wonder, and are thankful that she has received strength to endure at all. Grace alone has "kept her from falling."

2. *External influences—especially in the way of example—operate*

powerfully in the same direction. It is unnecessary to dilate upon the influence wielded by the multitude upon all minds and hearts composing the mass, or in contact with it. Mankind go "astray like sheep"—following each other almost without consideration, or forethought of the issue. Men readily adopt whatever is fashionable or prevalent: a most pernicious, and often fatal perversion of the social principle implanted in the human heart by its Maker, as an instrument of mutual support and encouragement in the way of righteousness. The world often prevails in dictating to the church, particularly in the department of doctrines; much more, however, in matters of order, of worship, of the life. What is common, and often found connected with much that is really becoming, and even excellent, and with apparent prosperity, is apt to be regarded with favour, or, at least, with little disapprobation or fear. And we must admit that the world is not without its outwardly virtuous men, who, like the young man in the parable, "keep the commandments" in the letter. There are of this class some who even surpass in meekness, and beneficence, and sympathy, and kindred qualities, not a few who bear the name of Christ. Too often, their society and fellowship have proved a snare to the church and her members—have taken off the edge of determinate resolutions, and a faithful and earnest testimony.

We refer now, however, chiefly to the malign influence of lax professors and mere ecclesiastical communities. It is, comparatively, easy to resist the world, which owns not Christ. But it is a matter of exceeding difficulty to maintain an uncompromising purpose of adherence to *every* right principle and law, when many of the disciples of Christ are of a different spirit: to keep the church pure, when corruptions and defects, in so many forms, characterize a large proportion of the Christian community. Are they wrong? Is that important enough to occupy a high place in our hearts, which they ignore, or even oppose? The force of such interrogatories increases, moreover, with the growing numbers of the lax, or partially heterodox; and particularly when their errors and defective faith are found, as we must acknowledge they are not rarely, with much zeal, many virtues, and evident graces. To stem a perverting force like this, requires no ordinary convictions of the sole authority of the word of God in matters of religion—no feeble sense of the intrinsic value of every truth, every expression of the will of Christ—no little integrity of purpose to follow Christ, and not even godly men—no little love for every thing upon which our Lord has impressed his name.

3. *The occasional extremes and defects of the advocates of truth and right.* That there are "right-hand extremes," every intelligent man knows. Against these our suffering forefathers bore a constant and earnest testimony. Their formula was "against left-hand defections and right-hand extremes." The latter did them much harm. They had reason to dread them. It is never easy to keep the true path. There is danger lest, in opposing defection, positions be adopted that imperil the truth and cause of Christ, equally with those on the other hand. It appears to be easy—and here lies the temptation—to hold some extreme ground. If we be safe from the influence to which we have just referred, of professing Christians, it appears, at the first

glance, the easier way, at once and peremptorily to affirm that there are no true Christians among them, and that their communities are no churches at all. If we would escape any contamination from their errors, to refuse, absolutely, to extend to them the ordinary courtesies and intercourse of life. But here we are met by too many facts which demonstrate, conclusively, that in such a course, we would offend the generation of God's children, as well as against the convictions of the saints and witnesses of Christ—even the most faithful of them, our own church among them. The difficulty to which we refer—or rather, the encouragement to laxity and defection—is vastly increased when—as, alas! is too frequently the case—right-hand extremes are occupied by those who give little evidence in their lives that they have any true religious convictions or feelings at all; that their regard for the truth is mere habit, or prejudice, or the particular and singular form which an unsocial, or churlish, or malevolent spirit puts on. Even truth, in the mouths of such men, to many appears repulsive: “a jewel of gold in a swine's snout.”

4. *Defection is gradual.* Anything that comes upon us suddenly, startles; but moving stealthily, even that which would be odious, if seen all at once, awakens little disgust or fear. Sin works deceitfully. Defection follows the general rule. It is, generally, some matter of minor moment that is, first, questioned, and abandoned: some rule that lies rather more remote from the central regions of moral law; some observance that has more slender evidence of being, indeed, from Christ. With every success, it acquires fresh strength and courage. It is like that lust for the intoxicating cup, which beggars, and debases, and destroys its myriads of victims. At first, it comes as a friend; it demands only some liberty; it would not be fanatical, or too fearful. It grows imperceptibly; and, at last, reveals its true character, and sweeps away its unhappy slave into almost irremediable bondage, or to final ruin.

5. *The Devil is on the side of this spirit of defection.* He began his vile and malignant career by tempting our common mother to defection from that God who had “crowned her life with his loving-kindness,” but had put her and our first father under a *rigid* restriction. He wrought upon her, as he still works upon her unheeding posterity, by most skilful addresses to her senses, her love of wisdom, to awaken her appetites, her impatience of restraint, her ambition. He wrought successfully, as he does still: blinding the eyes, hardening the heart to good, fascinating the inner senses, inciting hard thoughts of God and his law, and so bringing ruin.

In reviewing the course of our remarks, and tracing out the causes and the pretexts of defection, and the favouring circumstances under which this spirit acts, we cannot be surprised that it has so often marked the church's history. The wonder is, we repeat, that she still abides—that there is still a remnant who keep the word of God and the testimony of Jesus. We bring our article to a close with some lessons which all this is calculated to teach us.

1. *To acquire a knowledge of the church's doctrines, &c., and of the grounds on which they are maintained.* This is essential. Ignorance is the door by which, most largely, defection and apostasy enter. It

is the "unlearned and ignorant" that are most liable to be "beguiled." It is not enough to have *some* acquaintance with truth; knowledge should be extended. Nor enough to *know* and believe, unless the grounds of belief be, in measure, known also. More study of God's word, of the standards of the church, of the footsteps of the flock, are indispensable to our stability. Intelligence is required, that we may discern the true line of our profession, and also that we may keep it.

2. *To guard against the first steps of defection.* The course of defection is like the letting out of water. A very small aperture may soon become a large one. Here, as in nearly all else that occupies human attention, it is "the first step that counts." Of course, care and wisdom must be exercised to ascertain, in any case, that a principle of truth, or law, or institution of Christ is concerned; inasmuch as in this lies nearly its entire merits; and it is neither wise nor dutiful to Christ to maintain as a part of his law, &c., anything that is not His. Mere matters of common expediency should never be confounded with matters of divine arrangement. "Wisdom is profitable to direct." Once ascertained, every—even the least—that is Christ's, in truth, in order, in law, in the application and exemplification of any of these, must be held with tenacity, unmoved by fear or favour. In this vigilance lies much of that special and distinguishing character which is peculiar to the faithful witness of Christ. Let the outposts be well guarded, that the citadel may be kept secure.

3. *Each should set others the example of steadfastness and integrity:* each should encourage others in maintaining all truth and right. For this, in part, the Lord's people have been gathered into a visible church. For this, indeed, man was originally endowed with the social principle. "Two are better than one;" "A threefold cord is not easily broken." Trying as it is to encounter the seductive, and otherwise trying, influence of neglect or indifference without, it is incomparably worse when these appear within the limits of a Christian community itself.

4. *A spiritual mind is the alone safeguard against spiritual defection.* In vain will doctrine be studied, or prejudice itself called into requisition, if the heart remains carnal. True, inner, spiritual illumination—a sincere love to Christ, and devotion to his service—a full purpose of heart towards Him—a heart hatred of error and sin—a prevailing desire to please Christ, are the true *principles* of religious integrity and stability.

5. *We should pray for reformation, and live for it.* There will always remain heart tendencies to defection; but we believe, on clear Scriptural grounds, that the days will come when there will no longer be any temptation to resort to pretexts against the truth and law of Christ in their purest applications, when there will no longer be outward influences operating against them. The "people shall all be righteous." "So come, Lord Jesus."

CREEDS AND CONFESSIONS.

A CREED is a certain form of words in which special articles of faith are comprehended. The term is derived from the Latin *credo* (I believe.) In the Eastern Church, a summary of the articles of faith in this form was called *ma-*

thema (the lesson,) because it was learned by the catechumens; *graphe* (the writings,) or *canon* (the rule.) But the most common term in the Greek Church was *symbolon* (the symbol,) which name has also become current in the Western Churches. Hence, *creeds* and *confessions* are usually called *symbolical books*.

A CONFESSION OF FAITH contains a list of the several leading articles which exhibit the belief of a certain church. Confessions are usually more comprehensive than creeds. Creeds simply express belief in a few leading articles; while confessions embrace a wider range, and have, in the statement of doctrine, a reference to existing errors, and a defence of the truth. The Westminster Confession of Faith, for example, differs from the Creed usually appended to our Catechisms, in meeting the Popish, Arian, Socinian, Antinomian, and Arminian doctrines of former and present times. It was drawn up for the express purpose of forming a basis or platform upon which the Protestant churches might realize union and uniformity. It was at once a test of soundness in the faith, on the part of those admitted to the fellowship of the Church, and a defence of the truth against the leading heresies of the age. Never has there been a more carefully prepared document. Its authors were the leading divines of an age characterized by great learning, distinguished piety, and diligent study of the Word of God. It was the result of five years and six months of learned labour in searching the Scriptures, accompanied by earnest prayer for the guidance of the Spirit, and careful study of the doctrines of revelation. The fact that the Confession of Faith has withstood the assaults of numerous enemies, without and within the Church, for more than two centuries, is the best evidence that the doctrines which it contains are at once scriptural and clearly defined. We are well aware that objections have been raised against all creeds and confessions, on the plausible ground that they infringe Christian liberty, supersede the Scriptures, exclude such as ought not to be excluded, and admit such as ought not to be admitted; are often too particular and long; are liable to be abused; tempt men to hypocrisy; preclude improvement; repress the aspirations of intellect; present barriers to the development of thought; and have been employed as means of persecution.

The opposition of creeds and confessions turns up, like the fashions, in certain cycles. The phenomenon, however, is not like certain comets which burst upon the horizon, and none can tell from whence they come or whither they go. The opposition referred to is sure to follow in the wake of apostacy from the truth. It strengthens with the development of intellectual pride, culminates in the flourish of full-blown heresy, and blends at last with the flickering phosphorescence of a decomposing skepticism.

Before noticing the various objections raised against creeds and confessions, we may observe that none, with which we have met, would appear even plausible, were the *necessity* and *design* of a Confession of Faith fairly stated or kept distinctly in view. They are usually represented by opponents as something added to, or held as of equal authority with, or designed to supersede the Bible. This misrepresentation is so contrary to their nature, and has been so frequently refuted, that those who give it circulation must be held either as grossly ignorant, or wilfully perverse. Those who contend most earnestly for a Confession of Faith, hold most firmly the sufficiency and supremacy of the Bible as at once the repository and the standard of Divine truth, containing all that is required, and all that is necessary, to be believed or practised in religion. But while this is the case, the Church is bound, by the authority of her King and Head, and the nature of her constitution, to hold fast, and to hold forth, the whole of its sacred contents. As a witness for Christ, she is bound to *confess explicitly*, and to *appear judicially*, in defence of such articles of truth as may be denied or opposed. The necessity of a confession arises from the existence of error; hence, we need not wonder that the setters forth of strange doctrines have been at all times the most violent enemies of all tests

and formularies of doctrine. Were there nothing but truth deduced from the Bible, Confessions of Faith would have no existence; but while the Papist, the Socinian, the Arian, and all the other varied shades of error, (whose name is legion,) have an existence, the declaration of belief in the Bible will be of no avail as a basis of church fellowship.

There are some who attempt to cast reproach upon creeds and confessions, by comparing them with the Word. We lately heard a public speaker, in very magniloquent terms, comparing the thirty-nine Articles of the Church of England and the Westminster Confession of Faith to the Bible by a very striking simile, had it been applicable to his purpose, or legitimately applied. He referred to the difference between the stately trees of the forest, lifting their majestic heads towards the heavens, and waving their mighty arms in wild luxuriance, to the naked trunks of the same trees, cut into specific lengths and squared, as lying in the timber-yard of the wood-merchant. One could almost hear the sound of the wind, and see the waving beauty of the giants of the forest, as he drew, in eloquent language, the contrast between the living and the dead. But what did it all amount to but a misapprehension, or a misrepresentation of the nature of the objects to which they were compared. By the majestic trees of the forest, he represented truths in their nature, relations and positions, as set forth by inspiration in the Book of God. By the trees measured and squared, he represented the doctrines posited and adjusted in the systematic theology of a confession. Now, what is the bearing of the comparison? Simply this, that the Confession of Faith is not, either in extent or beauty, to be compared with the Bible. Did ever any one, holding the Westminster Confession of Faith, suppose they were either alike, or in any respect equal? By no means. The one is the revelation of infinite wisdom to the Church; the other is but the confession of Divine truth by the Church. The one embraces the entire revelation of the plan of mercy; the other confesses and vindicates certain truths embodied in that plan, which have been assailed or denied by heretics of past and present times. But there is a sense in which the simile is at once beautiful and appropriate, had the speaker seen meet to apply it. While all truth in the Bible is like the stately trees of the forest, special truths, systematized in a confession, are, like the squared logs in the wood-yard, ready for use at any time in building the fortress, or forming the gates by which an enemy may be kept from entering, and assailing the citadel of truth within the Church. We only wonder that the keen perception of the speaker did not lead him to reflect upon the fact, that, although the squared timber in the wood-yard may not possess attraction for the eye of the painter or the tourist, it is, nevertheless, not to be burned as a thing utterly useless, as some would evidently dispose of Confessions of Faith. But we have dwelt too long on the disposal of a figure which can only impose upon the ignorant, or serve as a species of clap-trap for a popular audience. We shall now deal with some of the leading objections already specified.

First. Confessions of Faith are said to infringe Christian liberty. This objection is generally based upon a misconception, both of what Christian liberty is, and what is the design of a Confession. Christian liberty is not the right of every man to think as he pleases irrespective of the will of God revealed in the Word. The limits of his liberty lie within the compass of Divine truth. Provided, then, that the doctrines of the Confession are founded upon, and agreeable to, the Divine will, revealed in the Bible, there can be no infringement upon his Christian liberty by asking an assent to these doctrines. Besides, if the design of the Confession is not to come between his conscience and the belief of all that God has revealed, but as a safeguard between him and the Church, in reference to the enjoyment of his privileges, it is nothing more than asking his assent to the doctrines which she teaches, and his opposition to the false doctrines which she condemns. Without some test, while there is such a thing as false doctrine, there can be no constitutional church—no

discharge of judicial obligations—no security against the intolerance of error, which has in all times been the source of persecution. The Christian liberty to hold and defend the truth, in obedience to the command of God, demands the safeguard of a confession, just as really as the protection of civil liberty demands the erection of bulwarks and defences to keep out the foreign foe. Nay more; the preservation of Christian liberty demands the test of a confession for dealing with errorists who may spring up within the Church, just as really as the State requires laws and penalties, in order to deal with traitors against its legitimate liberty,—otherwise anarchy must prevail, and individual liberty be crushed and extinguished. The question is simply whether the Church of Christ ought to secure the liberty wherewith He has made His people free to profess and maintain what He has commanded; or whether she shall remove her bulwarks for the admission of those who will ultimately destroy the freedom of her members. Disguise the matter as men may, this is the ultimate result of that licentious, latitudinarian bigotry, which in modern times passes with many under the name of Christian charity. The simple request is being made by many, “Open your door so wide as to admit us,” without adding, “Once in, we will exercise our liberty of thought and action, in the subversion of all that is opposed to *our* doctrines and practices.” If these are not “the foxes that spoil the vines” now standing at the gates of the vineyard, we scarcely know where to find the counterpart of the Scripture simile. Instead, therefore, of a scriptural confession being an infringement upon Christian liberty, it is, in reality, an absolutely necessary bulwark, without which this liberty cannot be enjoyed, while error is striving for the mastery, and licentiousness claiming the right of thought and action, irrespective of the limits of the revealed will of God. In defending a scriptural confession, therefore, we claim to be as liberal as the Word of God allows—yea, we take our stand upon the battlements of eternal truth, in order that we may defend the essential elements of Christian liberty.

Second. It is objected, that “Confessions of Faith supersede the Scriptures.” This objection has been anticipated in our definition of the place which they occupy. They are not of any value except they are in accordance with the Scriptures; but being designed simply as a test of the views of Scripture entertained by applicants for admission, or for office, they cannot, in the nature of things, supersede them. They do not set aside the Word of God, but recognize it; they do not submit a new rule of faith, neither do they make any addition thereto, but merely explain, vindicate, and apply the only infallible rule; and they do not prove, any more than the existence of error, the insufficiency of the Scriptures for all the purposes for which they were given.

Third. It is objected, that “they exclude such as ought not to be excluded, and admit such as ought not to be admitted.” If scriptural, they cannot possibly exclude those whose views are in harmony with the Word of God; and we cannot see how any others have a right to the Church’s fellowship. There may be different degrees of knowledge, and for this the administration of ordinances makes ample provision; but a difference in the degree of light is something entirely distinct from antagonism to ascertained truth.

In regard to the admission of those who ought to be excluded, we are utterly at a loss to know whom the objectors would exclude, or how they would exclude the grossest heretic, in the absence of any formula by which he could be tested. There is no alternative. If there be any formula, however simple—any statement of doctrine, however limited—any use of the keys, however latitudinarian,—the principle is admitted, and the only question that remains to be determined is, whether the confession ought to be such as will afford scope for the exercise of all legitimate judicial functions, or such as will bring into one chaotic agglomeration those holding the truth of God and those holding and propagating the delusions of Satan. Unless it is maintained that the doctrines held have nothing to do with the practice of church members, the

substitution of the opinion of an office-bearer for the test of a Confession is the introduction of a principle that would not be tolerated in the organization of any other society. If the Confession of Faith is scriptural, and the views of the applicant are scriptural, there can be no difficulty about admission or continued fellowship; hence the objection has no force, because it assumes some other bond of fellowship than the Word of God admits, or than the essential nature of the Church can possibly warrant. "The Christian Union for the Church of the Future," which is the most advanced type of the latitudinarian *gensu*, has issued its basis both of doctrine and practice. Would not this indicate a natural necessity for tests that cannot be superseded by those who are their bitterest enemies, especially when they happen to impinge upon their leading errors. Even Hately Waddel has not attained the *ultima thulæ*. His "church of the future," though perhaps unlike anything that has gone before it in its antecedents and prospects, is like them all in this, that it has its creed of doctrine, defective though it be, and its standard of morality, though we have not yet any idea how it can be applied. Mr. Waddel, after all, is not the "coming man" for the opponents of creeds and confessions. He is nothing more than a manufacturer of creeds in a small way, affording scope for the extensive rejection of Divine truth, and perversion of Divine ordinances. Let the opponents of creeds and confessions tell us in simple language what a church would be, in the present state of Christendom, utterly denuded of any test of membership, and when we will be better able to judge how its constitution would square with the Word of God, and how its ordinances would be administered without infringing on Christian liberty. A church without creed or canon, is nothing more than a religious anarchy. A *mere negation* will not satisfy as the basis of any secular society; how much less as a foundation for the Christian Church.

Fourth. It is objected, that confessions are "too particular and long." We admit both charges; but the particularity and the length, like their existence, spring from the extent of false doctrines which are abroad in the Church, and the duplicity too common in their advocacy and advancement. But for the perversions of Popery, Socinianism, Arianism, Antinomianism, Arminianism, and other kindred errors, there would have been no necessity either for the statement of so many doctrines, or for the minute specification of such as meet the varied shades of heresy. Let the opponents of confessions take home the guilt of their length and their minuteness, and let all who hold and propagate erroneous views renounce and forsake them. Then, and not till then, will the faithful Church of Christ abridge her Confession, and reduce her Creed to the simple expression of belief in the Bible.

Fifth. It is objected, that "confessions are liable to be abused." We admit the fact. They have been sadly abused, both by those who have misrepresented them, and by those who have wielded them in the service of the Church. But if this argument is worth anything, it will prove that the Bible, that the Church, that the sacraments, that education, that marriage, that civil government, that Christian liberty,—in fact, that every good and gracious gift of Heaven, must be rejected because it is liable to be abused.

Sixth. It is objected, that "confessions tempt men to hypocrisy." A little more philosophy would show the objector that he has mistaken the difference between the *cause* and *occasion* of a certain effect. We apprehend it is some supposed or real advantage to be reaped within the Church that has tempted any man to take a test which he did not believe. It was not the test that tended to the hypocritical act, but the advantage. Would the objector abolish all regulations for admission to any secular office, because some unworthy men might profess acquiescence in them for sake of the emolument? If there be any profession requisite in even the most latitudinarian church, the occasion for hypocrisy is afforded; but this test, whether stringent or loose, has not the responsibility.

But were all creeds and confessions abolished, it would be impossible to avoid

hypocrisy in holding external fellowship, in the most solemn ordinances, with those to whom we are diametrically opposed in the most vital doctrines and observances of public worship. We would at times hear doctrines preached which we believed to be directly opposed to the Word of God; and yet, by our presence, such would be virtually sanctioned. We would be called to engage in services which we felt assured in our consciences were acts of will-worship. We would be called to approach the throne of the Eternal with what we believe to be false doctrine in the songs of praise. We would be called to receive the seals of the covenant at the hands of a Socinian or a Papist. A church without a creed, as things are, would be the very home of hypocrisy, unless, forsooth, the authority of God in the Word, and the authority of conscience in the soul of man, were utterly abolished.—*Orig. Seces. Mag.*

(For the Covenanter.)

SPARTA COLLEGE.

We, the undersigned, residents of Southern Illinois, being desirous of promoting the cause of education and the Christian religion, and for the purpose of establishing an institution of learning of a high grade, have formed ourselves into an association, and agree to adopt the following Constitution:—

Article 1. The name of this institution shall be Sparta College; and it shall be located at Sparta, Randolph county, Ill.

Art. 2. The object of the institution shall be to afford a collegiate education to youth of both sexes.

Art. 3. The plan shall be that of a joint stock association. The capital stock shall not exceed one hundred thousand dollars, exclusive of endowment, and shall be divided into shares of twenty-five dollars each, and each share shall entitle the holder or holders to one vote. After ten thousand dollars shall have been subscribed, twenty-five per cent. shall be paid, and a Board of Trustees elected.

Art. 4. The institution shall be governed by a Board of Trustees, consisting of not more than fifteen, and not less than nine members; two-thirds of whom shall be members of psalm-singing Presbyterian denominations, and a majority shall constitute a quorum.

Art. 5. Said Trustees shall have power to provide suitable buildings and apparatus, appoint professors and teachers, and prescribe the course of study to be pursued in the institution.

Art. 6. The Trustees shall hold their office three years, one-third of their number being elected annually; and they shall elect their own officers, consisting of a President, Secretary, and Treasurer. The Treasurer shall give bond in such sum as shall be deemed necessary by the Board.

Art. 7. The Board shall adopt such by-laws as they may deem necessary.

Art. 8. The stock of this institution shall be transferable only on the book of the company, and after the shares have been fully paid.

Art. 9. This Constitution may be altered or amended at any annual meeting, by a two-third vote of all the stockholders.

The above Constitution is the result reached by the friends of education in Southern Illinois, after several meetings called and held with the design of promoting the interests of sound learning in this community. Upon this foundation we hope to be able to build up an in-

stitution of respectability in Southern Illinois; and we take the opportunity of the religious press of the denomination concerned to publish the result of our labours,—not to inform the public generally of our efforts, but because by this plan we can reach those in this vicinity by whose co-operation we hope to succeed. Will the friends of the cause read, reflect, and prepare to help forward a work which bears such an important relation to the interests of the church and the Christian religion?

By direction of the Association. D. S. FARIS, *Secretary*.
 [*Reformed Presbyterian please copy.*]

(For the Covenanter.)

SABBATH-SCHOOLS.

The anniversary of the Sabbath-school of the Second Reformed Presbyterian Church, New York, was held on the 18th of February. The large assembly, filling the church to its utmost capacity, manifested the deep interest felt in the prosperity of the school. Refreshments were, during the evening, distributed through the entire assembly. Brief addresses were delivered by the pastor, by one of the teachers, by Mr. D. M'Allister, a student of theology, and by Mr. M'Rae, well known to many Sabbath-schools for the number of Bibles which he has distributed as rewards for committing to memory the Shorter Catechism. The school has, during the year, been highly prosperous. The number, both of teachers and scholars, has increased, and the improvement in the average attendance is most encouraging. The expenses have been greater than usual, so that the treasury was overdrawn. When this became known, several members of the congregation, not connected with the school, made, through the pastor, a donation of ninety-five dollars. This incident, while it tended to balance the accounts, encouraged the teachers, and added to the good feeling of the festive occasion.

The report of the superintendent is both interesting and instructive. The school was re-organized in the new church, in 1851, with five male, and five female teachers, and sixty scholars. Now he reports thirty-two active, earnest, and devoted teachers, with two hundred and thirty-three scholars, and an average attendance, for some time, of over two hundred. Many changes have occurred. The first superintendent, and one of the teachers, are dead. Another is a pastor in the New York Presbytery; one is at his post as an elder, and teacher of a Bible class; the remaining two, having left our bounds, are active members in other congregations. The five female teachers still remain useful members with us, though they yielded their place in the school to others. Of the seven hundred and thirty children, who have, for a longer or shorter period, received instruction, some are dead, some are in Europe, some in Australia, some scattered over our widely extended country, and a very large proportion are still with us, either as teachers or scholars, strengthening our hands, and encouraging our hearts in the work of the Lord.

Fifty-three scholars had, during the year, at one sitting, alone and without prompting, recited to the pastor the Shorter Catechism, and each received a handsome Bible as a reward. On the Sabbath preceding the anniversary, these, with others, making a class of eighty-

six, recited at one time publicly the Shorter Catechism. At present there are fifty-one boys, and seventy-one girls, whose parents have no connexion with the visible church; yet of the fifty-three who received Bibles, quite a number were of these mission children. Several German Bibles and Testaments had been given to families, who, on visitation, were found to be without the Scriptures; and to every child in the school who could read had been given a Psalm-book and a Catechism.

Twenty-six boys, and twenty-two girls, have been in whole or in part clothed by the school, so that they can attend public worship. The clothing was made up entirely by the female teachers, aided by some members of the congregation. In this quiet way of doing good, they were employed an afternoon, nearly every week during the winter. Fifty-seven pair of boots and shoes had been granted during the year, so that, independent of the library and the labour in making the clothing, upwards of two hundred dollars were expended on the school. The amount of labour performed by teachers seems almost incredible. One report is as follows:—"You will observe the gradual advance of my class from Brown's to the Shorter Catechism. We commenced the year with only one boy in the Shorter, and close it with eight, and only two in Brown's. Two boys have recited to the pastor successfully the Shorter Catechism, and obtained Bibles. There have been committed to memory, and repeated by the class, three hundred and ninety-nine verses of Psalms, two hundred and forty-seven verses of other Scriptures, five hundred and sixty-one questions of the Shorter Catechism, and two hundred and sixty-five questions in Brown's. This, with eighty-two visits made by myself to the families of the scholars, sums up the year's labour in the class." This class is composed chiefly of mission children.

The report concludes with an earnest appeal in behalf of this home missionary enterprise, showing the fearful amount of ignorance, immorality, and almost heathenism at our doors. The necessity for labour, and the great encouragement to work in the service, the vast good which at so little expense may be accomplished, and the great truth that every Christian should endeavour to bring his theory and practice together; that the two important elements of the Christian life are, *Believe* and *obey*. That without faith in Christ we are nothing, and without works our faith cannot be manifest. What we need in this mission work, are not only the prayers and the contributions, but also the personal labour and help of every member of the congregation. The report and the addresses were well received; and since the anniversary two teachers, and two classes composed of new scholars, have been added to the school. W.

AN ADDRESS,

DELIVERED BY ONE OF THE TEACHERS AT THE ANNIVERSARY OF THE SABBATH-SCHOOL OF THE SECOND REFORMED PRESBYTERIAN CONGREGATION, NEW YORK.

The object of the Sabbath-school is as yet imperfectly understood, and many even of its truest friends possess but a vague idea of its importance.

Not a few suppose that its labour and influence are confined solely to the school room; and that beyond this the teacher possesses no moral power, and is under no responsibility. This is a sad error. Indeed, nothing could be farther from the truth. The teacher's duty includes not merely teaching his class for an hour and a quarter each Sabbath morning, but also regular visitation among his pupils, and systematic missionating among such irreligious families as may be comprised in his district. Having discovered that false opinions concerning its operations were prevalent, I deem it advisable to direct your attention this evening to the Sabbath-school and its operations, and shall use our own as the example.

In our lecture room, every Sabbath morning, we have an attendance of about two hundred, of whom a majority are totally destitute of any religious instruction whatever beyond that imparted in the class. Some of these are from the lowest grade in society, whose parents were shattered wrecks, pitiful ruins of God's handiwork. Reared in the midst of debasement, and trained in the paths of vice, the children were following closely in the footsteps of the parents, and rapidly advancing to swell the ranks of our American Pariahs. These have been snatched, as it were, from the slough of depravity, and placed upon the solid rock of virtue. Here they are instructed in the truths of the Bible, which are more effectual for reformation than all human laws which ever have been, or ever can be enacted for that purpose. The blessing of God has indeed rested upon our labours; for many of these have not only advanced greatly in knowledge, but have been reformed in their habits. Some have so far improved in morality and carriage, as even to give cause for hope that they will soon be numbered among the professed followers of the Lamb.

These children are obtained only after long-continued and persevering exertion. This missionating labour is by many degrees the most difficult, as well as the most important portion of the teacher's duty. Its performance is attended by discouragements and trials so great, that much love for souls, and implicit faith in the promises, are required for his support. He may be comforting with the promises of the gospel some poor woman, dying, dreary and forsaken, in the midst of extreme destitution, when her brutal husband, heated with liquor, or fresh from some pot-house brawls, clumsily staggers in, and forces him to quit the place. At times, as he leaves a house, he is pursued with mocking laughs and sneers, or as he closes the door behind him he hears the muttered curse of some sullen Romanist, whose whole soul is stirred up with indignation at the intrusion of a heretic.

His district may include vile streets, where, from every nook and corner there issue overpowering and indescribable stenches, destructive alike to moral and physical health, and impregnating the surrounding atmosphere with the seeds of disease and death, whose houses are unfitted even for dog-kennels, abounding in nothing but broken windows, shattered doors, and filthy children, with their yet filthier parents. Every thing, even the stones in the street, discloses the evidences of extreme wretchedness and poverty, causing a feeling of disgust and aversion in the beholder. Yet repulsive as it is, in such a spot as this, the teacher often finds a heart still true to its humanity,

frank and well disposed, desirous of acquiring knowledge, and indulging in a fond hope that, though now all be misery, a happier lot awaits it. Here, too, at times he discovers a family, who, although debased and dishonoured, give proof of early Christian education. It may not be improper here to note the somewhat curious fact, that the effects of early religious training can in no way be concealed, though the subject become ever so depraved. He may sink to the lowest depths of degradation and vice; he may stop his ears, and rush headlong into sin and sensuality, yet the religious principle will remain, and the unsubdued conscience will never cease its admonitions or caustic rebukes. In this family both parents may be drunkards, perhaps thieves, of abandoned and reprobate character, yet with a rude hospitality they receive the visiter, and feel ennobled by his attention, for they perceive that there are yet those who deem them, degraded though they be, as still deserving of oversight. Some he finds on the very verge of starvation: a pitiful sum relieves their present want, and gains for him their confidence. Some he finds in sorrow: with a few words of kindness he soothes; and the heart, hitherto hard as the nether millstone, relents, and is opened to receive the words of truth. Among these classes the teacher's labour is rewarded with much fruit. In most instances the children are sent to the school, while frequently the parents themselves attend the public exercises in the church. The children have, in turn, themselves become missionaries, and are the most successful, probably because one may much more readily influence an individual of his own grade in society than affect one below him.

The influence of these children, combined with that of the teachers, affects the parents, who in turn influence their neighbours. Thus it is that, in accordance with the grand law of reformation, "That the reformed is not contented with his own change merely, but seeks to raise others to his own level," whole neighbourhoods have been materially improved.

In this manner, then, having given as fully as possible in the short time allotted, some conception of the operations and effects of the Sabbath-school, together with a description of the several classes upon whom it acts, nothing remains but to present the case to you in as practical a manner as possible.

There are at present in this city about fifty thousand children attending no school whatever; and at least twice that number, between the ages of six and fourteen years, have no one to care for their souls. Of this latter class our school is, in a great measure, composed. We have now upwards of one hundred and twenty such children under our care, and the number is constantly increasing. All of these, with but rare exceptions, are attentive, punctual, and rapidly increasing in knowledge. But many of our classes are too large, and the teachers overburdened with the work. They are unable to attend properly to the monthly visitation of their classes. Some are engaged in this several evenings in each month. How, then, can they be expected to seek new pupils? The harvest truly is great, but the labourers are few. Can we not find some to aid us? Are there not some here who will take an interest in these souls rushing thus madly on to their ruin? Are there not here those who will undertake their rescue, and point

out the way of escape? The reward is sure, for God has promised: "Go ye also into the vineyard; and whatsoever is right, that will I give you." This is the vineyard;—the fruit is long since ripe, and ready to be plucked. You are called to the work. Arouse yourselves, then, to a sense of your duty. God may give into your care some souls, who, like Dr. Morrison, may carry His word to the heathen afar off. "Work while it is yet day, for the night cometh in which no man can work." Remember, an opportunity is now offered for you to prove your fidelity to the cause which you profess to support. If you accept, you will receive the promised reward. If you reject, know that "To whom much is given, of him much shall be required."

(From the Reformed Presbyterian Magazine.)

BRITISH CONSTITUTION.

THE OATH OF ALLEGIANCE—WHAT IT IMPLIES.

Steuart Lodge, Strathmiglo, 14th November, 1861.

MY DEAR SIR:—In my last two letters I have endeavoured to make it manifest that the position which the Reformed Presbyterian Church has hitherto maintained, in requiring her members to decline swearing the Oath of Allegiance, is the right and dutiful one, inasmuch as that oath engages the swearer to support all the constitutional prerogatives of the sovereign, to maintain all the institutions guaranteed by the constitution, to give personal obedience to all constitutional enactments, and especially because it requires of him a solemn declaration which imbodyes the grossest Erastianism. I trust that I have furnished sufficient evidence in proof of these positions, and request your readers to give it their impartial consideration. In my last letter I commenced an examination of the objections by which the views of the Reformed Presbyterian Church, and the reasonings by which I have endeavoured to defend them, are assailed. It shall be my aim in this letter to examine other objections that are alleged, and to show that they are based, either on mistake, or upon principles that are erroneous.

It is urged that we owe allegiance by the fact of our being born in the country, and residing there. This is the doctrine of civil jurists; and ministers are found inferring from this the most illogical conclusion, that we may without hesitation swear the oath of allegiance as prescribed in our country as the condition of office. I unhesitatingly admit the general doctrine, but repudiate the conclusion drawn from it. The allegiance which a man owes, in consequence of his birth or residence, is allegiance to his *country*, and not to *any form of constitution* or government which may happen to be set up there, whether by the will of an autocrat, or by the decision of a majority. Allegiance to one's country binds to seek its welfare, and to do so only by methods that are in harmony with the will of God, and with the honour due to the Redeemer. It obliges to seek the removal of all iniquity in existing arrangements and administration, because sin is a shame to any people, and no one will permit his country to remain in shame if he can prevent it. It brings under obligation to seek the advancement of righteousness as that by which a nation is exalted. It sum-

mons to labour to bring his country into subjection under the authority and reign of King Messiah, from a persuasion that in him all nations shall be blessed. It calls every one to seek that his country may be freed or kept free from unrighteous rulers or governments, knowing that "as a roaring lion and a ranging bear, so is a wicked ruler over the poor people." Faithful and enlightened allegiance to one's country—the only allegiance under which men are born—must always be in harmony with that higher allegiance which a man owes to the Lord and his Christ, and will very frequently make it necessary that he refrain from giving his sanction and pledging his support to existing institutions and prevailing measures. He would be an enemy alike to the Saviour and to his native country, if he did not stand aloof from them, if he did not expose and condemn them, if he did not endeavour to withdraw from them the sympathy and support of the community, if he did not labour and pray to have them superseded by what is approved of God, and honouring to him. It is needful, therefore, to beware of confounding the *natural* allegiance which one owes to his own country, with *formal* and *sworn* allegiance to its existing institutions. If the one be equivalent to the other in our country, it must be so in every country under heaven; and this would lead to the monstrous conclusion, that men are to be held as having sworn allegiance to the government of the country in which they are born, no matter how subversive it may be of natural equity, how inimical to true religion, or how greatly soever it may hinder material prosperity. It would set the brand of rebellion and iniquity upon our fathers who abjured the house of Stuart, and is directly in contradiction of the doctrine imbodyed in our testimony, which asserts that "Christians may live within the limits of the soil, and enjoy the protection of strangers within the gates, without being incorporated with the national society, or involved in the guilt that may attach to its constitutional administration;" while, at the same time, "they cannot swear allegiance to, nor recognise as the moral ordinance of God for good, authority that is immoral and antichristian." The distinction between natural and sworn allegiance is so well brought out by the reviewer of the "Reply" to "Our Political Oaths," that I cannot do better than quote his words. In answer to the author of the "Reply," who holds that it is inconsistent to profess allegiance to one's country, and yet to decline swearing an oath of allegiance; and that "an oath of allegiance can pledge us to no more than the duty of allegiance does," he says:—"The merest tyro could see that the duty of allegiance to our country by no means binds us to take an oath of allegiance to its constitution. On the contrary, attachment to our country may constrain us to dissent from a particular constitution. Are the Italians, because they love their native soil, bound to swear allegiance to such men as Pio Nono and King Bomba?"

Another objector admits that there was a time when the Oaths could not be taken; and when it was impossible for any person to take them without a violation of truth and of fidelity to Christ; "but," he asks, "is this the state of things now, when the person taking the oath does not require to become a member of the Church of England—does not require to conform to the Church of England—does not require to do

anything that we are not doing just now?" This objector quite mistakes the ground on which our forefathers, at the time to which he refers, refused to swear the oath of allegiance. It is true that they were required to conform to the Prelatic Church, and to become members of it, under very severe penalties. It was not, however, on that account that they declined to take the oath, but because supremacy in spiritual matters was claimed by the king, and because an acknowledgment of that supremacy was imbodyed in the oath. It was because of the flagrant invasion of Christ's honour, and not exclusively, nor even chiefly, because of any personal hardship to which they were subjected. This is manifest from the dying testimony of Donald Cargill, quoted in my last letter, and other testimonies might be adduced to the same effect. Walter Smith says, "I denied allegiance to him, (King James VII.,) as he is invested with the supremacy proper to Jesus Christ only." James Skeen, on the scaffold, said:—"I am come here this day to lay down my life for owning Jesus Christ's despised interest, for asserting that he is King, and averring that he is head of his own church, and has not delegated nor deputed any, either pope, king, or council, to be his vicegerents on earth." And the late Dr. Bates, in his introductory essay to the "Cloud of Witnesses," thus writes:—"The Covenanters regarded the royal supremacy in church matters as antichristian and impious in itself, and most disastrous to the interests of religion in its exercises and effects. Hence it was that they so unanimously and vehemently testified against it." No force nor fraud could induce them to recognise it. And again:—"The ruler could not reach the throne of usurped supremacy but over their slaughtered bodies, and with his garments drenched in their blood."

Now, I ask, is not this barrier to sworn allegiance as fully in existence at the present day as it was then? Is not the present sovereign, personally excellent and patriotic as she is, invested with supremacy in all causes, civil and ecclesiastical, in England, and acting out that supremacy as an essential prerogative of her crown? Is not the civil magistrate in the oath of allegiance acknowledged to have a right to determine where, and by whom, spiritual and ecclesiastical authority may or may not be exercised?

But, even supposing it to be true that those who have sworn the oath of allegiance are not required to do anything which they are not doing who decline to swear it, what does this avail? There is a very great difference, notwithstanding, between them. Those who have not sworn are bound only by the allegiance, natural and moral, which, by authority of God, they owe to their country, and may consistently decline anything which they account at variance with it. In a word, they are free to follow their convictions of right, wherever these may call them; whereas the person that swears, having acknowledged the constitution as it now exists, having pledged himself to aid and sustain the sovereign in administering it, having solemnly engaged to render personal obedience to all constitutional demands, has sworn away his liberty to decline anything that is in accordance with law, whatever may be its moral character. Whether he may be actually required to do anything amiss or not, he is pledged on oath to do what is wrong, and what multitudes acknowledge to be wrong, when-

soever he may be called to it. Is it right in principle to engage ourselves to what is wrong, because it may sit lightly on us in practice? Is not this to make light of what is due to God, provided it does not involve us in personal hardship? Besides, is it safe? Although, in these times of mild and tolerant government, no personal inconvenience may result, who can tell how soon a change may come, when the full amount of what is pledged on oath shall be exacted, when the naked prerogative of the crown shall be asserted, and when the various explanations which have quieted the conscience in taking the oath shall be brushed away as so many cobwebs?

(To be continued.)

PHILADELPHIA PRESBYTERY.

This Presbytery met April 29th, in the Second Church, Seventeenth street.—The subject of continuous singing was before Presbytery by petition. Presbytery declares that the reading or non-reading of the lines in public worship is not a matter involving any moral principle, and is to be regulated from regard to the convenience of the worshippers. Synod having left the matter with Sessions to act as wisdom and prudence direct, Presbytery feels incompetent to give any definite instructions on the subject.—Rev. J. Middleton was released from the pastoral charge of the Third Congregation, Philadelphia. The dissolution of the relation was sought on the ground that the congregation is unable longer to meet its obligations, and to afford a complete support to the pastor. It appears that its numbers have been reduced, and its financial resources severely crippled by the embarrassment and disasters of the times. The arrangement was entirely amicable, both pastor and congregation being satisfied that no other course could be pursued. Rev. J. M. Willson was appointed to preach in Third Congregation, on the afternoon of the third Sabbath in June, and declare the congregation vacant.—Sessions are directed to forward their books to next meeting for examination.—S. O. Wylie, J. M. Willson, and W. Stewart, were appointed an Interim Committee on Supplies.—Presbytery holds its next meeting in Second Church, on the last Tuesday in October, at 9 A. M.

AFFAIRS ABROAD.

China.—From a report of the missionary of the Presbyterian Church in China, we take the following extract:

“We have not been without the Divine blessing upon our work. *Sixteen* have been added to the church. Of these, two are from each of the boarding-schools, two from the neighbourhood of the Level Bridge chapel, and ten from the various out-stations. Two of these stations deserve special mention, viz., Yü-yiao and Bao-kô-tah. The former deserves this, not only by reason of those that have been added to the church, but also on account of the work in the prison. Though the interest is less than formerly, the change wrought in that place, through the influence of the gospel, cannot but have made its impression upon all who have witnessed it. Notwithstanding the diminished interest, six still continue to attend upon the instructions afforded by the catechist. The authorities have allowed us free ingress and egress, and it has been with their consent that the ordinances of baptism and the Lord’s supper have been administered within the walls. The other station deserving a passing notice, is Bao-kô-tah. At this station one of the graduates of the boarding-school has had charge of a school. In addition to his labours as teacher, he has been faithful in proclaiming the gospel in this his native place. During the greater part of the year much interest has been felt in divine things. Four have been gathered as the fruit of these labours; one of whom was over seventy, another eighty. Thus from the prisoner, and from the self-righteous Buddhist of three score and ten, the gospel has won rich trophies.

“During the year *thirty-six* boys, and *twenty-six* girls, have been receiving instruction at the two boarding-schools. The usual studies have been carefully at-

tended to. Four of the boys forming the first class are expected to graduate in the course of the coming year. They still continue in their determination to study for the ministry. It is interesting to learn that the sympathies of the girls in the cause of missions have been called forth by the formation of a missionary society, having as its object the contribution of the money earned by their needle-work to help in making known the gospel in their own land. In addition to those already mentioned, we have had *three* daily schools for boys at the out-stations, and *two* schools for girls at Ningpo. When we consider that the Chinese girls are brought up without education, much good may be expected to result from such schools. Even though their term may be short, the colloquial is so readily learned that a few months suffice to enable them to read, and also to store their minds with more or less Scripture truth. Their principal study is committing the Scriptures to memory. . . . The country is now open. The most skeptical can no longer doubt. The treaties not only are ample and satisfactory, but they are carried out in good faith by the officers. As a proof of their feeling with respect to them, we would refer to an interview had with the mandarin of a place, distant two hundred miles from here, by two missionaries from Ningpo. In reply to questions put by them, he simply referred them to the treaties which had reference to the privileges in question."

Italy.—Political affairs in Italy remain, substantially, as they have been for months past. They are advancing, however, though with gradual steps, to a solution that cannot be distant; and the probabilities are—a war with Austria, the extinction of the Pope's temporal power, and the establishment of Victor Emmanuel's supremacy over the whole peninsula. As to religious affairs, we find the following in the "Christian World." Mr. Hall writes from Florence:

"The work at Portoferraio (island of Elba) is very prosperous; all letters from the evangelist and the colporteur are full of encouragement. Though the number of persons attending the preaching service has diminished a little of late, yet there are local causes which account for the falling off. The general interest of the work is extending: and as soon as my means will justify the expense, I shall send another Bible-reader, or evangelist, to the island. The sale of books and Bibles there has been far better than in other places of late; the colporteur at Portoferraio being a well-known and popular man, has ready access to the people. He is, in his way, preaching and exhorting daily in the public square, in the shops and coffee-houses, and always finds hearers and makes conversions, at least from Popery. There are now two persons employed by me, visiting from house to house in the city of Florence—selling every day some religious tracts and Testaments, and giving others to those whom they have reason to believe will read them. We have now five labourers in the field, and only the want of means prevents me from finding employment for many more."

Dr. Revel adds:

"In the *Old Provinces*. At Courmayeur, Aoste, Turin, Casale, Pignerol, Genes, and other places, the missionary agents of the Vaudois church still pursue their labours to spread the gospel. These agents are evangelists, colporteurs, and teachers. They have encountered a good deal of opposition from the priests, and such of the ignorant people as could be stirred up by them. One of the colporteurs was repeatedly assaulted and severely injured, in three villages near Aoste. At another station, the evangelist was assailed by a mob, and threatened with a pistol; but he induced 'the man of the pistol' to enter his place of worship.

"In the *Provinces of Lombardy*. A central station has been established at Milan. In 1859, some attempts were made to introduce the gospel into this city, but they did not meet with encouragement. The minds of men were then occupied with political matters. 'God gave us strength to persevere; and he has granted us a labourer, devoted, faithful, and active, who in a few months has gathered around him, as hearers of the word, one hundred and fifty persons on the Sabbath, and from sixty to one hundred and twenty on week-day evenings.' A depot for Bibles and tracts has been opened, with good results. Visits are made by the minister to Pavia, Bergamo, and Brescia, to conduct services with greater or less frequency, and with encouraging prospects of doing good.

"In the *Provinces of Tuscany*. 'Our position at Florence gains strength. The purchase of a house for Vaudois use, spacious enough to accommodate the persons connected with the School of Theology and the teachers of schools, and the pos-

session of this guaranteed to us by a royal decree, gives us the evident right of citizenship in the eyes of the public and of the authorities. We are at home. . . . The congregation is increasing, and among the communicants are some persons of education and good social position. . . . Our services have never been disturbed, nor has any unfriendly demonstration been made against us since we occupied the palace of a Cardinal, Salviati, [now the Vaudois house, above alluded to.] . . . The number of our students is increased this year; we have now *twelve*—two Neapolitan ex-priests, one Romagna ex-priest, two Livournese, (one of them an ex-Jew,) one Swiss, one French, and five Vaudois. Nine lodge in the house. We have not thus far had any cause of regret, either in their studies or their conduct. . . . Those of them who are in the second and third year of their course, are useful in conducting an evening school and a Sabbath-school. The primary schools for boys and girls are doing well, and the number of scholars gradually increases.

“The station at Livourne has made decided progress, since a fine, but modest chapel, holding four hundred persons, has become our property, and been opened for public worship. The opposition of the priests and their agents here proved ineffective. A school for boys gives encouragement. A depository of religious books, the controversial tracts of the evangelist, the discourses in the chapel, are specified among the means used; and in eighteen months a church of *sixty* communicants, and an audience often exceeding three hundred persons, are results already gained.

“In the isle of Elba, some sailors, brought to a knowledge of salvation at Nice, in meetings held by one of our evangelists, carried to their island some copies of the Bible. These were explained by the more advanced among them in knowledge and Christian experience. This season they urged us to send them an evangelist. One of our students visited them, and was most warmly welcomed. Meetings were held in some of the towns; the bishop and priests took the alarm; the mob was excited; and on one occasion, the house in which the meetings were held was on the point of being fired, when our friends withdrew. At present an ex-priest performs the duties of an evangelist, and has an encouraging audience.

“In Sicily we also have a minister, who has preached at Palermo, and occasionally at neighbouring places, for nearly a year. Happy effects are already produced; but the priests are most violent in their opposition. They stirred up the mob, and at length prevailed on the lieutenant of the king to request our evangelist to suspend his public meetings until quiet was restored. In a town in the interior, a colporteur was badly treated, and many of his Bibles burned. Nevertheless, our evangelist says, “The impression one receives is, that in these ends of the Italian country all things tend to encourage our work.””

“We heard at Naples that there were a number of priests on the move; that there were three hundred or four hundred of them who had formed themselves into an association for the purpose of effecting a reformation in the Church of Rome. I saw some of them, and found that there were now two sections, one of which did not want any reforms in dogma, while the other did. . . . Mr. Kinnaird and I asked one of them to read and expound a chapter in the Romans, which he did; and, I must say, I have seldom heard a more clear exposition of the doctrine of justification by faith. This man had evidently studied the Word of God with prayer; and, when we asked him to pray, he kneeled down and poured forth as beautiful a prayer as you could hear. These priests are headed by some of the first men in Naples. Dr. Burgess proceeded next to speak of the manner in which the reformers in Italy were using the press, and said—‘I never heard such hard blows laid on the Pope in Exeter Hall as in one of those pamphlets. In Lombardy there is a very important movement, for there is a great deal of Jansenism there, and there is at this moment a memorial by a multitude of priests, beseeching the Pope to lay aside his temporal dominion.’ . . . Dr. Burgess then read an extract from a letter from a priest at Salerno, who stated that the object of the Reforming Association, with which he was connected, was to place the election of bishops in the hands of the people, to decentralize and diminish the power of the Pope, and at all events take away his temporal power. The same priest wrote, that they wanted to reform somewhat their worship and sacraments by slow degrees; and as spirituality and light increase, they would destroy the images, or reduce them to the character of mere objects of art. Farther, they would simplify the formula of baptism, abolish some of the practices of the mass, and no longer insist on confession as necessary for partaking in the Eucharist. ‘Thus,’ continued this correspondent, ‘we shall found religion on liberty of conscience. If we maintain the spiritual authority, it must be on condition that the bishops and parish

priests be irremovable, and maintain their own independence through assistance from the state. Finally, we are anxious to escape from the accusation which Protestants are continually bringing against us, that ours is a religion of money, and to that end we shall not make so great a handle of purgatory, and diminish the revenues from fees.' Those who knew Naples before the recent events, knew very well that if any man in the streets of Naples had uttered a voice that could be interpreted in any way as an attack, or even whisper against clerical power, or the power of the Pope, he would soon have been in one of those dungeons from which Poerio was put forth. Now, in this same Naples, rooms are hired for evangelical worship, and the streets placarded with invitations to these meetings. Dr. Burgess then alluded to the free attacks made upon the Pope and the Papal government by the newspapers in Italy, which had greatly increased in number. The reverend gentleman proceeded to notice, in proof of the growing desire for Protestant literature in Italy, that during the past year eighty thousand copies of a Protestant Almanac had been sold in the country; that seven thousand copies of the Bible had been sold on the streets of Naples within eight months; and that forty-one thousand tracts had been distributed on the streets of Leghorn, besides a large number of Bibles and Testaments which are sold monthly."

Sweden.—It is becoming more evident that a true revival of religion has commenced in Sweden among the "dry bones" of a semi-rational church. Mr. Rosenius writes in the "Christian World:"

"The most glorious and rejoicing fact I can state to you is, that the awakenings, the hunger and thirst after the living Word of God, appear not only to continue, but also, in some parts of the land, to increase. Besides the reports of the colporteurs and my own correspondence, which give me evidences of this fact, I have had, since I last wrote to you, an occasion of seeing it myself, during two excursions which I have made this autumn. On the latter journey especially, which was more particularly a missionary one, I was almost day and night besieged and quite exhausted by the concourse of inquiring souls. Twice, and sometimes even three times a day, I preached the Word in churches, school-houses, and other localities. One day, when I had to go forty English miles on the railway, I was obliged to preach twice, as I first stopped at one station situated midway, and preached to a large congregation there assembled, and then, four hours later, continued my way, and on arriving in the afternoon at a little town, Fahlun, there again found a crowd of people desirous to listen to the Word of the Lord. I had never before visited this town; but as my periodicals have for many a year been much spread in this district, this may perhaps explain the eagerness with which my arrival was looked for. From many neighbouring parishes crowds of people had come to hear the Word and speak to me, some with the ordinary inquiries of the newly-awakened concern for the salvation of the soul, and others to get light in that occasional darkness, which comes over those who have for a time wandered from grace. The want of faithful and enlightened ministers is here very much felt. I have spoken of this more particularly, as the desire of the people to hear and to learn was here uncommonly great. I would nevertheless give you a very false idea of the work of the Lord among us, if I spoke in this way only of one point of the country; but in places where those who hunger and thirst after the truth, have richer occasions of getting their spiritual wants satisfied in hearing those who preach the gospel, their desire of hearing must of course be less visible and prominent than in those darker spots where a proclaimer of the truth is a more rare thing."

France.—The Emperor is finding his throne a rather uneasy seat. The measure of liberty accorded to the Legislature by his decree of last year, has brought out ample evidence that France is restless under his heretofore iron rule. All the old parties are becoming active. Even the Republicans are moving; and, what is very singular, the Emperor is obliged to flatter and appeal to them. As to religion, we stated in a late number the encouraging fact of the election of a large number of Evangelicals to the Consistory of the Reformed Church of Paris. The following, from the pen of Dr. M'Clintock, gives some details. We take it from the above-mentioned periodical:

"You are aware that the Rationalistic party in the French Reformed Church has organized what it calls a 'Protestant Liberal Union,' professedly for the 'defence of religious liberty in the National Church of France.' On the 16th of December

last, it issued a circular declaring that religious liberty is unknown in that church in Paris; in fact, that the law of that church is simply religious intolerance. The circular then goes on to urge combination and concert among the 'liberal' members of the church, to bring about a better state of things. Six new members of the Presbyterian council were to be elected on the 1st of January; and the circular hoped every liberal voter would be on hand at the polling places, a list of which were subjoined, to deposit his vote on the side of 'freedom' against 'intolerance;' that is to say, on the side of free-thinking, against orthodox Christianity. A vigorous and thorough system of electioneering was organized, and so much earnestness and activity thrown into the canvass, that the true friends of the church were almost frightened.

"The day of decision arrived; and the fears of the one party, and the hopes of the other, were at once dissipated by the returns of the election. The number of votes cast was 1,530; and out of this number the three *liberal* candidates, Messrs. Say, Bordier, and Pages, received severally, 496,470, and 451 votes! The weakness of the Rationalistic party among the people, could not have received a more signal demonstration. The *Lien*, the organ of that party, has repeatedly affirmed that the great majority of the people are with it; but the affirmation is now set aside by the more authentic testimony of the people themselves, firm in the most authentic and decisive way. The occasion was 'improved,' as preachers sometimes say at home, by one of the shining lights of the Neological party, the Rev. A. Coquerel, junior, in a sermon at the Oratoire, on Sabbath, January 19th. The text was aptly chosen from Luke xii. 32—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom;" and the title of the discourse is 'Christian Minorities.' The orator began—strange opening for a sermon in a Christian pulpit, on the Lord's day—by alluding to the vote just held, and by excepting its results. 'I admit that the liberal faith, which, up to this time, I have supposed to be the faith of the majority of my flock, is now shown to be the faith only of the minority.' He admits, too, that this must be the case for three years—that is, up to the next election; and sets himself to teach his people the 'duty of Christians in a minority.' Christ was in a minority; the Apostles were in a minority; the Reformers were in a minority; the Fathers of the French Church were in a minority; and the *liberal party* of the present day are the successors of all these glorious minorities! God always gives his tasks to be executed by minorities: in all ages, the minority have been the authors of progress, the supporters of freedom, the benefactors of the human race!

"The real and practical conclusion from M. Coquerel's propositions would seem to be, that the liberal party have done very wrong in trying to become a majority; and that they must relax all efforts of that sort hereafter."

He adds:

"The Protestant churches of Paris are every where showing an activity which is in marvellous contrast with the Paris of thirty years ago, and with Paris as you knew it in your residence here. Churches which were then almost empty, are now full: pastoral visiting has taken the place, to a large extent, of pastoral neglect: prayer meetings, Sabbath-schools, home missionary activity, and the various forms of Christian effort which have so distinguished the Protestant churches of England and the United States, have been fairly naturalized here, in quarters which formerly kept wholly aloof from them. The work is small, to be sure, compared with what it is in the favoured countries I have named; but yet, for *this* country, it is a great revival."

"The present pleasing progress of evangelical religion in Paris, and in some of the departments of the empire, it may be stated, is obtaining in the capital, at least among the higher classes, as well as in other classes of the community. Even some of the nobility are opening their elegant *salons* for prayer, the reading of the Scriptures, and addresses; one object being, and that a beautiful one, the accommodation of Roman Catholic families, together with members of the Greek Church and others, who naturally scruple to enter a Protestant place of worship. They are kindly invited to the meeting, every courteous attention is tendered. They hear the word of God read, and listen to a faithful and affectionate proclamation of the gospel. At the close an invitation is given to all parties so disposed to remain and have conversation with the preacher and other Christian friends in attendance. Many avail themselves thereof, have their impressions deepened, their doubts solved, and by the Divine Spirit have light and faith given them to 'behold the Lamb of God' and believe in Him to the saving of their souls. Several go away in raptures, and find relief in telling others what God has done for them."

Holland.—We have heretofore noticed, partially, the condition of the church in Holland. The following article enters into details, which will be found full of interest:

“The Protestant churches of Holland have long ago ceased to occupy the prominent position which they held in the seventeenth century, in the Protestant world. They can no longer exhibit assemblies like the Synod of Dort, nor theologians like Arminius. Abroad, they are almost entirely unrepresented on the vast missionary fields of the Protestant churches, the Dutch Missionary Society confining itself to the Dutch colonies in the Indian Archipelago; while at home, the Reformed State Church, as well as the Lutheran and Mennonite denominations, have come largely under the influence of Rationalism. A clergyman of the Established Church stated a few years ago, at a meeting of the English Evangelical Alliance, that of the one thousand five hundred clergymen of his church, only about two hundred were orthodox. This may have been an exaggeration; but all accounts agree that Rationalistic doctrines have been, and still are, predominant in the Church of Holland.

“Of late, an evangelical re-action seems to have gained strength. There is an increased activity in the Dutch theology and the Dutch churches: theologians and philosophers of greater ability begin again to make their appearance; and the interest of foreign countries in the religious movements of Holland has already become so great, that one of the best literary reviews of Europe—the *Revue des Deux Mondes*, of Paris—has made them the subject of an article. The author of the article, Mr. Reville, pastor of a French congregation in Holland, reviewed the modern history of the church from the stand-point of an advanced Rationalism. The wide circulation and great reputation of the *Revue des Deux Mondes* made it, therefore, very desirable that it should soon be followed by the work of an evangelical author. This has been done by the appearance of a book of Mr. Chantepie de la Saussaye, entitled *La Crise Religieuse en Holland*. The two works together have brought the religious condition of Holland prominently before the religious press and the churches of Europe; and as, from the statements of both, it appears likely that the churches of Holland will hereafter claim a somewhat larger space than the religious intelligence of the press has hitherto accorded to them, we think it is quite time to spread some information about their present condition, and about the agitations which of late have pervaded them.

“There are among the Dutch Reformed now four chief parties—the strict Calvinist, the Moderate Evangelical, the Moderate Liberal, and the Ultra Liberal. The first of these parties has but a few adherents in the State Church—the bulk of it having formed long ago a Free Reformed Church, which has twenty-eight classes, from fifty thousand to seventy thousand members, and a theological school at Kamben. They have a very talented leader in Mr. Groen van Prinsterer, who has been several times State Minister, and for a long time the leader of the Conservative party of the Legislature of Holland. Groen van Prinsterer is not opposed to the principle of State Churchism; on the contrary, he advocates views similar to those of Dr. Stahl, of Berlin, believing with him in a ‘Christian State,’ which, in all departments of public life, and especially in church and school, is to lend the secular arm to the promotion of the interests of Christianity. When the majority of the Legislature resolved to exclude religious instruction from the public schools, and to leave it entirely to the several denominations, Groen van Prinsterer considered this as a defection from the Christian character of the State, and resigned his seat. Beside him Dr. Capadose, a converted Jew, and a zealous member of the Evangelical Alliance, is best known among the men of this party. They stand firm like a rock on the Articles of Dort, being considered by some as even a shade more supralapsarian. They are small in number, but occupy the foremost rank among the churches of Holland, by iron consistency, restless energy, and undaunted courage.

“The orthodox party in the Established Church has still a strong hold of a very considerable portion of the peasants, and the lower and middle classes of the population in the towns. It is a remarkable fact, that while the victory of Rationalism among the clergy, the scholars, and the wealthy classes of the people in general, was much more complete than in Germany, the mass of the people adhered more steadfastly to the faith of their fathers. At the head of this party stands an association, which calls itself ‘Seriousness and Peace,’ and which for several years published a monthly journal having the same title. By the name, the party wish

to express their 'earnest' attachment to the fundamental doctrines of Christianity; in particular, their faith in Christ as the Son of God and the Saviour of sinners; and, on the other hand, their desire to hold 'peace' with all men, as far as it is possible, without denial of the truth. The leaders of this party are closely allied with the modern evangelical school of Germany. Like the latter, they fondly hope for a reconciliation of faith and science, and express the opinion, that in the doctrines of Christianity the divine and revealed substance ought to be well distinguished from human form, in which human language has had to clothe it, and that, with regard to the human form of doctrines, the Christian church should not forego the liberty of progress. A prolific writer of this school is Pastor Chantepie de la Saussaye, at Leyden, the author of the above-mentioned work, *La Crise Religieuse en Holland*, and editor of the (now discontinued) monthly organ of the party. Other prominent men are—Pastor Beets, of Hemstede, near Haarlem, President of the association 'Seriousness and Peace,' and one of the most distinguished religious poets of Holland; Pastor Helldring, the centre of all efforts made in Holland for promoting home missions; Rev. Mr. Masenbroek, the best pulpit orator of Amsterdam; Rev. Mr. Van Rhyn, the author of a work on the Asiatic missions of the Dutch Missionary Society, through which he has made a tour of inspection; Rev. Mr. Oesterzee, the author of a new commentary to several books of the New Testament, (forming part of the new Bible work which is now being published by Professor Lange, of Bonn;) Rev. Mr. Doeder, Professor of Theology at the University of Utrecht, where his appointment, two years ago, gave rise to a violent controversy; and Rev. Mr. Trottet, a disciple of Neander, and adherent of Vinet, after whose example he eloquently pleads for the cause of religious liberty, and the self-government of the churches. The clergymen of this party justify their stay in a church which is still under the controlling influence of Rationalists, principally by their desire not to abandon the Establishment, with its thousands of true and faithful Christian people, to the sole possession of Rationalists; and they deem it sufficient that the authorities of the church put no obstacles in the way to their preaching the pure gospel. A kind of mediation between the first and second party was exercised by Mr. da Costa, a friend of Dr. Capadose, and, like him, a converted Jew.

"The Moderate, or Liberal party, has its chief seat at the University of Groningen, and is, therefore, often identified with the Groningen school, though, properly, the latter is only a part of it. The Groningen school at first originated with Professor Van Heusde, who, like Neander, was led to Christianity through a study of the Platonic Philosophy. The Platonic tendency easily paved the way for an admiration of, and close connexion with the theological school established in Germany by Schleiermacher. The present head of the school is Professor Hofstede de Groot, of Groningen, a man whose personal character is described, by all who know him, as most noble and amiable. As to their doctrines, they are Unitarians in theology, denying the divinity of Christ and the personality of the Holy Ghost. With regard to the person of Christ, they hold the views of the Arians, yet with Schleiermacher they lay great stress on faith in Christ, whom they make the centre of the entire history of the world, and the Divine educator of the human race; they reject the atoning power of the death of Christ, and consider it only as the highest revelation and the strongest pledge of the pardoning love of God. Many of the leading men are active promoters of foreign and home missions. Their influence is especially felt at the universities; and it is generally admitted that, like Schleiermacher in Germany, they have given a new impulse to the cultivation of theological science in Holland. But, like the followers of Schleiermacher, they are already making the experience that they are unable to shut off the creeping in of Pantheistic notions into their school.

"The Ultra Liberal school controls the University of Leyden, and has numerous representatives in the other universities; and it is believed that a majority of the entire clergy of the Established Church may yet sympathize with their views, which are those of common Rationalism.

"A violent controversy against the Groningen school arose, when they set forth their views in a 'Cyclopædia of the Theological Sciences.' The Calvinistic party, under the leadership of Groen van Prinsterer, called on the Synod to officially disapprove and reject the views of the Groningen school, as being opposed to the Confessions of Faith of the Reformed Church. When this request was not complied with, they called on the Christian people to petition for the deposition of the Pro-

fessors. In the southern provinces, the people responded numerously to this call; but in the northern provinces a counter petition was originated, demanding of the Synod to protect liberty of teaching; and the effort to bring the church back to an official recognition of the still binding authority of the Confessions of Faith proved a failure."

Turkey.—The west of Turkey is much disturbed. The Montenegrins are at war, and it is found difficult to overcome them. Religious efforts promise favourably:

"Two things are exceedingly encouraging in relation to the progress of the gospel in Turkey. One is the gradual, but sure overthrowing of the prejudices of the Mohammedans against Christianity. Of this the Rev. Mr. Wheeler, of Kharpoor, gives a fine illustration in his account of an interview which he and the late Dr. Dwight had a few months ago with a Pasha at Erzroom, who had for his private secretary a *Protestant Turk*, and declared that he knew many Turks at Constantinople who were most favourably inclined in regard to Christianity, and spoke of the subject with the utmost liberality, and even cordiality. The other is the progress of liberal sentiments among the Armenians at Smyrna, where a strong association among that people has been formed, composed of young men and men of middle age, that publishes a newspaper, in which remarkably enlightened principles and sentiments are openly advocated. In the mean while, wherever missionaries are labouring in the Turkish empire, including Bulgaria and Syria, true Christianity is gaining friends and converts."

Africa.—There are many missionaries at work in Africa, and their labours are not without fruit. A full account of these in the *Christian World* concludes as follows:

"Thus, almost within our own day, we have seen missions established along the western coast of Africa from the Senegal to the Gaboon, over one hundred Christian churches organized, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible and other religious books have been translated and printed, and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans, who never before heard the gospel sound."

AFFAIRS AT HOME.

The War.—The Federal forces have possession of New Orleans, Pensacola, and Norfolk; and are at this date, (May 19th,) within a few miles of Richmond. Another battle is expected very soon at Corinth. The seacoasts and gulf are now chiefly held by the troops of the United States. That the war is nearly over we do not believe, unless the Federal Government is prepared to make concessions; and this we will not believe. The Southerns, if beaten, will probably make it a guerrilla war.

Emancipation, &c.—Congress has not yet, and, possibly, will not pass any act emancipating the slaves, even of rebels. Some act of confiscation, however, may be adopted. The Border States are exercising a most deleterious influence. We fear they will be allowed to govern the country. Politicians, it is evident, think little of the *right*, and have no fear of God. Gen. Hunter has proclaimed martial law in South Carolina, Georgia, and Florida, and has emancipated the slaves in those states; they number nearly a million. At this writing—May 19th—it is uncertain whether the administration will sustain him. We fear it will not; while we believe it would gladly do so, if it felt any confidence that public sentiment would sustain such a course. If it does not; if it recalls Gen. Hunter—as some influential public journals insist

it should—we can look for nothing but wrath from on high to the uttermost. If it sustain him, slavery has, indeed, got its death-blow. The “*situation*” is becoming very complicated. There are rumours of slave insurrections in different localities.

(For the Covenanter.)

HE HAS GONE TO HIS REST.

He has gone to his rest. In peace let him lie,
 We would not recall him to sorrow;
 Though 'tis sweet to remember the seasons gone by,
 And as sad to contemplate the morrow.

As we journeyed along through this valley of tears,
 And our faith was beginning to waver,
 How oft, by a word, has he banished our fears,
 And made us as joyous as ever!

When the sky was obscured, and gloomy the day,
 And the path was hard of discerning,
 None better than he to discover the way
 And guard against treacherous turning.

The land far away to his faith was brought near,
 And a glimpse of its glory assigned him;
 And gladly he ended his sojourning here,
 Though loved ones must tarry behind him.

The Jordan was swelling with boisterous flood,
 When the message arrived that was sent him;
 But firm on the Rock, unshaken he stood,
 And strength for the conflict was lent him.

Already the waves, with storm-driven swell,
 Behind and before were increasing;
 When he turned to express a final farewell,
 And impart his fatherly blessing.

The charge that he gave in our hearts must be hid,
 For language would fail to express it;
 The seed in the earth appears to be dead,
 Till the fostering season shall bless it.

He fearlessly breasted the waves at their height:
 We gazed with distress and with pleasure,
 Till the mist shut him out from our covetous sight,
 And he passed to the land of his treasure.

Oh! may it be ours to walk in his path,
 And guard against every false turning;
 Preserving our garments from stain and from scath,
 And to see that our lamps are kept burning!

And so shall his strength be ours at the last,
 When we come to the hour so trying;
 And then, when our wearisome journey is past,
 We'll rest with him safe on mount Zion.

He has gone to his rest. In peace let him lie,
 We would not recall him to sorrow;
 Though 'tis sweet to remember the seasons gone by,
 And as sad to contemplate the morrow.

WILLIAM WOODBURN, the subject of the foregoing lines, departed this life in Southfield, Michigan, on the 11th of February. He was born in Ayrshire, Scotland, near the place where Cameron fell fighting and praying. The mantle of the old Covenanters fell upon him. In the providence of God he was considerably tossed about. He resided thirty years in Scotland, two or three in Vermont, as

many in Rochester, N. Y., and twenty-five in Michigan. In all these places toil was his lot, and his position in life was the humblest; yet the joys of religion made him glad, and he left his mark for good wherever he went. If it be true that he only preaches a good sermon who lives one, and whoever lives a sermon preaches it, whether he speak it or not, then Mr. Woodburn was one of the good preachers of our day.

He had a very inquiring mind, always requiring a reason for what he was asked to believe. Yet his religion was not merely intellectual. He was a firm believer. He inquired for the old paths, and stood by the landmarks. Still the question with him was not whether a thing were old, but whether it were right. Few took a deeper interest than he in having the trustee superseded by the deacon. His efforts in this way in Rochester, under Rev. Charles B. M'Kee, cost him his privileges. The Synod at Rochester, which condemned Mr. M'Kee's book, ordered his suspension to be removed.

He took a great interest in public worship. Unlike many, he was lively rather than drowsy on the Sabbath. In 1854 the late Mrs. Milligan came to visit her son in Southfield. Mr. Woodburn called on her, told his name, and reminded her of his living in Vermont eighteen months before, but she could remember nothing of him. The next Sabbath was a day of communion. When she came home in the evening, she said that when she saw him serving the tables, his face came back to her familiar as yesterday. His solemn and earnest expression of countenance was stamped on the tablet of her memory, but his manner in private conversation did not recall it. "A man's wisdom maketh his face to shine."

He was a faithful reprove, and yet he seldom gave offence. His own humility divested his admonitions of anything like self-importance. The writer was once with him in Detroit, when he disposed of his marketing. "Now I will treat you," said the merchant. "I know you are a temperance man, but I have some small beer." "I thank you," said the other, "but it would be showing countenance to drinking." The grocer smiled, but he felt it, for he loved strong drink himself. He afterwards spoke of Mr. W. as the strictest living man he ever knew.

He had a peculiar tact for making religious conversation both pleasant and interesting. By his own fire-side, and among his own family, his company was the best. Every Sabbath evening his family were catechised on the exercises of the day, as well as on the usual formula.

He died of that painful malady, erysipelas. The last Sabbath of his life his children, grandchildren, and a large number of Christian brethren, were collected round his dying bed. To each he gave a word of advice suitable to their various circumstances. After that he sunk into the lethargy of death; and although he lived two days, yet he was only able to speak a word at a time. In addition to the pain of his disease he was assailed with doubts and temptations. Over these he gained the victory, and his death was like a triumph. The large company that attended his funeral, while they mourned his loss, seemed also to rejoice, for many of them had seen how happily a good man can die. B. M.

OBITUARY.—We should have noticed earlier the lamented death of Dr. WM. SYMINGTON, Glasgow, Scotland, on January 28th, in the sixty-seventh year of his age.

OBITUARY.

Died, at her residence near Fayetteville, Pa., on the morning of May 6th, 1862, MRS. AGNES JANE M'ELROY, in the thirty-fifth year of her age.

The deceased was a daughter of Mr. John Renfrew, sen., and was esteemed and beloved by all who knew her. She is deeply lamented by a large circle of sorrowing friends and relations, and leaves a husband and three children to feel a loss that is irreparable.

Mrs. M'Elroy, in early life, made a public profession of her faith, and lived and died in the membership of the Reformed Presbyterian Church. She was cut down in the midst of prospects bright and interesting. She was only married nine years. Though surrounded by much that makes life desirable, yet, during eleven weeks' indisposition, she was never heard to repine or fret at the will of God, but felt and expressed a wish to depart and be with Christ, which was far better. With a mind calm and unclouded she passed down into the valley of the shadow of death, under the radiant smiles of her Father's face, in whose providential care she left her dear children and afflicted husband.

COVENANTER.

 JULY AND AUGUST, 1862.

 MINUTES OF THE SYNOD OF THE REFORMED PRESBY-
 TERIAN CHURCH IN NORTH AMERICA.

SESSION XXXII.

City of Allegheny, May 27, 1862, 7½ P. M.

The Synod of the Reformed Presbyterian Church met according to adjournment; and after a sermon by the Moderator, on Rev. v. 10—“And hast made us unto our God kings and priests, and we shall reign on the earth,” was constituted with prayer by the Moderator.

Adjourned with prayer, to meet to-morrow morning at 9 o'clock.

Same place—May 28, 9 A. M.

Synod met according to adjournment, and was constituted with prayer by the Moderator.

The members present were ascertained, and are as follows:

NEW YORK PRESBYTERY.

Ministers.

J. C. K. Milligan,
 A. Stevenson,
 J. R. W. Sloane,
 S. Carlisle,
 J. R. Thompson,
 J. B. Williams,
 N. R. Johnston,
 J. W. Shaw,
 J. M. Armour,
 S. M. Willson,
 J. M. Beattie,
 W. Graham,
 J. T. Pollock,*
 R. Z. Willson.

Elders.

C. B. French,†
 J. Wiggins,
 A. Bowden,

Congregations.

First, New York.
 Second, do.
 Third, do.
 First, Newburgh.
 Second, do.
 White Lake.
 Topsham.
 Coldenham.
 Craftsbury.
 Kortright.
 Ryegate and Barnet.
 Boston.
 Bovina.

PHILADELPHIA PRESBYTERY.

J. M. Willson,
 S. O. Wylie,
 W. W. M'Millan,

W. Crawford,
 R. Sterrett,
 W. M'Lean,
 R. Forsyth,
 S. R. Burns,

First, Philadelphia.
 Second, do.
 Baltimore.
 Third, Philadelphia.
 Conococheague.

J. Kennedy,
 J. Middleton.

* Ordained since last meeting of Synod. † Not present at constitution of court.

PITTSBURGH PRESBYTERY.

Ministers.

T. Sproull,
 J. Crozier,
 J. Galbraith,
 J. Hunter,
 A. M. Milligan,
 R. Reed,
 T. M. Elder,
 H. P. M'Clurkin,
 J. A. Thompson,
 S. Sterrett,
 J. Love,
 J. J. M'Clurkin,
 D. Reid,*
 A. J. M'Farland,*
 W. Slater,†
 T. Hannay.

Elders.

D. Euwer,
 R. Finney,
 R. Purvis,
 S. Henry,
 A. Gray,
 J. M'Kee,
 R. Dill,
 R. Magee,
 R. Allen,
 R. Gault,
 W. Reed,
 M. Stewart,
 Joseph Sterrett,
 Joseph Wallace,
 Robert Speer,

Congregations.

Pittsburgh and Allegheny.
 Monongahela.
 Union, Pine Creek, &c.
 Wilkesburgh.
 New Alexandria.
 Brookland, &c.
 Rehoboth.
 Salt Creek.
 Brownsville.
 Jackson.
 Londonderry.
 Springfield, &c.
 Oil Creek.
 Salem.
 Miller's Run.
 Slippery Rock, &c.

ROCHESTER PRESBYTERY.

D. Scott,
 S. Bowden,
 M. Wilkin,†
 J. M. Johnston,†

R. Aiton,
 J. Cullings,

Rochester.
 York.
 Sterling.
 Syracuse.

LAKES PRESBYTERY.

J. L. M'Cartney,*
 W. Milroy,
 J. S. T. Milligan,
 P. H. Ylie,
 J. C. Boyd,
 J. French,
 A. M'Farland,
 J. Dodds,
 H. H. George,

M. D. Willson,
 W. Rambo,
 W. Marshall,
 H. George,
 W. Adams,
 J. Ardrey,
 J. R. Hemphill,
 A. Bovard,

First, Miami.
 Second, do.
 Southfield.
 Rushsylvania, Macedon.
 Utica and Sandusky.
 Cedar Lake.
 Jonathan's Creek.
 Garrison.
 { Xenia.
 { Cincinnati.

ILLINOIS PRESBYTERY.

J. Wallace,
 J. M. M'Donald,
 R. B. Cannon,
 J. Stott,
 J. M'Cracken,
 D. S. Faris,
 R. Johnson,
 W. F. George,
 D. M'Kee,
 D. J. Shaw,†

John Wier,
 J. R. Willson,
 W. A. Stevenson,
 W. L. Wright,
 M. K. Mawhinney,
 J. Hutcheson,
 T. Smith,†

Old Bethel.
 Sharon.
 Rehoboth.
 Princeton.
 St. Louis.
 Bethel.
 Vernon.
 Church Hill.
 Clarinda.
 Bloomington.

Absentees.—J. M'Lachlan, B. M'Cullough, W. Sloane, W. L. Roberts, D. D., R. Hutcheson, A. C. Todd, J. Neill, and J. M. Dickson; and the missionaries in Syria, R. J. Dodds and Joseph Beattie.

CONGREGATIONS NOT REPRESENTED.

New York Presbytery.—Argyle, Brooklyn, Glengary, and Walton.†

Pittsburgh Presbytery.—Little Beaver, and Middle Wheeling.

Rochester Presbytery.—Lisbon, Ramsay, C. W., and Toronto, C. W.†

Lakes Presbytery.—Novi, and Muskingum and Tomica.

Illinois Presbytery.—Elkhorn, Grove Hill,† Linn Grove, and Maquoketa.

Disorganized since last meeting of Synod.—Walnut Ridge.

The certificate of Robert Speer, the elder from Slippery Rock, &c., which was signed by only two of the elders, (contrary to the rule of Synod, requiring in the case of vacant congregations that certificates

be signed by a majority of the elders,) was received, inasmuch as information was furnished Synod that the appointment was unanimous.

The certificate of R. Dill, from Rehoboth, Pa., was received on the ground of the difficulty of obtaining the Clerk's signature, because of his great distance from the residence of the Moderator of the session.

The certificates of W. Reed, R. Magee, and J. M'Kee, which were not signed by the Clerk of session, were received on similar grounds. James Wallace was chosen Moderator.

The rule requiring the calling of the roll in the election of the Clerk, was suspended, and S. Bowden was continued Clerk; and A. M. Milligan was chosen Assistant Clerk.

Absentees at last meeting of Synod were called on for their reasons of absence. The reasons assigned were deemed satisfactory.

Synod resolved to hold its sessions from 9 A. M. to 12 M., and from 3 P. M. to 5½ P. M.

S. M. Willson, A. M. Milligan, and R. Magee, were appointed a committee to prepare a schedule for Devotional Exercises. T. Sproull added, by motion.

Twenty-five dollars (\$25) were ordered to be paid to the Clerk, out of Synod's Literary Fund.

J. Galbraith, S. Bowden, and H. George, were appointed the Committee on Unfinished Business, and the minutes of last Synod were put into their hands.

Sharon, Iowa, was chosen as the place of the next meeting of Synod.

New York Presbytery and Rochester Presbytery had leave to meet in this place during the sessions of Synod.

The rule requiring an adjournment at 12 M. was suspended, and 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 elders Forsyth, Gault, M'Cartney, J. Sterrett, and S. Sterrett; all of whom soon appeared, with the exception of J. Sterrett. Minutes read, amended, and approved.

Committee on Devotional Exercises reported. Report accepted, amended, and adopted, and is as follows:

The Committee on Devotional Exercises report, that they would recommend that the court spend one half hour, at the close of each morning session, in devotional exercises, the Moderator presiding and calling on such persons as shall lead in these services; and that the exercises shall consist of singing, reading the word of God, and prayer.

S. M. WILLSON, *Chairman.*

The Moderator appointed the following Standing Committees:

On Presbyterian Reports.—A. Stevenson, J. Galbraith, W. A. Stevenson. *On Discipline.*—J. Stott, S. M. Willson, D. Euwer.—*On Missions.*—J. R. W. Sloane, S. Sterrett, Joseph Wallace. *On Theological Seminary.*—D. Scott, J. C. Boyd, H. George. *On Signs of Times.*—J. M. Willson, H. P. M'Clurkin, J. R. Hemphill. *On Foreign Correspondence.*—T. Sproull, R. B. Cannon, W. Crawford. *On Finance.*—J. M. M'Donald, J. C. K. Milligan, J. Wiggins. *On Presbyterian Records.*—New York Presbytery, J. S. T. Milligan, J. J. M'Clurkin, R. Finney; Philadelphia Presbytery, N. R. Johnston, T.

M. Elder, R. Aiton; Pittsburgh Presbytery, W. Milroy, D. M'Kee, J. Wier; Rochester Presbytery, S. Carlisle, P. H. Wylie, W. Rambo; Lakes Presbytery, W. F. George, D. S. Faris, R. Forsyth; Illinois Presbytery, R. Z. Willson, J. Love, J. Cullings.

J. Wiggins presented a resolution in regard to the travelling expenses of the members of Synod, which was read and referred to the Committee on Finance.

Papers called for and numbered as follows:—Paper No. 1. Report of W. Brown, Trustee of Synod. No. 2. Report of W. Brown, Treasurer of Synod. No. 3. Memorial from session of Second Congregation, New York. No. 4. Memorial from First Congregation, Philadelphia. No. 5. Report of Presbytery of Lakes. No. 6. Report of Illinois Presbytery. No. 7. Appeal of Joseph Dodds from Illinois Presbytery, with accompanying document.

Paper No. 1. Read and referred to Committee on Finance. No. 2. Referred to Committee on Finance. No. 3. Read and laid on the table for the present. No. 4. Read and laid on the table for the present. Nos. 5 and 6. Laid on the table for the present, and the hearing of Presbyterian Reports made the order of the day for Friday morning. No. 7. Referred without reading to Committee on Discipline.

Committee on Unfinished Business reported. Report accepted, and considered article by article for adoption. It is as follows:

The Committee on Unfinished Business report:—They have examined the minutes of last Synod, and find them carefully and correctly transcribed.

They report the following items of Unfinished Business:—Item 1. M. Wilkin directed to send moneys as received to Treasurer of Theological Seminary to be invested for the Endowment Fund, (see printed Minutes, 1861, *Ref. Presb.*, p. 209.) 2. Delinquent congregations to take up collection for Seminary Library, (see *R. P.*, p. 210.) 3. A. Stevenson, to inquire after the Records of the Eastern Subordinate Synod, (see *R. P.*, 1861, p. 211.) 4. T. Sproull, same appointment in regard to Records of the Western Subordinate Synod. 5. Committee on "Rules of Ecclesiastical Procedure," &c., to revise their report and publish in Overture, (see *R. P.*, p. 211.) 6. Committee on "Narrative of Division of 1833," (*R. P.*, p. 213.) 7. J. C. Boyd to preach before Synod on the duty of the Church to provide an adequate ministry, (p. 214.) 8. H. Robinson and J. Campbell to report on bequest of Mary White, (p. 232.) 9. Congregations to send moneys for Testimony, by Sept. 1st, (p. 232.) 10. D. Smith, W. Brown, and H. Lamont, to publish the sermons preached before Synod at its last meeting, (p. 232.) 11. Ministers to preach on the duty of parents devoting their sons to the ministry, (p. 233.) 12. Collections for Seminary Library, (p. 233.) 13. S. O. Wylie, J. Middleton, and H. Lamont, to lay before the First Congregation, Philadelphia, the reasons of Prof. Willson's remaining in the Professorate, (p. 234.) 14. Appointment of agents in the various Presbyteries to aid in the Endowment of the Seminary, (p. 235.) 15. Committee on Missions to report on the re-enforcement of Foreign Mission, (p. 236.) 16. Offer of D. Gregg and an unknown donor to sustain certain Home Missionary operations, (p. 241.) 17. Board of Missions to report a plan of operations for a mission beyond the Rocky Mountains, (p. 241.) 18. That part of report of Committee on Discipline which relates to publication of bans of marriage, (p. 243.) 19. That part of same report which relates to appeals of J. J. M'Kay, Messrs. Milligan and George, J. Hooks, and J. Campbell, (p. 244.)

Respectfully submitted.

J. GALBRAITH, *Chairman.*

Item 1. Laid on the table, as Mr. Wilkin is not present. 2. Laid on the table until Item 12 is considered. 3. Mr. Stevenson reported that he had used diligence to obtain these records, but had thus far failed. His appointment was continued. 4. T. Sproull made a similar report, and his appointment was also continued. He was directed to search all the papers in his possession as Permanent Clerk of Synod. 5. The Committee reported that they had published in Overture as directed by Synod. 6. Made the order of the day for to-morrow morning. 7. Mr. Boyd will preach before Synod on Friday evening, at half-past seven. 8. Laid on the table until to-morrow morning. 9. Laid on the table until Committee on Testimony report. 10. No report from Committee; but it is known they did not publish the Sermons. 11. Stricken out. 12. Attended to in part, and the following congregations, having neglected to take up collections for the Library, are directed to do so before the next meeting of Synod, namely, Third New York, First and Second Newburgh, White Lake, Topsham, Kortright, First and Third Philadelphia, Baltimore, Union Pine Creek, &c., Wilkinsburgh, Brookland, &c., Salt Creek, Brownsville, Jackson, Oil Creek, Salem, Second Miami, Rushsylvania and Macedon, Utica and Sandusky, Cedar Lake, Jonathan's Creek, Sharon, Vernon, Church Hill. 13. Attended to. 14. S. Carlisle, one of the agents appointed in the New York Presbytery, reported that he had canvassed the congregations of Kortright, Walton, Bovina, First Newburgh, Brooklyn, and Boston, and had obtained in these somewhat over \$800; that he had not canvassed the Second Congregation, New York, because the session of that Congregation had refused to co-operate with him. The session was called on to give reasons for such a refusal; and while this matter was pending, Synod adjourned, with prayer, to meet to-morrow morning at 9 o'clock.

Same place—May 29, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Adams, Henry, Hunter, W. A. Stevenson, and W. L. Wright, all of whom soon appeared. Minutes read and approved.

S. Carlisle read a part of the report of the Committee of the Old School General Assembly on the State of the Country, bearing on our distinctive principles, which was referred to the Committee on the Signs of the Times appointed at last Synod.

Papers called for, and numbered as follows:—Paper No. 8. Report of Philadelphia Presbytery. No. 9. Report of James Campbell, in regard to the bequest of the late Mary White, of Rochester. No. 10. Complaint of Mary Dodds against Illinois Presbytery. No. 11. Declination and Appeal of T. M. Hutcheson from Lakes Presbytery. No. 12. Report of Illinois Presbytery on Rules of Ecclesiastical Procedure, &c. No. 13. Report of Board of Foreign Missions. No. 14. Report of Board of Domestic Missions, accompanied by report of N. R. Johnston of his mission to South Carolina. No. 15. Report of Committee on Publication of Testimony.

Paper No. 8. Laid on the table until to-morrow morning. No. 9. Read and referred to Committee on Finance. No. 10. Referred, without reading, to Committee on Discipline. No. 11. Disposed of in

same way. No. 12. Laid on the table for the present. No. 13. Read and referred to Committee on Missions. No. 14. Read and referred to the Committee on Missions, as was also the accompanying report of Mr. Johnston. No. 15. Read and referred to Committee on Finance.

T. M. Elder stated that he had invested the proceeds of the estate of the late J. M. Elder, amounting to \$3,300, in 7.30 United States treasury notes, said money to be permanently invested in three equal parts: one for home missions, one for the endowment of the Seminary, and one to assist indigent young men in prosecuting their theological studies, and that he was prepared to hand over the above sum to Synod; as also, that some interest was now due, and some other would be shortly due. This statement was referred to Committee on Finance.

The order of the day was called for, namely, the report of the Committee on the "Narrative of the Division of 1833." The report was accepted, and the action of the committee approved. Mr. Scott is directed to publish said narrative as revised by the committee, as soon as funds can be obtained for the purpose. He is instructed also to give in said publication, a statement of the circumstances connected with the preparation of the narrative.

Paper No. 16. Report of Treasurer of Theological Seminary. Read in part, and referred to Committee on Finance.

The Committee on Finance are instructed to prepare an abstract of the receipts and expenditures of the various funds of the church, as also of the balances now on hand.

Synod spent half an hour in devotional exercises. Adjourned with prayer, to meet this afternoon at 3 o'clock.

Same place—3 P. M.

Synod met, and was constituted with prayer. Members all present except Dill, who soon appeared. C. B. French appeared and took his seat. Minutes read, amended, and approved.

J. M. Willson, T. Sproull, J. R. W. Sloane, and H. George, were appointed a committee to confer with a similar committee, if appointed by the General Assembly of the United Presbyterian Church, for the purpose of preparing a petition to Congress for the emancipation of the slaves in this country, said petition to be presented in the united name of the General Assembly of the United Presbyterian Church and the Synod of the Reformed Presbyterian Church.

Paper No. 17. Report of Board of Superintendents of Theological Seminary. Read and referred to Committee on Theological Seminary.

Synod resumed the business pending at the adjournment yesterday afternoon, namely, the consideration of Item 14 in the report of Committee on Unfinished Business—the appointment of agents in the various Presbyteries, to aid in the endowment of the Theological Seminary.

Synod expressed its disapprobation of the conduct of the second session, New York, in refusing to co-operate with Mr. Carlisle, Synod's agent. Mr. Carlisle's report was approved, and his appointment continued. N. R. Johnston, the other agent in New York Presbytery, reported that he had effected nothing as yet. His appointment was continued. S. O. Wylie, the agent in Philadelphia Presby-

tery, reported that about \$100 had been subscribed. His report was approved, and the appointment continued. A. M. Milligan, the agent in Pittsburgh Presbytery, reported that in consequence of certain difficulties named by him, he had not yet done anything in the matter. His appointment was continued, and H. P. M'Clurkin and T. M. Elder were appointed as additional agents in said Presbytery. J. M. Johnston, the agent in Rochester Presbytery, reported that he had left the matter chiefly in the hands of the sessions, and it appeared that considerable effort had been made by them. His report was accepted, and the appointment continued. J. S. T. Milligan, the agent in Lakes Presbytery, reported that he had canvassed the most of the congregations in that Presbytery, and had succeeded in adding about \$1,500 to the Endowment Fund. The report was accepted, the diligence of the agent commended, and the appointment continued. The money and notes accompanying his report were handed over to Treasurer of Theological Seminary. J. M. M'Donald, the agent in Illinois Presbytery, reported that he had canvassed nearly all the congregations in that Presbytery, and that about \$1,500 had been subscribed. The report was accepted, the diligence of the agent commended, and the appointment continued. D. S. Faris was appointed an additional agent in Illinois Presbytery.

D. S. Faris presented a paper in regard to the Seminary Endowment, which was referred to a special committee, consisting of D. Euwer, A. Bowden, C. B. French, and D. Gregg.

J. M'Cracken inquired whether pledges to pay certain sums annually would suffice as an endowment. This inquiry was referred to the same special committee, with instructions to report in what way agents should receive the subscriptions to the Endowment Fund.

S. M. Willson appealed from the decision of the Moderator, that D. Gregg, not a member of this court, could be appointed on the above committee. The decision of the Moderator was sustained; and from the resolution so to sustain, S. M. Willson and A. Stevenson entered their dissent.

Item 15. Attended to. Item 16. That part of this item which refers to the offer of D. Gregg to sustain certain home mission operations, was laid on the table for the present. While the remaining part of the item was under consideration, Synod adjourned with prayer to meet to-morrow morning at 9 o'clock.

Same place—Friday, May 30th, 9 A. M.

Synod met, and was constituted with prayer. Members all present except A. Bowden, who soon appeared. Minutes read, amended, and approved.

The committee appointed yesterday afternoon to confer with a committee of the General Assembly of the United Presbyterian Church, reported a form of petition to Congress, which had been agreed upon by the two committees. The report was accepted, and unanimously adopted.

Papers called for and numbered as follows:—Paper No. 18. Report of Pittsburgh Presbytery. No. 19. Petition from Slippery Rock, &c., in regard to members of the Reformed Presbyterian Church enlisting in the present war. No. 20. Report of New York Presbytery,

with accompanying document. No. 21. Report of Lakes Presbytery on "Rules of Ecclesiastical Procedure," &c. No. 22. Report of Rochester Presbytery.

Paper No. 18. Laid on the table for the present. No. 19. Read and referred to a special committee, consisting of D. Scott, J. Stott, and T. Smith. S. M. Willson, J. R. W. Sloane, J. Galbraith, and W. W. M'Millan, were added by motion. Said committee are instructed to prepare a report on the state of the country. Nos. 20, 21, and 22, were laid upon the table for the present.

The Clerk was instructed to give an order upon the Treasurer of the Theological Seminary, to defray the travelling expenses of the agents appointed at last Synod to increase the Endowment Fund.

Synod proceeded to the order of the day—the hearing of Presbyterial reports.

Paper No. 20. Report of New York Presbytery, read and referred to Committee on Presbyterial Reports. The accompanying document, being a report on "Rules of Ecclesiastical Procedure," &c., was laid on the table for the present. The Presbytery presented a verbal request for \$200 from the Home Mission Fund, which was referred to Committee on Missions.

Paper No. 8. Report of Philadelphia Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to asking \$100 from Home Mission Fund, which is referred to Committee on Missions.

Paper No. 18. Report of Pittsburgh Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as refers to the death of J. Milligan, D. D., which is referred to a special committee, consisting of S. M. Willson, J. Crozier, and D. Euwer, and so much as refers to the offer of D. Gregg to sustain a home mission, which is referred to Committee on Missions. The first part of Item 16 in report of Committee on Unfinished Business, was referred to the same committee, as was also a verbal request for \$150 from the Home Mission Fund.

Paper No. 22. Report of Rochester Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to asking \$50 from the Home Mission Fund, which is referred to the Committee on Home Missions.

Paper No. 5. Report of Lakes Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to the state of the country, which is referred to the special committee on that subject. A verbal request for \$100 from Home Mission Fund, was referred to Committee on Missions.

Paper No. 6. Report of Illinois Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to the state of the country, which is referred to the special committee on that subject; so much as relates to home missions, which is referred to Committee on Missions; and so much as relates to publication of bans of marriage, which is laid upon the table for the present.

The Clerks of Presbyteries were ordered to hand in their statistical reports to the Committee on Presbyterial Reports at their earliest convenience.

The consideration of the "Rules of Ecclesiastical Procedure," &c., was made the order of the day for to-morrow morning.

Synod resumed the business pending at the adjournment, the second part of Item 16 in the report of the Committee on Unfinished Business. This part of the item was stricken out.

Item 17. Attended to. Item 18. Laid on the table for the present.

Two more items were added to report of Committee on Unfinished Business, namely, Item 20. Report of Committee on Signs of the Times. Item 21. T. Sproull appointed to place the minutes and documents in his possession as Permanent Clerk, in a bank safe. Mr. Sproull reported that these records and documents have been placed in the safe of the Mechanics' Savings Bank in the city of Allegheny.

Item 19 was taken up. The appeal of J. J. M'Kay was dismissed in the absence of the appellant, as he has given no intimation of his intention to prosecute his appeal.

Appeal of Messrs. Milligan and George was dismissed, because they being constituent members of the Presbytery appealed from, had no right to appeal, but should have complained.

Appeal of James Hooks was taken up. While the papers were being read, the hour for devotional exercises arrived, and Synod spent half an hour in devotional exercises. J. French obtained leave of absence until Monday. 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 Pollock and Wiggins, who soon appeared. Minutes read, amended, and approved.

Rev. J. T. Cooper, D. D., Rev. J. S. Easton, D. D., and ruling elder T. M'Cague, of the committee appointed by the General Assembly of the United Presbyterian Church, appeared in Synod, and stated that the form of petition to Congress for the emancipation of the enslaved, prepared by the two committees, was unanimously adopted by the Assembly. They declared, also, the pleasure of the Assembly in co-operating with this Synod in so good a work. Synod records with gratification the unanimous adoption of the petition by the Assembly; and the Clerk is instructed to prepare copies of the petition to be signed by the Moderator and Clerk of Synod, which will be signed also by the Moderator and Clerk of the Assembly, and forwarded to Congress by Dr. Easton. The committee of the Assembly were requested to inform the Assembly of the unanimous adoption of the petition by this Synod, as also of its present action.

The Committee on Records of Illinois Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on Records of Illinois Presbytery report, that they have examined said records, and find nothing in them contrary to the law and order of the church.

R. Z. WILLSON, *Chairman.*

The Committee on Records of New York Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on Records of New York Presbytery report, that they have examined said records, and find nothing in them contrary to the law and order of the church.

J. S. T. MILLIGAN, *Chairman.*

Synod resumed the business pending at the adjournment this morning. The remaining papers in the case of Mr. Hooks were read; and while the parties were being heard, Synod adjourned with prayer to meet to-morrow morning at 9 o'clock.

Same place—Saturday, May 31st, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Euwer, A. M'Farland, D. M'Kee, and W. A. Stevenson, who soon appeared. Minutes read and approved.

Joseph M. Wilson addressed the Synod in behalf of the claims of the Presbyterian Historical Almanac upon the support of the Presbyterian Church, whereupon Synod passed the following resolution:

Resolved, That we have heard with interest the statement of Mr. J. M. Wilson, proprietor and publisher of the Presbyterian Historical Almanac, approve of the enterprise as calculated to promote the interests of Presbyterianism, and recommend it as deserving of patronage and support; and that to this end the ministers commend it to their respective congregations.

It was resolved that Synod hear a Lecture on the History of Schism in the Presbyterian Church, prepared by Professor Sproull at the request of the Presbyterian Historical Society, on Monday evening.

J. M. Beattie, J. C. K. Milligan, and J. Wiggins, were appointed a committee to solicit for publication a copy of the sermon preached before Synod last evening.

W. Milroy, D. M'Kee, and J. Ardrey, were appointed a committee to solicit a copy of the sermon preached at the opening of Synod, for publication.

Committee on Discipline reported. Report accepted, and laid on the table for the present.

The Committee on Records of Philadelphia Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on Records of Philadelphia Presbytery report, that they have examined said records, and find nothing in them contrary to the law and order of the church.

N. R. JOHNSTON, *Chairman*.

The Committee on Records of Rochester Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on Records of 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 in one case the signature of the moderator is wanting.

S. CARLISLE, *Chairman*.

J. M'Cracken presented the following preamble and resolutions, which were adopted by Synod:

Whereas, It is highly desirable that our church buildings be entirely freed from debt: therefore

Resolved, 1. That a committee be appointed to collect information as to the number, cost, value, and condition of our church buildings, the amount of debt resting upon each, and any other necessary information bearing upon this question.

2. That this committee report a summary of this information to next meeting of Synod, and submit a plan to extinguish the debt as speedily as possible; and also a plan to assist weak congregations in building churches.

J. M'Cracken, of Illinois Presbytery, J. S. T. Milligan, of Lakes Presbytery, J. Wiggins, of New York Presbytery, W. Brown, of Phi-

Philadelphia Presbytery, D. Euwer, of Pittsburgh Presbytery, and R. Aiton, of Rochester Presbytery, were appointed the committee contemplated in the above resolution.

Synod proceeded to the order of the day—the consideration of the “Rules of Ecclesiastical Procedure and Amendments to the Book of Discipline.”

Reports were read from the Presbyteries of New York, Rochester, the Lakes, and Illinois.

While section 3 of chapter v. in the Rules of Procedure was under consideration, the hour for devotional exercises arrived, when Synod spent half an hour in devotional exercises. The rule requiring an afternoon session was suspended, and Synod adjourned with prayer to meet in this place on Monday morning at 9 o'clock.

Same place—Monday, June 2d, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Armour, Crozier, J. French, W. F. George, Henry, J. M. Johnston, N. R. Johnston, R. Johnson, A. M'Farland, R. Reed, W. Reed, Slater, Stott, J. A. Thompson, Williams, and Wright, all of whom appeared during the forenoon session, with the exception of J. French, J. M. Johnston, R. Johnson, and Slater. Minutes read, amended, and approved.

The Clerk stated that copies of the Memorial to the Senate and House of Representatives had been made, and having been signed by the Moderator and Clerk of the Synod, had been transmitted to the Clerk of the General Assembly of the United Presbyterian Church. The memorial is as follows:

To the Senate and House of Representatives of the United States in Congress assembled:

The General Assembly of the United Presbyterian Church, now in session in the city of Pittsburgh, Pa., and the Synod of the Reformed Presbyterian Church, now in session in the city of Allegheny, Pa., believing that the holding of human beings as slaves is a sin against the God of heaven—a manifest transgression of the law of Him who came to “preach deliverance to the captives,” a gross violation of the rights of man, utterly irreconcilable with the principles of human liberty, destructive of the best interests of the land, a foul blot upon the national escutcheon, a prime cause of the existing atrocious rebellion, and, if continued, a sure provocative of farther and greater judgments of God upon the nation, would earnestly appeal to the Congress of the United States to adopt at once all measures competent to it to secure the immediate emancipation of all human beings now held in this oppressive and degrading bondage in any part of this land, and so far as such an act of justice may avail, avert the just indignation of God Most High, and secure the United States from the recurrence of any similar iniquitous assault upon our national civilization and liberties.

The Special Committee on the form of Endowment for the Theological Seminary, reported. Report accepted, and considered article by article for adoption. Paragraphs 1 and 2 were adopted, and the remaining paragraph was re-committed for revision. J. Wiggins recorded his dissent from the resolution adopting the second paragraph.

Synod resumed the business pending at the adjournment, namely, the consideration of the “Rules of Ecclesiastical Procedure,” &c.;

while chapter vi., section 11, was under consideration, the hour for devotional exercises arrived. Synod spent half an hour in devotional exercises. J. Love had leave of absence until to-morrow morning. W. M'Lean had leave of absence for the remainder of the sessions of Synod.

The Committee on the Publication of the Testimony were instructed to furnish copies of the Testimony to the members of Synod upon their becoming personally responsible for the same.

Adjourned with prayer, to meet this afternoon at 3 o'clock.

Same place—3 P. M.

Synod met, and was constituted with prayer. Members all present except M'Cartney, A. J. M'Farland, and Slater, who soon appeared, with the exception of Slater. Minutes read, amended, and approved.

The Special Committee on the Endowment Fund reported on the paragraph re-committed to them. The whole report, as amended and adopted, is as follows:

The Special Committee, on forming legal obligations for the Endowment Fund of the Theological Seminary, respectfully report:

1. That, in the opinion of your committee, notes drawn in favour of D. Gregg, (or any other Treasurer appointed by this Synod,) in trust for the Theological Seminary of the Reformed Presbyterian Church in North America, are legal, in Pennsylvania and Ohio, and most probably throughout the United States; but if this should not be the case in some states, those employed to canvass congregations in such states will be able to ascertain what form would be legal.

2. Your committee would urge the necessity of the session of every congregation, where such notes have been or may be given by their members, to hold said notes, and collect and remit the interest annually to the Treasurer, which would secure more prompt payment, and relieve the Treasurer from a great amount of labour; and would earnestly request every Moderator of Session that knows there are notes in the hands of the Treasurer against members within his bounds, to call on him for said notes, that he may put them into the hands of the Session, or any person or persons that the Session may appoint to attend to the matter.

3. In regard to the paper from Bethel referred to them, your committee report that it is not advisable to accept such conditional obligations.

Respectfully submitted.

D. EUWER, *Chairman.*

Synod resolved to adjourn finally from its present sessions on Wednesday.

The committee to solicit a copy of the sermon preached before Synod on Friday evening, reported that Mr. Boyd would furnish a copy as soon as his health would permit, and they recommend its publication in the *Reformed Presbyterian* and the *Covenanter*. Report accepted and adopted. The committee to solicit a copy of the opening sermon, made a similar report, which was accepted and adopted.

The committee to examine the Records of the Pittsburgh Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on the Records of the Pittsburgh Presbytery report, that they have examined said records, and find nothing in them contrary to the law and order of the church.

W. MILROY, *Chairman.*

The farther consideration of the "Rules of Ecclesiastical Procedure and Amendments to the Book of Discipline," was deferred until the

next meeting of Synod, and, the inferior courts were directed then to report upon them.

The rule fixing the time of the meetings of Synod, was suspended, and Synod resolved that when it adjourns, it will adjourn to meet on the Thursday after the 4th Tuesday of May, 1864, at 10 A. M.

Synod resumed the business pending at the adjournment, namely, the appeal of James Hooks, from a decision of the New York Presbytery. The parties were heard in full, and removed. After some discussion, (during which the rule requiring an adjournment at 5½ P. M., was suspended,) the appeal was sustained, so far as the charge of fraud is concerned, and the decision of the lower courts reversed; and the appeal was dismissed so far as the charge of falsehood is concerned, and the decision of the lower courts affirmed.

Adjourned with prayer, to meet to-morrow morning at 9 o'clock.

Same place—Tuesday, June 3d, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Euwer, W. F. George, Hutcheson, R. Johnson, Love, Slater, W. A. Stevenson, J. R. Thompson, and S. M. Willson; all of whom soon appeared, with the exception of Love and Slater, and S. M. Willson, absent by indisposition. Minutes read, amended, and approved.

Synod adopted the following paper as the ground of its action of yesterday in the case of Mr. Hooks:

Synod, in sustaining the appeal of J. Hooks, in so far as the charge of fraud is concerned, does not mean thereby to acquit the appellant of blame in regard to facts charged in the libel. The testimony, in the judgment of Synod, fixes upon Mr. Hooks highly culpable mistakes, irregularities, and omissions, in his conduct as Treasurer. Synod considers the appellant responsible, also, for the moneys alleged to have been retained by him, (exclusive of the sums embraced in the settlement between Mr. Hooks and the Board of Trustees,) namely, the sum of \$2.50 paid by Sarah Smith, and that he should be required to pay this sum to the proper party or parties. The decision of Synod is based upon the inadequacy of the testimony to establish positive and intentional fraud.

T. M. Elder was appointed the Moderator's Alternate to preach the opening sermon at the next meeting of Synod. The resolution that Synod shall meet in 1864 was re-considered, and Synod resolved to meet in 1863.

J. Wiggins, D. Euwer, and H. Dean, were appointed a committee to correspond with the Presidents of the various railroads, to be travelled by the members of Synod in going to the next meeting, and they were instructed to publish a statement of their proceedings in the *Reformed Presbyterian and Covenanter*. W. Brown and J. M. M'Donald were added by motion.

The Committee on Foreign Correspondence reported that no letters had been received from either Scotland or Ireland. The report was accepted, and the committee was continued, with instructions to answer in their own name any letters they may receive, and publish such letters and the answers in the *Reformed Presbyterian and Covenanter*.

Committee on Finance reported. Report accepted, amended, and adopted. It is as follows:

The Committee on Finance respectfully report—

1. That we have examined the reports of the Treasurer of Synod and the Treasurer of the Theological Seminary, and find them correct. We recommend their publication with the minutes. (See Appendix.)

2. That the following sums have been received for the Travelling Fund:

			Expenses.
From Second congregation, New York,	\$30.16	2 delegates.	\$34.00
“ Allegheny “	20.70		
“ St. Louis “	15.00	1 “	28.00
“ First “ Philadelphia,	22.60	1 “	11.00
“ Second “ “	16.00	1 “	10.00
“ Ryegate and Barnet congregations,	15.00	1 “	35.50
“ Clarinda congregation,	15.00	1 “	55.00
“ First “ New York,	30.00	2 “	36.00
“ Sterling “	17.00	1 “	28.00
“ Monongahela “	5.00		
“ Topsham “	15.00	1 “	37.38
“ Bloomington “	15.00	1 “	25.00
“ Craftsbury “	15.00	1 “	36.75
“ Sharon “	30.00	2 “	58.00
“ Rehoboth “	15.00	1 “	30.50
“ Mr. J. Reynolds, donation,	2.00		
Total,	\$278.46		\$425.13

The dividend is 65 4-10 per cent.

The committee would call the attention of Synod to the fact, that so many congregations have failed to contribute to this fund. There are no contributions of the congregations in Lakes Presbytery. Only two in Pittsburgh Presbytery, and one in Rochester, have given anything.

3. That from the report of the Committee on the Publication of the Testimony, it appears that the printing, binding, &c., have cost \$341.75, and that the Literary Fund is overdrawn \$129.30. The committee therefore recommend that, inasmuch as this edition contains some articles not in former editions, pastors be instructed to bring the matter before their people, and urge upon all their members the propriety of procuring a copy.

4. The committee recommends that Synod approve of the investments and changes of investments made by the Trustee of Synod since the last meeting of Synod, and that his report be published.

5. It is farther recommended that Synod approve of the course pursued by Mr. Elder in investing certain funds held by him in U. S. 7.30 Treasury notes, instead of Philadelphia city stock; and that W. Hazlett, of Allegheny city, be appointed to receive these notes from Mr. Elder, and give him a receipt in the name of Synod.

6. We also recommend that Synod approve of the disposition made by Mr. Campbell, of the bequest of Mary White, of Rochester, and that he be appointed to hold the bonds and mortgages in trust, subject to the order of Synod, and remit the interest regularly to the treasurer of the fund contemplated in the bequest. We also recommend that his report be published with the minutes. (See Appendix.)

7. On the resolution of Mr. Wiggins referred to us, the committee does not recommend its adoption in form, but that Synod urge upon congregations to contribute liberally to the Travelling Fund, and also to defray the balance of the pastors' and elders' expenses not covered by this fund.

Respectfully submitted.

J. M. M'DONALD, *Chairman.*

The Clerk was instructed to furnish T. M. Elder an extract from the above report, in regard to the investment made of the bequest of J. M. Elder, &c.

The law requiring that \$15 be paid to the Travelling Fund, in order to entitle any delegate to draw from it, was repealed.

Committee on Presbyterian Reports reported. Report accepted, and laid upon the table for the present.

Synod passed the following preamble and resolution in regard to the Indigent Students' Fund:

Whereas, Moneys contributed to the above fund have been given solely for the benefit of the Reformed Presbyterian Church: therefore

Resolved, That students receiving aid from this fund be required to give bond that in case they shall leave the church and connect themselves with any other religious body, or abandon their studies of their own option, they shall pay back the money so received, with legal interest from the date of its receipt, the money to be payable so soon as the above connexion has been formed, or their theological studies so abandoned.

It was resolved, also, that young men, that they may receive aid from the above fund, must be certified by their respective Presbyteries as fit persons to receive such aid.

Synod resolved to send down in overture an addition to the chapter on appeals in the "Amendments to the Book of Discipline," that no appeal shall go beyond a Presbytery, except as to the relevancy of the libel, and the determination of points of law; the same to apply to complaints of a judicial character.

Synod spent half an hour in devotional exercises. 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 M'Cartney and S. Sterret, who soon appeared, and S. M. Willson, still absent through indisposition.

Mr. Hooks having, through a member of the court, stated his willingness to make restitution of the money due by him to First Congregation, New York, as also his willingness to submit to such censure as this court may appoint, and to receive a certificate from Moderator of First Session, New York, to some other congregation of the Reformed Presbyterian Church, expressed his penitence for the sin charged in the libel as sustained by the Synod on yesterday, was admonished by the Moderator, and restored to his privileges in the church.

T. M. Elder stated that he had handed over to W. Hazlett, the person appointed by Synod this morning, the sum of \$3,300 in United States 7.30 Treasury notes; that there is now due on them interest amounting to \$18.25; and that in all, the interest for three years, according to coupons attached, will be \$620.50. Mr. Hazlett stated that he had received the money, and had given a receipt for the same in the name of Synod.

The Permanent Clerk, Professor Sproull, reported that he had searched all the documents in his possession, and that there were no papers among them belonging to either the Eastern or Western Subordinate Synods.

The Committee on Records of Lakes Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on Records of Lakes Presbytery reported, that they have examined said records, and find nothing in them contrary to the law and order of the church, except the act rescinding the order of Synod allowing \$10 to missionaries, and the absence of official signatures to the minutes of October, 1861.

W. F. GEORGE, *Chairman.*

The Committee on Missions reported. Report adopted, except as to the last article, which was re-committed.

Item 1 in the report of Committee on Unfinished Business, was taken up. Mr. Wilkin stated that he had transmitted \$200 to the Treasurer of the Theological Seminary, to be invested for the Endowment Fund.

Item 18 of same report was taken up, namely, that part of report of Committee on Discipline of 1861 which relates to proclamation of bans of marriage. While this item was under consideration, the rule requiring an adjournment at half past 5 was suspended, and Synod had a recess to 7 P. M.

Same place—7 P. M.

After recess, Synod came to order. The consideration of the matter pending before the recess was resumed, but no final action taken.

The Committee on Missions reported on the article re-committed to them. The whole report was amended and adopted, and is as follows:

The Committee on Missions respectfully report, that they have attentively examined all the documents which have been laid before them, relating to this important part of the church's work. While we are compelled to acknowledge that the results are not commensurate with our desires, nor such perhaps as, under the blessing of God, they might have been, had our faith been stronger, our prayers more earnest, our efforts more energetic, and our contributions more liberal, and small when viewed in reference to the necessities of a sinful and perishing world, they are nevertheless sufficient to assure our hearts that God is with us in very deed, and to encourage to renewed zeal and energy in the prosecution of this great and holy work.

During the past year our missionaries in the foreign field have laboured with commendable fidelity and encouraging success. In the conversion and baptism of Hammud, we recognise the goodness of a covenant God to this child of a debasing superstition, whom he has been pleased, in his infinite mercy, thus to call from darkness into his marvellous light; a manifest token of the divine approval of the work in which we are engaged. We again earnestly commend this mission to the prayers and beneficence of the church. The Redeemer is saying unto us in that which has already been accomplished, "Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room to receive it."

Your committee recommend that the Board be directed to procure and send out, at the earliest opportunity, a suitable physician. This should not be longer delayed. We are confident that such a person would find an ample field for useful labour, and that no difficulty would arise as to his pecuniary support.

We also recommend the payment of the expense incurred in the purchase of a suitable cemetery, together with any additional outlay which may be necessary to impress upon the heathen mind our faith in the great cardinal doctrine of the resurrection—our belief that the very dust of God's people is dear

to him—that the bodies of believers are even in death united to Christ, and that he will raise them up glorious and immortal at the great day.

Special attention is solicited to the spiritual necessities of the freedmen of the South, a large and constantly increasing class, which the exigencies of war have brought within the reach of gospel influences. This hitherto neglected people have peculiar claims upon the sympathies of the Christian world, and especially upon us who have long maintained a faithful testimony against the oppressive bondage under which they have groaned. The committee take great pleasure in commending the zeal and energy with which Mr. Johnston executed the task to which he was called by the Board of Home Missions, and recommend the publication of so much of his able and interesting report as may be of general interest, in the minutes.

We urge the immediate selection of a suitable place for a mission among the freedmen, and of at least two suitable persons to enter immediately upon missionary labour among this class; thus unexpectedly, in the providence of God, cast upon the care of the Christian community. The zeal and promptness of the Board in this matter meet our hearty approval, and they are hereby urged to spare neither time nor pains in its farther prosecution.

We also recommend that the more immediate work of Home Missions be conducted by the respective Presbyteries, and that the Clerk of each Presbytery desiring assistance from the general fund, be directed to lay before the Board a concise statement of the work within their bounds; that the distribution of this fund be intrusted to the Board, and be made as, in their best judgment, the necessities of the several Presbyteries may require.

We recommend that the bequest of the late William Cunningham be permanently invested, and that no portion of the principal be used for current expenses. Also, that Synod accept the proposal of D. Gregg, of \$400 per annum for two years, or of \$200 per annum for four years, to be expended in Home Missions; and that this matter be placed under the direction of the Home Mission Board. The committee recommend that Mr. Gregg be appointed to act as a member of that Board in this matter.

We recommend that the reports of the Board of Foreign and Domestic Missions be published.

All which is respectfully submitted. J. R. W. SLOANE, *Chairman.*

REPORT OF BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions respectfully report, that the receipts for current expenditures, since April 20th, 1861, the date of our last report, to April 20th, 1862, have been two thousand three hundred and four dollars and thirty-nine cents (\$2,304.39)—of this sum \$200 being a bequest to the Board, by the late William Cunningham, Antrim, Ohio. The expenditures have been two thousand four hundred and thirty dollars and sixteen cents (\$2,430.16)—leaving a balance in the treasury of five hundred and twenty-nine dollars and sixty-three cents, (\$529.63.) The items will appear in the Treasurer's report.

In an account dated October 18th, 1861, the missionaries had charged us with an item of \$111, for the purchase and fitting up of a cemetery lot, which they had procured in Latakiyeh. The Board, not feeling authorized to pay this claim at the time, for want of information regarding the custom of other missionary boards in regard to such matters, directed their chairman to correspond with the missionaries in reference to it. In reply to his communication, they state that it has been the custom of the American Board to meet expenses of this kind incurred by their missionaries. They waive, however, this demand in consideration of the financial difficulties of this country during the past year, taking it upon themselves as their contribution to the treasury of the mission. We refer the question to Synod, whether this should be regarded as the final settlement of the matter.

The receipts for the Education Fund, between the above dates, have been four hundred and thirty-three dollars and seventy five cents, (\$433.75.) No payments. Amount in the treasury, \$720.69. The missionaries had on hand of this Fund, April 1st, 1861, \$417.08. The expenditures for eight months, from February 1st to October 1st, 1861, were \$245 74. As we have not received the report for the whole year, we cannot state the present condition of the Fund in their hands. We learn, however, that they have received the semi-annual payment of the bequest of Mr. Lyde.

The mission has, during the past year, prosecuted uninterruptedly its beneficent work. The school has been in regular operation, except a six weeks' vacation in the heat of summer. There were about fifty-five pupils in attendance at the date of the last sessions of Synod: thirty in the primary department, under the instruction of Hannah Dib, all simply learning to read; twenty-five in a higher department, taught by Yusif Shekhun and Beshara Haddud, pursuing such studies as are usually taught in grammar schools in this country. Ten of the pupils were Fellaheen; four in the primary, and six in the higher department. On the opening of the school after the summer vacation, the number of Fellaheen scholars was twelve; subsequently, however, reduced to nine by the return of three to their homes in the mountains; one being dismissed as intractable, and two removed by their parents. Since our last report arrangements have been made, by which two of the teachers, Beshara and Yusif, live with the Fellaheen. These teachers are Protestants; and the missionaries hope that the change will be found advantageous to the scholars, and also more economical. The number of day scholars has not fluctuated much.

The mission has come into possession of the buildings and land bequeathed to it by Mr. Lyde, and referred to in our last report. These lie about twelve miles from Latakiyeh, on the high grounds at the foot of Lebanon. The time has not yet come for occupying them. It will require from \$500 to \$1,000 to render the buildings tenantable.

Preaching has been regularly kept up on the Lord's day; and while the attendance has not much increased, there appears to be a greater interest manifested on the part of those who attend. Our missionaries have not been left without some encouragement in their work. The mission has begun to yield fruit unto God. On the first Sabbath of December, 1861, Hammud, a young man who has been more than once mentioned by our missionaries as the most promising of their Fellaheen pupils, was baptized by Mr. Dodds. He had been carefully instructed, and gave evidence of genuine piety. This event is the more deserving of notice, and is the more encouraging, from the fact that Hammud is one of the Nusairiyeh, as are all the Fellaheen boys; a people in many respects resembling the Druses; like them, keeping secret and guarding with great jealousy their religious opinions and rites, and regarded as nearly as impenetrable as the Druses themselves to the influence of Christianity. We believe Hammud is the first convert from among them. It was feared that he would be subjected to persecution; but, in the good providence of God, no attempt has been made, thus far, to molest him. May this young man be spared to be employed, as is his purpose, in spreading the knowledge of salvation among his benighted and bigoted kinsmen according to the flesh!

The land has been at peace during the last year. That there are elements, discordant and cruel, that would delight in again devastating the mountains and plains of Syria, and saturating them with the blood of nominally Christian sects, is well known. The Druses and Mohammedans, especially the latter, hate, with the most bitter hatred, the very name of Christian; but a strong arm keeps them down. The policy of the Sultan, whose accession was hailed by the Moslems as the commencement of an era more favourable than any for many long years to the work of persecution, has utterly disappointed their

hopes. Whatever his personal wishes and disposition, he fears the powers of Europe, and has resolved to maintain order. He has even given a kind of national status to the nominal Christianity of the country. "Mount Lebanon," says Mr. Beattie, "has been made a pashalic, on an equality with the other pashalics of Syria, to be governed by a Christian pasha—an Armenian Catholic, and a stranger from another part of the empire, who, like all the other provincial governors, will have a military force at his command, and be directly responsible to the Porte. This is a long step in advance of any arrangement that has previously existed for the government of Lebanon, or any other Christian district in the empire, since it has fallen under the sway of the Turks. The idea of a *Christian* exercising, within the Sultan's dominions, and at his appointment, a power and authority equal to *Turkish* pashas, is a thing quite unheard of in the history of Mohammedan rule, and may therefore be justly regarded as an encouraging feature in the future of this country, as it seems to be an additional proof of the decrepitude of that system which is soon to pass into the grave; but who dare speak with any confidence?"

The missions of the American Board have been re-established. One missionary from the Irish Presbyterian Assembly, and one from the United Presbyterian Church in this country, have returned to Damascus, and within the past few months a remarkable and unprecedented religious movement has taken place in and around some of the older stations. While missionary labours there have not been without some fruit, during the five and thirty years of their existence, never, until within a very short time, have the converts exhibited any special interest in the work of evangelization. Now, in some places, they are holding meetings, contributing funds, and in other ways manifesting a deep concern for their perishing countrymen. Thus the trials through which the land has passed, appear, in the providence and grace of God, to have resulted in a spiritual quickening, giving hopeful promise for the future. Let us also be encouraged to "sow the seed," though with toil and pains; we shall surely return "rejoicing, bringing our sheaves with us."

The Board have not had it in their power to re-enforce our mission. We have met the current demands upon our treasury, but have been able to do no more. We regret this. Our missionaries still urge the sending of a physician, and on good grounds. It would be very desirable to establish a girls' school. Great interest is taken in female education by other missions. They have established some schools for this purpose, and with success. The people welcome these efforts. Educated women is a great want of Syria, as of all barbarous or semi-civilized countries. Until a few years ago no attention was given to female instruction in this land. It was systematically discouraged. Now the door is open. A girls' school could easily be established in Latakiah. We should, as a church, keep this object before us, and endeavour, as soon as practicable, to enable our missionaries to enter upon this interesting department of benevolent and Christian effort.

The health of our missionaries and their families has been, upon the whole, satisfactory during the year. Some sickness, of an intermittent type, prevailed in Latakiah, and entered among our missionaries and their scholars, but not to their serious injury. Mr. and Mrs. Beattie have again been called to mourn the decease of another of their children. At present there is general health. The harvest of last year was most abundant. The effects of the ravages attending the fearful Syrian outbreak are rapidly passing away.

The Board cannot close its report without expressing a grateful sense of the kindness of George C. Hurter, Esq., of Beirut, long connected with the missions of the American Board in that city and land, to our missionaries; and also our acknowledgments to Rev. H. H. Jessup, who, during the temporary absence of Mr. Hurter in visiting this country, has performed the same kindly offices.—All which is respectfully submitted.

SAMUEL O. WYLIE, *Chairman.*

JAMES M. WILLSON, *Secretary.*

REPORT OF BOARD OF DOMESTIC MISSIONS.

The Board of Domestic Missions respectfully report: The receipts of the Board for ordinary Domestic Missions since April 20th, 1861, until April 20th, 1862, have been three hundred and eighty-six dollars, (\$386,) two hundred dollars (\$200) being a bequest of the late Wm. Cunningham, Antrim, Ohio, which has been deposited by the Treasurer, upon consultation with the Board, in the Philadelphia Saving Fund, and can be called for at any time. The Board refer to Synod the disposal of this bequest, whether it shall be put into the fund for current expenses, or permanently invested. There have been no payments out of this particular fund, except one dollar (\$1) discount on draft transmitting the above. This entire amount, namely, \$385, is at the disposal of Synod, inasmuch as we have not felt at liberty to pay out any of the regular receipts upon application by Presbyteries as heretofore, the action of last Synod having, in our judgment, divested the Board of this power. This judgment was, on the first application, embodied in a resolution and published for the information of Presbyteries. The resolution is, in terms, as follows: "In view of the action of last Synod, abridging the powers of this Board, we do not feel authorized to distribute any funds in the treasury upon application by Presbyteries."

In the month of December last, the case of the freed people at Port Royal, S. C., and neighbourhood, was brought before the notice of the Board. The call to do something for their instruction and relief, appeared a providential one. The time was short in which anything could be done, owing partly to the rapid approach of the season when unacclimated persons would be much exposed in those island regions, and partly to the uncertainty of events political and military. The Board determined to take measures to send, if possible, a missionary to these poor outcasts, and wrote immediately to N. R. Johnston, offering to send him for some two or three months to missionate in this district. Mr. J. at once acceded to the proposal most heartily. The Board then proceeded to make more definite arrangements, fixing his salary at fifty dollars a month, with his travelling expenses. Mr. J. left his home in Vermont, February 14th, and set sail early in March, in a government ship. His passage was free. On his arrival, he proceeded to Beaufort, and there remained until the latter end of April. We have not yet received a formal report; but Mr. J.'s letters, partially published in the periodicals, verify all that was previously stated by other impartial writers regarding the destitution and general wretchedness of these poor people—many almost naked, and food scanty. Few knew even the letters of the alphabet—none, not one, could read fluently, but all were eager to learn. Mr. J. taught classes of them as he could, amid embarrassments at first thrown in his way by pro-slavery military officers. He preached regularly, finding them willing and interested auditors.

This enterprise was an experiment, we think a successful one. It is demonstrated that these freed people are disposed to learn; and, if they have the opportunity, make rapid progress. If no obstacle exists, a work of this kind may, unquestionably, be prosecuted with great hope of accomplishing much for the glory of Christ, in saving souls, and in elevating a long-oppressed people. The embarrassments to which we have referred, have been chiefly removed since the appointment of officers in command of the district, who are friendly to the coloured race. Other hinderances, however, may be in the way. In what we have already done, through the labours of Mr. Johnston, we cannot question that enough has been accomplished to compensate both toil and expense. At all events, we trust it may be said of us, "It is well that it was in thine heart" to bring salvation and culture nigh to the representatives of that people, in whom, as a church, we have so long taken so deep an interest; nor would the Board withhold an expression of its high sense of

the importance of this field of missionary operations, commending it to the earnest consideration of the Synod.

The Board was well aware that in entering upon this enterprise, it was doing a work for which it was not appointed. It appealed to the heart of the church to sustain it by special contributions. The response has been an encouraging one. The receipts for this purpose have been \$341.62, making the entire receipts into the mission fund \$727.62. The expenditures for this South Carolina mission to April 20th, 1862, were \$44.26, leaving a balance of the special contributions to this object, of \$297.36, which will be sufficient to meet all claims.

The Synod directed this Board to prepare a scheme for Domestic Missionary operations for the action of Synod. We hardly feel competent to the task. We think the elements of a good system are imbodyed in the plan heretofore partially acted upon. We have not, however, found the opportunity to mature any amendments or alterations, and respectfully leave the matter again in the hands of Synod. In regard to a mission west of the Rocky Mountains, the times have been unpropitious, nor has the Board such information as would be essential to the formation of a judicious missionary scheme for that remote region. If anything is done, it will probably be necessary first to send a suitable person to explore the whole ground.

All of which is respectfully submitted.

SAML. O. WYLIE, *Chairman.*
JAS. M. WILLSON, *Secretary.*

P. S.—Since the above was prepared and adopted, the Board has received a report from Mr. Johnston, which, by resolution of the Board, is transmitted to Synod.

REPORT OF N. R. JOHNSTON.

To the Board of Missions of the Reformed Presbyterian Church:

DEAR FATHERS AND BRETHREN:—In fulfilment of your appointment, I have visited Port Royal, South Carolina, and laboured among the ex-slaves on the islands within the lines of the United States army there. In accordance, also, with your directions, I submit the following report:

Owing to the difficulty in procuring a passport to go South, and owing to adverse winds and storms, I did not reach Port Royal until the 8th of March. As all the facilities for travelling were for the benefit, and under the control of the military, I spent only about four days in exploring the field outside of the town of Beaufort, and these explorations were confined to the islands of Port Royal and Hilton Head, or French's Island. Besides, I was early persuaded that Beaufort was the place where my labour should be expended; and seeing so much to be done here, I lost no time in preparing for direct missionary efforts. Within one week after my arrival, I began to preach to the contrabands, and opened a school for their benefit. At different times, I preached to large congregations of coloured people on plantations, at Hilton Head, and in four different houses of public worship in Beaufort. And besides the two and three regular services of the Sabbath, I frequently attended week-day evening religious meetings of the ex-slaves, that I might have opportunities of addressing them. And it may not be out of place here to add, that I had several opportunities of preaching to large congregations of soldiers.

Most of the meetings for coloured people were largely attended. They were composed almost entirely of contrabands, and these were of two classes—those who had lived in Beaufort, or Port Royal Island, and whom their masters at the time of their flight had left behind, or could not take with them, and those who have subsequently fled from their masters farther in the interior.

At the beginning of the second week I opened day and night schools, which, though small at first, rapidly increased until the former numbered about sixty. The night school was composed of men who were at work for the Government

during the day. The day school was composed of men, women, and children, of all ages, from seven years up to sixty or seventy. They were taught the alphabet, spelling, and reading. A few took lessons in penmanship. To these, of course, was added oral religious and general instruction. In the day school, after it became large, I was assisted part of the time by ladies who had gone from the North under charge of Rev. Mansfield French, to establish an industrial school. I also received some help from two pious soldiers, who volunteered their aid. These schools had only become fairly organized, when I was obliged to leave, committing them to other hands. Leaving these poor people, so long oppressed, and now so anxious to learn, and to whom I had preached the gospel of Christ—the gospel of freedom—was one of the severest trials of my life.

This, probably, is the place to add, that while I laboured among the contrabands of Port Royal for their educational and religious interests, I also laboured much to relieve them from their great physical destitution. My otherwise unoccupied hours were employed in giving counsel to the fugitives and the friendless, in protecting them from the abuses, the cruelties, and the brutality of the soldiers, in clothing the naked, and in visiting the sick.

If I did not misunderstand your instructions, I am expected to report to the Board all the facts within my knowledge, which will enable you to know whether Synod should establish a mission among the freedmen of South Carolina; I will, therefore, sum up the most important facts bearing on this question.

I present some of the most patent facts indicating the duty of the church toward the Port Royal contrabands.

First in importance, and the most indicative, is the appalling physical and moral destitution of the people. So subservient has been their position when in slavery, so deprived of the right of property, so robbed of wages, so poor, as the master owned all, and so stripped by the soldiers of provisions left them by their fleeing masters, the ex-slaves of Port Royal have an urgent claim upon our compassion and benevolence. The missionary can do much to alleviate the wants of the needy. Besides, so long have the enslaved been in subjection, and prevented from depending on their own resources; so critical and trying are the new circumstances by which they are now surrounded, that many of them greatly need the counsel and the fostering aid of the Christian friend, in whom they soon learn to confide. No one can meet this demand better than the Christian missionary.

Still more pressing is the need of the teacher. Living among a people having power to give them a good education, these poor children of Ethiopia have been kept as ignorant of books as if they had lived in barbarous lands. All the means of education have been scrupulously kept from them. And while longing to be able to read the Bible, these benighted people have been prevented from enjoying its light. Indeed, from them the Bible has been kept more scrupulously and successfully than by the Church of Rome from her superstitious victims. The present great need of the contraband is a primary education. Humanity and religion urge his claims. Who can meet this demand better than the missionary?

But, above all, there is pressing need for the true Christian minister. All their lives the slaves have been deprived of a pure gospel. Most of them darkly know its primary lessons, and are not strangers to the plan of redemption, and it is confidently hoped that among them are many of God's dear children—the Saviour's own little ones. Yet lamentable is their moral destitution, and, in many cases, their ignorance of the great leading doctrines of the gospel. What can be the character of their religion—what their knowledge—when almost invariably the slaves were just what their masters allowed or wished them to be? The slaves of the Episcopal planter were Episcopalians. If the master was a Baptist, all the slaves were Baptists. Sometimes this was because the

slave knew no other way, sometimes it was compulsory. On some plantations there was no provision whatever made for the evangelization of the negroes. The largest that I visited was on Barnwell Island, the whole owned by one man, an irreligious man. The slaves were isolated. The master cared nothing about their religious instruction; and the only preaching they had, was from one of their own number. I conversed with their preacher; and though he was a noble child of nature, and I hope a subject of grace, he was unable to read, and was grossly ignorant. Their "praise house," as they call it, is a small, dirty hut, no larger than the negro cabins in the quarters. Here had been several hundred human beings owned by one man, a wealthy office-holder in the Federal Government, in a condition little better, in some respects worse, than if they had been pagans. Here I would gladly have tarried to preach Christ and his free gospel to these heathenized people, but the way was hedged up. I had to turn away in sadness, uttering a prayer that to this people, now sitting in darkness, a great light might soon arise.

Nor is it enough that evangelical ministers are now preaching to some of the contrabands at Port Royal. Some of the agents of the Government, it is true, are preachers; but with very slight exceptions, they are preachers in slaveholding churches; and, having personal acquaintance with most of them, I may add, that they will not probably preach the gospel of freedom—probably no other gospel than such as the slaves were formerly accustomed to hear. I do not include in this number some Unitarian and Universalist preachers. These may be anti-slavery, but they are doubtlessly disseminating the "damnable heresies" of their false systems. This is a dark, a very sad feature in the condition of the freedmen; sad, because the slave's religion is a simple faith in the atonement of a Divine Redeemer, and to have this faith subverted would be most ruinous. These facts call loudly for the presence and influence of the Covenanter minister. Not only does the slave need the gospel, but the dangerous influences now being exerted must needs be counteracted. And why should not the freedmen of South Carolina have the glorious truths of our covenanted reformation? Why may they not readily embrace them? From actual experiment, I know the willingness, the intense anxiety of those people to hear the pure gospel. After they once heard me preach the new gospel of freedom—after they heard that there is another religion than the Southern—other churches than the slaveholding, very many of them frequently left their accustomed places of worship in Beaufort, and came to hear me preach. The number of such continued to increase as long as I remained, and the anxiety to hear the new gospel seemed to be intense.

In this connexion I must not fail to speak also of the great anxiety of the freedmen to receive an education, especially to learn to read. I have spoken of their destitution and ignorance. Unexpected as it would be, their irrepressible desire seems to be equal to their wants. I have known some of them to make many great sacrifices to be able to come to school. The desire is surpassed only by the desire for freedom, and this makes the labour of the teacher comparatively easy; his work becomes exceedingly pleasant. Old and young press into the school eager to learn. Men hard at work all day, with their spelling books in their pockets, and embracing every opportunity to use them, crowd into the school at night, anxious to receive instruction. And intense is their delight when they begin to be able to read easy portions. One old man, whose eyes were growing dim, and to whom, as soon as he was able to read, I gave a copy of the New Testament in very large type, poured out his heart in gratitude to the teacher and for the gift. The book was given on Saturday. The hours of the next day, except when he was at church, were spent in reading the new book. From my window I could see him in the back porch of his little house, intensely engaged reading in a loud voice, and apparently wholly absorbed in the new exercise. This old man was but a specimen, and the

faithful teacher will have no inattentive and lazy pupils in his contraband school, and his reward will be great.

Thus we have, among the many encouragements to labour among the ex-slaves of Port Royal, their great destitution and ignorance—the great need of the benevolent supervisor, faithful teacher and preacher—the still greater need of the anti-slavery Covenanting minister—and the willingness, or rather the great anxiety of the people to hear the gospel and to receive instruction.

To add force to all these, I take pleasure in mentioning the manifest interest of the people in the South Carolina Mission. There are unmistakable evidences that throughout the church there is almost only one opinion—one feeling on the subject. The people say, now when God is opening the door, let the slave have the gospel—send to the long benighted and enslaved the light of our free gospel. Plant the flag of the Reformation on soil long cursed by slavery, and among a people ready to admire its beauty, and follow its bearers. If it is God's purpose to open the way for the entrance of the missionary and the teacher, so that he may be untrammelled by erring men and wicked institutions—his way not hedged up by impious politicians and an ungodly government—never, since the days of the apostles, was the church called to a greater work, or invited into a more promising field. Every where the people have, or under more favourable circumstances would have, the liveliest interest in the mission, if properly established by Synod. And this is only what was to be expected of a people who have so long lifted a testimony against slavery, and borne reproach on account of their refusal to have fellowship with a government sustaining it.

No doubt, Covenanters would vie with each other in liberal efforts to sustain a full corps of labourers in the Southern field. In illustration of the liberality to be expected, let me refer the Board to the generous donations of several of our congregations; for example, that of the First Congregation of New York, amounting to hundreds of dollars, to relieve merely the physical necessities of the contrabands. How prompt and liberal would be the response of the people, if Synod would send into the field, now ripe for the sickle, a company of well qualified and self-sacrificing missionaries—true representatives of the Reformed Presbyterian Church!

Dear brethren of the Board, thankful to God that, though a feeble instrumentality, I was called to explore the field, and to any extent open the way for those who may be permitted to follow in the good work, let me encourage you to vigorous efforts. And may God point out and open the way! The chains are beginning to fall from the slave. The long, dark night of oppression is nearly gone. The light begins to penetrate the darkest regions of the South. Let the true friends of freedom and of the liberty of the gospel arise, and blow the silver trumpet, and usher in the glorious day. N. R. JOHNSTON.

Topsham, Vt., May 16, 1862.

The Committee on the Signs of the Times reported. Report accepted, and re-committed for abridgment.

Synod adjourned, to meet to-morrow morning at 9 o'clock.

Same place—Wednesday, June 4, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Bovard, who soon appeared. Minutes read, amended, and approved.

The report of the Committee on Discipline was taken up. It is as follows:

Committee on Discipline report, that paper No. 7, being protest and appeal of Joseph Dodds from Illinois Presbytery, is regular and ready for the action

of Synod. Paper No. 10, complaint of Mary Dodds, is regular and ready for the action of Synod. Paper No. 11, declinature and appeal of T. M. Hutcheson from Lakes Presbytery, is irregular, not being accompanied with extracts of minutes. The declinature, however, states that papers necessary for his defence before Synod have been withheld by the Clerk of Presbytery. But the committee do not know whether he refers to the extracts or other papers.

Respectfully submitted.

J. STOTT, *Chairman.*

Paper No. 10. Complaint of Mary Dodds against Rehoboth session, referred to Synod by Illinois Presbytery, was read and referred back to that Presbytery. Paper No. 7. Protest and appeal of Joseph Dodds was taken up. The papers were read. Parties were heard and removed. After some remarks the appeal was dismissed, and the decision of the lower courts affirmed. Paper No. 11. Declinature and appeal of T. M. Hutcheson was taken up. The papers were read; and while the parties were being heard, the rule requiring half an hour to be spent in devotional exercises and adjournment at 12 m. was suspended, and Synod had a recess until 2 p. m.

Same place—2 P. M.

After recess, Synod came to order. Members all present except Cannon, Faris, Finney, J. French, M'Donald, M'Millan, Marshall, Milroy, Slater, Sloane, S. Sterrett, Wier, and Williams; all of whom soon appeared, with the exception of M'Millan.

The special committee upon the State of the Country reported. Report accepted, and laid upon the table.

The Committee on the Theological Seminary reported. Report accepted, and laid upon the table for the present.

The Committee on the Signs of the Times reported again. Report accepted, and laid upon the table for the present.

The report of the Committee on the Theological Seminary was taken up; as also Paper No. 1, Memorial from First Congregation, Philadelphia, asking that the Seminary be removed to Philadelphia. The report of the committee was amended and adopted, and is as follows:

The Committee on the Theological Seminary report as follows:

Your committee take great pleasure in referring to the manifest tokens of prosperity noticed in the report of the Board of Superintendents, and recommend the adoption of the following:

1. That Presbyteries be instructed to determine, and certify to the Professors, the theological status of the young men certified by them to the Seminary.

2. That a committee of the Board of Superintendents meet on the first day of each session, to examine students on their studies during the vacation.

3. That Presbyteries shall not admit of attendance on the part of students under their care, at any other Seminary, as part of the regular curriculum required for licensure; nor allow of any excuse for non-attendance; Synod alone determining in such cases.

4. That the report of the Board of Superintendents be published with the minutes.

All which is respectfully submitted.

DAVID SCOTT, *Chairman.*

REPORT OF BOARD OF SUPERINTENDENTS FOR THE THEOLOGICAL SEMINARY.

The session of the Theological Seminary for 1861, '62, commenced and closed at the usual times. The Board met, and, during six separate sittings, heard

discourses from all the students in attendance, and examined them minutely and at length on the several branches of study embraced in the theological curriculum. The results of our labours were eminently satisfactory. The Professors had been unwearied in their teaching, and the proficiency of the students proved that they had been hardly less so in their learning.

The attendance was not less encouraging than during previous sessions. The names of thirteen students appear on the roll, all of whom were present from the opening until the close of the session, but two—J. C. Nightingale, and James Gray, who came in just after the New Year's vacation. The list and grade of students, as reported to us by the Professors, are as follows: *First Year*, J. S. Buck, J. Gray, R. J. Sharp. *Second Year*, J. H. Boggs, J. C. Nightingale. *Third Year*, N. M. Johnston, J. W. Sproull, S. M. Stevenson, C. D. Trumbull. *Fourth Year*, W. P. Johnson, J. C. Smith, T. P. Stevenson, R. M. C. Thompson. The students of the fourth class were certified to their several Presbyteries as having completed the prescribed course of study in the Seminary.

The Professors represented to the Board that they had found difficulty in classifying the students in the absence of information as to their theological status, as fixed by their respective Presbyteries. To obviate this difficulty, they suggest that Presbyteries give their students, when they come first to the Seminary, a certificate of their grade in the theological curriculum. The embarrassment on this subject arises from an irregularity, which Synod would do well to endeavour to correct. It is the course of Presbyteries in excusing the absence of their students from the Seminary, and accepting some private teachings as an equivalent for five months' training in a theological school. The Board cannot but think this an evil of sufficient magnitude to claim the attention of Synod. Its Seminary has been organized, and is supported for no other purpose than to afford facilities for educating and training candidates for the ministry, and it should not be allowed that private teachings be substituted for the teachings of the Seminary, and far less that the teachings in the seminaries of other churches should be accepted in lieu of those of our own. We recommend that position as to class in the Seminary be determined by the Professors, upon examination, subject to the approval of the Board.

The roll of attendance, submitted to us for inspection by the Professors, presents a most satisfactory view of the constancy and punctuality of the students. In nearly every case of absence the cause was partial indisposition. We learn also that in addition to the proper duties of the Seminary, weekly meetings were held by the students, both for the cultivation of their gifts in preaching and for devotional exercises, and were well attended.

We regret to state that there was no examination of the students on inter-cessional studies. Immediately after the adjournment of last Synod, the Board made arrangement for this service by appointing one of its own number with another minister, both residing in the vicinity of Allegheny, with the understanding that they would meet for this purpose at the commencement of the session. The appointment, for some reason, was not fulfilled. We will endeavour to guard against a recurrence of the same thing in future, by fixing a day at the beginning of the session for this special business, and giving notice of the fact.

Considerable addition has been made to the Library since last Synod. We refer you to the Treasurer's report for a statement of the amount of moneys received in pursuance of the direction to our congregations to take collections for the benefit of the Library Fund. A number of the congregations have responded, as on a previous occasion, to the call; but many of them, as Synod now knows, have not heeded its direction. This is to be regretted, not only as the Library suffers in consequence; but it is such manifest inequality, that

congregations usually prompt to contribute on the call of Synod, are discouraged, and thereby even their proportion is lessened. The Librarian has been commendably diligent and faithful in his trust, and every precaution is taken to guard against both the loss and abuse of books. Synod is requested to visit, at some time during its present session, and inspect its Library—the selection of books and the manner in which they are kept. A valuable addition to the Library has been made of books from the Library of the late Professor, Dr. Christie. The Board understood at first that these books were a donation from the late Professor himself, but have since learned that they were purchased by a member of the 1st Congregation, New York, and by him presented to Synod for the use of its Theological Seminary.

The Board, in conclusion, congratulate Synod on the efficient and prosperous state of its theological school, and solicit for it the continued interest, support, and prayers of the entire church.

SAMUEL O. WYLIE, *Chairman of B. S.*

J. C. BOYD, *Secretary.*

The prayer of the memorialists in Paper No. 1 was not granted, and the location of the Seminary remains unchanged.

The salary of Professor Willson was made \$1,200, and the Synod requires him to give his whole time to the Professorate.

A. M. Milligan, N. R. Johnston, and C. B. French, were appointed a committee to prepare a bond for the support of Professor Willson. D. Euwer added by motion.

Synod resumed the business pending at the adjournment, namely, the declinature and appeal of T. M. Hutcheson. The Lakes Presbytery having questioned the fact of Mr. Hutcheson having declined their authority and appealed to Synod, the records of the Lakes Presbytery were not sustained as correct; and Synod decided that Mr. Hutcheson had declined the authority of the Presbytery, and appealed to Synod. The parties were then heard. After some remarks, the interlocutory appeal was sustained, and the whole case sent back to the Lakes Presbytery.

Item 19 in the report of the Committee on Unfinished Business was taken up, namely, that part of the report of the Committee on Discipline in 1861, which relates to the appeal of James Campbell from Rochester Presbytery. The consideration of the appeal was indefinitely postponed.

Synod passed the following preamble and resolution in regard to the proclamation of the bans of marriage:

Whereas, It appears that there is a diversity of judgment among the ministers and members of this church, respecting the propriety of requiring the "purpose of marriage to be published by the minister, three several Sabbath days in the congregation," before its solemnization; *and whereas*, it appears that there is a diversity of practice in regard to this part of the recognised order of the church; *and whereas*, the law of publication, in its present form, cannot, without great difficulty, be enforced, so as to secure uniformity of action throughout the church, Synod thinks the time has come when the judgment of the church in relation to the present form of making known the purpose of marriage should be so far modified as to leave this matter in the hands of ministers, with distinct intimation that they will be held responsible, by the proper courts, for the exercise of all due precaution and care, and amenable for any irregularities that may occur.

Report of the Committee on Presbyterian Reports was taken up. Report amended and adopted, and is as follows:

The Committee on Presbyterian Reports respectfully report :

That having examined said reports, they find causes both of encouragement and humiliation. There is some increase in the ministry, and notwithstanding war in the land, we have peace and plenty, protection of life, liberty and property in all our borders, and our people give cheering evidence of a determination to maintain the testimony and practice of the church. While, on the other hand, the ministry has been decreased both by death and defection, and the pastoral relation is becoming less permanent than formerly, so that Synod has at this meeting an unusual amount of ministerial labour for distribution. Seven ministers are reported without pastoral charge, with eight licentiates. Respecting these, we recommend the following distribution:

ILLINOIS PRESBYTERY.—Rev. Messrs. *Sloane, Hutcheson, and Neill*, with *Sproull*, June and July; *Thompson*, August, September, and October.

LAKES PRESBYTERY.—*Baylis*, June and July; *Stevenson*, June and July; *Johnston*, October.

PITTSBURGH PRESBYTERY.—*Middleton*, June to October, inclusive; *Thompson*, June and July; *Johnston*, August and September; *Smith*, June and July; *Stevenson*, September; *Kennedy*, June and July; *Shields*, September and October; *Hannay*, October; *R. D. Sproull*, August.

PHILADELPHIA PRESBYTERY.—*Willson*, June and July; *Smith*, August and September; *Sproull*, September; *Stevenson*, October; *Kennedy*, September and October.

NEW YORK PRESBYTERY.—*Johnston*, June and July; *Faris*, June and July; *Willson*, August and September; *Kennedy*, August; *Baylis*, September and October; *Sproull*, October; *Smith*, October; *Shields*, August.

ROCHESTER PRESBYTERY.—*Shields*, June and July; *Baylis*, August; *Faris*, August, September, and October; *Willson*, October; *Hannay*, July, August, and September.

We recommend that the petition of the Pittsburgh Presbytery be granted—that a Presbytery to be called the Presbytery of Ohio, be organized, bounded as follows:—*West* line, a line drawn through Portsmouth, Bucyrus, and Sandusky City; *North* line, Sandusky City, thence to Cleveland; *East* line, Cleveland and Wellsville railroad to Ohio river, then the eastern line of Virginia; *South*, indefinite. Also, that the petition of the Illinois Presbytery be granted—that a new Presbytery be organized whose bounds shall be those mentioned in the Presbyterian report. (This article laid on the table until next Synod.)

It is understood that all the above appointments of ministers and licentiates, are made subject to the requirements of the Board of Domestic Missions.

First meeting of the Presbytery of Ohio, shall be held in New Concord, Ohio, on the third Tuesday of October, at 10 A. M., to be constituted by Rev. J. Love.

We have received statistical reports from five Presbyteries, and recommend their publication.

All which is respectfully submitted. ANDREW STEVENSON, *Chairman*.

REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery respectfully report:—Since the last meeting of Synod, we have held two regular meetings, characterized by a good degree of harmony in feeling and judgment. We have within our jurisdiction at present seventeen organized congregations. One—Walton—has been organized since your last meeting; and four—Argyle, Glengary, Walton, and Brooklyn—are without stated pastors. Rev. J. T. Pollock, who had received and accepted a call to the congregation of Bovina previously to last Synod, was ordained and

installed on the 11th of July, 1861, and is now labouring with acceptance and success among that people.

We have fifteen ministerial members, one of whom—Rev. R. Z. Willson—is without pastoral charge; also, two theological students, Mr. David M'Alister of the fourth, and Mr. James C. Nightingale of the second year.

The days of fasting and thanksgiving have been regularly observed within our bounds.

With deep regret we have to announce that one ministerial member, Rev. J. M. Dickson, has abandoned the principles and profession of the Reformed Presbyterian Church, and united with the General Assembly, (N. S. ;) and in accordance with our principles and practice, he has been suspended from the membership of the Ref. Pres. Church, and from the exercise of the ministerial office therein. With the above exception, we have witnessed an encouraging spirit of fidelity and zeal in adhering to, and witnessing for the distinctive principles of the church—a spirit which the present civil convulsions appear to have increased and strengthened. Presbytery would respectfully and earnestly ask the services of at least two ministerial labourers during the ensuing six months.

A report of Presbytery embodying the action of the several sessions on the Rules of Ecclesiastical Procedure sent down in overture by Synod, is herewith presented as an accompanying document. J. R. RENWICK THOMPSON, *Clerk.*

REPORT OF PHILADELPHIA PRESBYTERY.

The Presbytery of Philadelphia respectfully report:—Since last Synod, Presbytery has held two regular meetings. The business requiring our attention has been very limited, and not of a nature to require representation to Synod. We are happy to state that peace and harmony prevail in our several congregations, and, we trust, our people are not without profit from the administration of divine ordinances among them. In some instances they have been very much crippled in their financial resources, in consequence of the troubled and embarrassed condition of the country.

At our last meeting, the pastoral relation between Rev. J. Middleton and the 3d Congregation, Philadelphia, was, with consent of both parties, dissolved. The dissolution was sought for on the ground that the congregation, owing to the distress of the times, is unable longer to meet its pecuniary obligations under the call, and to afford a competent support to the pastor. Presbytery deeply regretted the necessity of such a course, but felt that there was no alternative but to accede to the application.

Our sessions have not taken any action in regard to the overture on "Rules of Procedure." The reason assigned by them was want of time, owing to the late period at which it appeared in printed form in the periodicals. Presbytery, of course, has no farther report to make in regard to it. We have two vacant congregations now on our own list, and both ask of Presbytery pulpit supplies. Synod is requested to give us such an amount of ministerial aid as may be consistent with the wants and just claims of other Presbyteries. Synod is requested to apportion to us out of its Domestic Mission Fund \$100, to aid weak and embarrassed congregations in supporting ordinances among them. The days for fasting and thanksgiving appointed by Synod, were observed by our congregations.

JAS. M. WILLSON, *Mod.*
SAMUEL O. WYLIE, *P. C.*

REPORT OF PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh would respectfully report, that since your last meeting we have enjoyed our usual tokens for good. While we, in common with other portions of the church, have been made to feel and recognise the sorely chastising hand of God, in the fearful commotions which are now agi-

tating the land, still we have great reasons for gratitude. We should erect our stone of thankfulness, and write upon it *Ebenezer*, saying, Hitherto hath the Lord helped us.

Since your meeting one year ago, it has pleased the Head of the church to remove by death our aged and esteemed father, the Rev. James Milligan, D. D. He had long laboured in the vineyard of our Divine Redeemer, and we trust he has gone home to his Lord, to receive his reward.

At the request of Rev. T. Hannay, our Presbytery, at its meeting last fall, dissolved the relation between him and his congregation, and he is now upon the list of our unsettled labourers. Also, since your last meeting, we have ordained and installed two probationers, Mr. Daniel Reid and Mr. A. J. M'Farland. Mr. Reid was ordained and installed, December 19th, 1861, pastor of the congregation of Oil Creek; Mr. A. J. M'Farland, of the congregation of Salem, February 5th, 1862. We have also at our late spring meeting, licensed two young men to preach the everlasting gospel, Mr. T. P. Stevenson, and Mr. R. M. C. Thompson. We have under our care three unsettled congregations, Middle Wheeling, Little Beaver, and the United congregation of New Castle, Slippery Rock, &c.; also a few missionary stations. Presbytery would respectfully transfer back to Synod the liberal offer of Mr. D. Gregg, to sustain certain home missionary operations, on the grounds that one of the young men referred to has accepted a call, and the other respectfully declines labouring as contemplated in that offer. We ask of Synod our proportion of the labourers at their disposal. The days of fasting and thanksgiving were duly observed by the people under our care. Our Presbytery now embraces some eighteen congregations, spread over a very large extent of territory, requiring a great deal of care and travel on the part of our ministers and elders; and it is submitted to Synod to consider the expediency of dividing our Presbytery, and organizing a new one in our south-western bounds.

In conclusion, dear fathers and brethren, we cannot refrain from expressing our gratitude to the great Governor among the nations, for the special regards he has manifested to us in these times of fearful commotions. He has so directed the wheels of his providence, that while many parts of the land are filled with alarms, and destroyed by the devastations of war, we have been preserved in peace, and in a good measure allowed, every man to sit under his vine and fig tree, none to annoy, molest, or make him afraid. These are times of great trial; and there never was a period in the history of the faithful church in this land, requiring more firmness on the part of the witnesses of Christ, than the present. Society is being shaken to its very centre. The foundations of the civil fabric are giving way as insufficient, and all parts of the land are trembling. Our Divine Redeemer is calling upon his faithful ones to take unto them the whole armour of God, that they may be able to withstand in the evil day, and that they may be able to display the banner of Christ's truth for the saving of the nations.

Respectfully submitted.

SAMUEL STERRETT, *Clerk of Presbytery.*

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester report as follows: That the state of religion within their presbyterate continued without any material change during the past year. The ordinances of religion are attended to with commendable diligence, though the fruits are comparatively small. The days of humiliation and thanksgiving appointed by Synod have been observed, as far as known to us, by all our congregations, during the past year. Two congregations, which had become disorganized, have been re-organized since last meeting of Synod, namely, Toronto, and Ramsey, C. W. There are within our bounds five congregations under pastoral charge, and two without pastors, and one preaching station of great promise, near Owen's Sound, C. W. Presbytery asks of Synod

a share of the labours of the young men now at their disposal. We ask \$50 from Home Mission Fund to aid weak congregations in support of their pastors. All of which is respectfully submitted. J. M. JOHNSTON, *Clerk of Pres.*

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes would respectfully report: That since the last meeting of Synod, no changes have taken place within our bounds, except that Mr. J. L. Macartney was ordained to the office of the holy ministry, and installed in the First Miami congregation, and the Rev. P. H. Wylie was installed in the congregation of Macedon. Presbytery also, at its last meeting, licensed Messrs. J. C. Smith and W. P. Johnston to preach the everlasting gospel; and we now have one theological student of the fourth year, Mr. C. D. Trumbull. The number of ministers settled in our bounds is ten. There are two vacancies, Lake Eliza and Muskingum. Peace and unanimity have been enjoyed in all our congregations. Days of fasting and thanksgiving have been duly observed.

With but few exceptions our members have stood aloof from the present appeal to arms in the nation, while we denounce and condemn as wholly unwarrantable the Southern rebellion; yet while the Government manifests so much care to sustain the institution of slavery, we do not see that we can consistently take part in the war. And at the same time a disposition is manifested to watch closely the movements of the Government, and to see the hand of the Mediator, to watch closely the signs of the times, and to be ready to obey the call of God as indicated by his providence. And while we observe a mighty change going on in the moral sentiments of the community, yet in so far as the avowed position of the contending parties is concerned, it would seem very much as if the Mediator were dashing the potsberds of the earth against each other, and that our present duty is to enter into our chambers, for the Lord has gone out of his place to punish the inhabitants of the earth for their iniquity; and while we deeply sympathize with the sufferings of our fellow-beings, we feel it also to be our duty to sigh and cry for the abominations that are done in the land, and to look for victory only through the blood of the Lamb and the word of our testimony.

Respectfully submitted.

J. S. T. MILLIGAN, *Moderator.*

A. M'FARLAND, *Clerk.*

REPORT OF ILLINOIS PRESBYTERY.

The Presbytery of Illinois would respectfully report, that we have fifteen ministerial members, of whom twelve are pastors, one a stated supply, and two without charge.

Rev. Wm. Sloane, on account of advanced age, has not been present at any meeting of our Presbytery during several years past, and has not applied for or received any appointments. There is no material change in our congregations since last meeting of Synod. While one congregation, owing to its position in a city, peculiarly exposed to the vicissitudes of the present civil troubles, has been somewhat diminished, other congregations have increased. The number of congregations is fourteen; all are settled except Lind Grove, which has not yet obtained a pastor, and Grove Hill, recently organized. Walnut Ridge has been for some time declining, and is now disorganized. We have no theological students under our care. The days of thanksgiving and fasting appointed by Synod, so far as ascertained, with a single exception, have been observed in the congregations and stations under our care. The licentiates sent by Synod have arrived in our bounds, and fulfilled their appointments. With some exceptions, our missionary stations are not in an encouraging condition. They are as follows:—Davenport, Stanton, Walnut Ridge, Ogle, Morgantown. An occasional and irregular visit by a probationer or minister, with one or two days' preaching, scarcely keeps alive the scattered stations, consisting frequently of but few families. It seems necessary to adopt some more efficient system of Home Missions than that we have hitherto followed. The

present excited and distracted condition of the country, has exercised a very strong influence upon our congregations. One of our constituent members, at least one of the ruling elders, and many private members of the church, at a period of great excitement, entered the army of the United States as volunteers, taking the usual army oath. This course has appeared to many, both within and without the Reformed Presbyterian Church, as a disavowal of our principles. Synod at its last meeting not having expressed any judgment on this important matter, we have not taken any final action on the question it involves. We respectfully request and earnestly urge Synod to give a plain deliverance on the army oath, and the propriety and consistency of Reformed Presbyterians enlisting as volunteers in the army of the United States. We also respectfully suggest to and urge upon Synod the propriety of adopting the Scriptural plan of systematic beneficence, and of recommending it to the whole people of the church by Synodical approval. We request Synod to take into consideration the law requiring three days' proclamation of bans of marriage, with a view to its modification.

We refer to Synod the reports of sessions presented to Presbytery on the over-tured "Rules of Procedure and Book of Discipline," together with a report of a committee of Presbytery on the same subject. We also refer a complaint of Mary Dodds against the session of Rehoboth congregation, believing that Synod is the proper court to determine the question raised by the complaint.

Our Treasurer's report for the past year shows as follows:—Of balance on hand at the beginning of the year, and money received, \$251.25; paid to supplies, \$185.60; leaving a balance on hand, of \$65.65. We ask for such measure of supply as Synod is able to give for the ensuing year.

We respectfully ask Synod to grant a division of Illinois Presbytery, and suggest the following line of division:—By a line commencing at a point on the western line of the Lakes Presbytery, due east from Indianapolis, thence west through Indianapolis to Quincy, thence to Glasgow, Mo., thence by Missouri river to the mouth of Kansas river, thence along Kansas river indefinitely westward.

All of which is respectfully submitted. By order of Presbytery.

J. M'CRACKEN, *Moderator.*
W. F. GEORGE, *Clerk.*

J. M'Cracken offered a resolution in regard to organizing a General and Subordinate Synods, which was laid upon the table until next meeting of Synod.

The report of the Committee upon the State of the Country was taken up. It was amended and adopted, and is as follows:

The special committee to whom was referred the petition from Slippery Rock congregation, submit the following report:

The rebellion of the Southern Confederacy, now in progress, which has involved our country in all the horrors of war, merits the reprobation of every order-loving member of the community, as causeless in its origin and atrocious in its character.

The success of this rebellion would retard the progress of civilization in this great empire, and expose the freedom of the North to imminent danger, by consolidating the power of slavery. For, whatever other reasons may exist, or be assigned as the causes of this unjustifiable rebellion, the great cause is slavery, as all the other reasons may mediately be traced to this one cause.

The slavery of the South is so antagonistic to the spirit of national and personal freedom, that it will not be satisfied with any power short of the control of the Government. It is aggressive and insatiable in its demands. The history of the past, especially when taken in connexion with the present war, proves that the South would, if she could, subject the masses of our population to the condition of serfdom, if not slavery.

The destruction of the Southern Confederacy should be the desire of every Christian, as well as every lover of freedom in our land. The abettors of slavery in the North, and all who sympathize with slaveholders in this wicked rebellion, are scarcely less criminal than the rebels themselves, and, therefore, deserve universal condemnation.

It is seldom in the history of war, that right is so entirely on one side, and wrong on the other, as in the present case. But, while we thus express our unmitigated condemnation of this rebellion against the authority of the United States, and sympathize most heartily with the Government and the country in the struggle to put

it down, and cheerfully admit, in many things, the excellence of the Constitution which binds together these States as one nation, we must also recognise the hand of God in visiting the nation with the calamities of war, as a national correction, because of national sin. For, with its excellence, the Constitution is unchristian in its character, and oppressive in some of its provisions. Unchristian, inasmuch as it puts false religions on an equal footing with Christianity, does not recognise the existence of a Supreme Being, the moral dominion of our Divine Mediator over the nations, or the duty of nations to submit themselves to his authority and law. Oppressive, inasmuch as it recognises the right of holding property in man, and guaranties this right to the slaveholder, and protects him in its exercise.

In view of these serious and painful drawbacks on this otherwise admirable instrument, the immediate duty of the nation and the Government is repentance and reformation. In the first place, let them acknowledge God, and submit to his Messiah as the Governor of the nations. And, in the second place, let them execute judgment for the poor and the needy, and let the oppressed go free.

In this great struggle for the preservation of law and order, against disloyalty and treason, we may readily distinguish between the welfare of the country on the one hand, and the sinful character of the Constitution, and its imperfect administration, on the other, and will cheerfully by our prayers and all other proper means within our power, promote the welfare of the nation, and sustain it in the conflict against the Southern Confederacy. But as Reformed Presbyterians, we may not compromise the church's testimony by identification directly or indirectly with the Constitution of the United States as it now stands, or by swearing entangling oaths.

In conclusion, your committee remark, that it is pleasant and encouraging to reflect on the symptoms of the present crisis, in regard to the question of slavery. In its immediate result, the abolition of slavery in the District of Columbia is comparatively unimportant, yet as a recognition of the right of the coloured man to personal freedom, it is of vast importance. Nor may we overlook the proposal made by the President of the United States in a late proclamation, (which proposal was agreed to by Congress,) to the slave States, to endeavour, with the aid of the National Government, to extinguish slavery in these states.

All of which is respectfully submitted.

DAVID SCOTT, *Chairman.*

The committee to prepare a Bond for the support of Professor Willson, reported. While this report was under consideration, the rule requiring an adjournment at 5½ P. M., was suspended. The report was amended and adopted.

The report of the Committee on the Signs of the Times was taken up and referred to the Professors, with instructions to revise and publish in due time.

The fourth Thursday of November was appointed as the day of Thanksgiving; and the first Thursday of February, 1863, as the day of Fasting.

The members of Synod proceeded to sign the Bond to Professor Willson, as prepared by the committee. It is as follows:

We, the undersigned, members of the Reformed Presbyterian Church, mutually pledge ourselves to the Professor, Rev. James M. Willson, upon his acceptance of the Professorship of the Theological Seminary, that the sum of (\$1,200) twelve hundred dollars annually shall be duly paid to him in quarterly instalments, for and in consideration of his services in that relation, by the Reformed Presbyterian Church; and that the deficit, if any, in the treasury, for the payment of both Professors and the contingent expenses, shall be by us personally supplemented, until the endowment be completed.

W. Adams,
James Ardrey,
J. M. Armour,
James M. Beattie,
Andrew Bowden,
S. Bowden,
John C. Boyd,
S. R. Burns,

S. Carlisle,
Daniel Euwer,
D. S. Faris,
Robert Forsyth,
C. B. French,
H. H. George,
W. F. George,
William Graham,

Alexander Gray,
N. R. Johnston,
Joshua Kennedy,
Joseph M'Cracken,
H. P. M'Clurkin,
J. J. M'Clurkin,
J. M. M'Donald,
A. J. M'Farland,

D. M'Kee,
John Middleton,
J. C. K. Milligan,
J. S. T. Milligan,
A. M. Milligan,
J. T. Pollock,
D. J. Shaw,
J. R. W. Sloane,

Thomas Smith,
Joseph Sterrett,
Samuel Sterrett,
Marcus Stewart,
Wm. A. Stevenson,
James Wallace,
Joseph Wallace,
James Wiggins,

Samuel O. Wylie,
M. Wilkin,
J. B. Williams,
J. R. Willson,
R. Z. Willson,
S. M. Willson,
W. L. Wright,
J. R. Hemphill,
Richard M'Gee.

An opportunity was given to others to sign the above Bond.

The Boards of Foreign and Domestic Missions, and the Board of Superintendents of Theological Seminary, were continued.

D. M'Kee resigned his place on the Board of Foreign Missions, and J. R. W. Sloane was chosen in his room.

Synod resolved to supply the pulpit of Professor Sproull for ten Sabbaths during each session of the Seminary, and the arrangement of the supply was left to the Pittsburgh Presbytery.

The committee to prepare a minute in regard to the death of the late Rev. J. Milligan, D. D., recommended that the memoir prepared by the Pittsburgh Presbytery, be entered on the minutes. It is as follows:

The Committee to whom was referred the preparation of a minute relative to the decease of the Rev. J. Milligan, D. D., would respectfully report:

The subject of this memoir died January 2, 1862. He was a venerable father in the Reformed Presbyterian Church, the oldest minister in her fellowship. Indefatigable in every enterprise connected with the defence and maintenance of the Testimony of the church, and in the prosecution of the functions of the high and important office with which he was intrusted by her exalted Head, he encountered difficulties and braved dangers of no ordinary magnitude. Obstacles interposed between him and the discharge of his duty, instead of diminishing his ardour, only served as a stimulus to his energy and zeal, for the promotion of the holy cause which he had espoused, and of which he was a stanch and able advocate. Evidently the great object which he kept constantly in view, was the fulfilment of the ministry which he had received from the Lord Jesus, to testify the gospel of the grace of God. Under circumstances that would, upon the part of many others, have served as apologies for absence from the judicatories of the church, he was always found in his place; and aided by his counsels, and encouraged by his presence, his brethren embarked in the same cause, and pledged to the maintenance of the same testimony. This faithful servant of Christ, like a shock of corn ripe in its season, having finished the work of his generation in the church visible, has entered upon his reward, and having taken up and borne the cross, is now in the possession of the crown.

Although the removal of this aged servant of Christ by death, was an event to be expected in the providence of the Head of the church, so that the intelligence of his demise has not taken us by surprise; yet we would desire to view it as the voice of God to each one of us, to be ready for the change that awaits us, so that we may, when called to give an account of our stewardship, receive the approving salutation, "Well done, good and faithful servant; thou hast been faithful—enter thou into the joy of thy Lord."

The consideration of Paper No. 3. Memorial from Second session, New York, was deferred until next meeting of Synod.

The Clerk was instructed to furnish a certified copy of the action of Synod in regard to Professor Willson, to the Philadelphia Presbytery. The salary of Professor Willson is to commence with the first day of next November.

The minutes were ordered to be published in the *Reformed Presbyterian* and the *Covenanter*.

The thanks of Synod were returned to Christian friends in Pitts-

burgh and Allegheny, who have hospitably entertained the members, to the railroad companies that have furnished facilities of travelling, and the persons who have exerted themselves to procure such facilities.

Adjourned with prayer and singing the 133d Psalm, to meet in Sharon, Iowa, on the Thursday after the fourth Tuesday of May, 1863, at 10 A. M.

JAMES WALLACE, *Moderator.*

S. BOWDEN, *Clerk.*

APPENDIX.

REPORT OF TRUSTEE OF SYNOD.

RECEIPTS FOR INVESTMENT, AND HOW INVESTED.

1862.

- June 5. Received from the City of New York, one certificate for fifteen hundred dollars, five per cent. Water Stock, transferred to me by Rev. Wm. L. Roberts, D. D., made payable to William Brown in trust, being donated to Synod by the late William Acheson, which becomes due on November 1st, 1870, for education of Theological Students.
- Nov. 25. By order of the Board of Domestic Missions, I deposited with the Philadelphia Saving Fund Society, two hundred dollars, being a bequest of Wm. Cunningham, deceased, of Londonderry Congregation, Ohio, for Domestic Missions; interest five 40-100 per cent. I received also from same estate, two hundred dollars for the Foreign Mission Fund, which has not been invested; but was credited to that Fund by order of Foreign Mission Board. The above amounts I received on the 4th of November.
- Nov. 4. I received from the City of New York two thousand dollars, being the principal of a certificate of Public Building Stock which matured on 1st inst.; and on the 15th inst. I purchased two United States seven and three-tenth Treasury Notes of one thousand dollars each, payable at three years, and then convertible into a twenty year six per cent. loan. Said notes dated August 19th, 1861. For education of Theological Students.
- Jan. 31. I received from John Gray, of Covington, Kentucky, one hundred and seventy-two dollars, being both principal and interest held in trust by him for Synod, the interest only to be used for the benefit of Theological Students. On the 8th of February I purchased one United States seven and three-tenth Treasury Notes, same as above, for one hundred dollars, and two of ditto, for fifty dollars each, dated August 19th, 1861; making two hundred dollars in all, the balance of which I took from this fund.
- March 24. I received from David Gregg, of Pittsburgh, one hundred and fifty dollars, being the bequest of William M. Knight, deceased, for Foreign Mission, and on the 1st day of April I purchased one hundred and fifty dollars United States Treasury Notes, same as above, dated October 1st, 1861.

The above is a correct record of all the investments and changes of investments made since my last report to Synod up to this date.

WILLIAM BROWN,
Trustee of Synod of the Reformed Presbyterian Church.

Philadelphia, May 2, 1862.

REPORT OF THE TREASURER OF FOREIGN MISSION FUND.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

	Cr.
1861.	
Apr. 20. Credit by total balance in treasury, as reported to this date,	\$655.45
22. By cash from Missionary Society of Third Congregation, Phila.,	29.80
23. From Robert Shields, licentiate,	10.00
May 13. Xenia and Cedarville Congregation, Ohio,	19.87
18. Alexander Jameson, Dekalb, Ohio,	1.00
21. Sharon Congregation, Iowa,	52.00

May 22.	The Bible and Missionary Society of the Second Cong., Phila.,	\$77.78
23.	Clarinda Congregation, Iowa,	15.05
	John S. Logan, Londonderry, Ohio,	1.00
	Little Beaver Congregation, Pennsylvania,	11.58
29.	Salt Creek Congregation, Ohio,	19.25
	Simeon Robinson, per Rev. T. M. Elder,	50
	Detroit Congregation, Michigan,	10.00
	Rochester Congregation, New York,	21.21
	John Long, Fayston, Vermont,	1.00
30.	Female Missionary Society of Sterling Congregation, N. York,	17.00
	Wilkinsburgh Congregation, Pennsylvania,	27.00
	The offering of Mr. Hugh Robinson, of Bloomington, Indiana,	20.00
	Female Missionary Society of Rushsylvania, Ohio,	10.00
31.	Ryegate Congregation, Vermont,	15.92
	Barnet Congregation, Vermont,	7.70
	T. G. Milligan, \$1.50, Wm. Milligan, \$1; total per Rev. J. Dodds,	2.50
	John Humphreys, of Norvel, Canada West,	2.00
	Joseph Gibson, of Norvel, Canada West,	2.00
	Margaret M'Beth, of Norvel, Canada West,	4.00
31.	Coldenham Congregation, New York,	10.00
	Joseph M'Giffin, of Brookville, Pennsylvania,	5.00
June 4.	Mary Jane Campbell, of Rochester, New York,	2.00
	Mrs. Crawford, of Rushford, New York,	1.00
	Mrs. D. Glenn, per Rev. J. Kennedy,	5.00
5.	Alexander Miller, of Brookland, &c., Congregation, Pennsylvania,	5.00
	Mrs. Sarah M'Kee, Brookland Congregation, Pennsylvania,	5.00
	Vernon Congregation, Wisconsin,	9.00
	Old Bethel Congregation, Illinois,	9.40
	Bethel Congregation, Illinois,	40.68
	Old Bethel Congregation, Illinois,	4.80
	Elkhorn Congregation, Illinois,	30.00
	Old Bethel Congregation, Illinois,	8.50
19.	Lind Grove Congregation, Iowa,	7.00
26.	John Renfrew, of Conococheague, Pennsylvania,	5.00
	John T. Renfrew, Conococheague, Pennsylvania,	2.00
	S. Rea Burns, Conococheague, Pennsylvania,	2.00
	Mrs. Mary M'Lean, of Fayetteville, Pennsylvania,	1.00
July 11.	City of Philadelphia, six months' interest on \$100, donation of D. G., New York,	3.00
	City of Philadelphia, six months' interest on \$50, bequest of Wm. M'Cracken, due 1st inst.,	1.50
22.	Union, &c., Congregation, Pennsylvania,	2.50
	Mrs. Rev. A. C. Douglas, of Bovina, New York,	5.00
25.	An unknown Friend in Ireland,	£1
	Mrs. D. Robinson, of Kilraught, Ireland,	5s.
	Mrs. S. E. Blakeley, of Folsom, California,	5.00
Sept. 16.	Second Congregation, Philadelphia,	61.25
20.	Robert Shields, licentiate,	3.00
Oct. 4.	Society of Perth, Canada West,	2.50
	Congregation of Bovina, New York,	20.00
16.	Pittsburgh and Allegheny Congregation, Pennsylvania,	100.00
19.	Union and Pine Creek Congregation, Pennsylvania,	41.45
29.	Creighton Orr, of Triadelphia, Virginia,	5.00
	James Waddell, of Ramsey, Canada West,	50
Nov. 4.	Bequest of Wm. Cunningham, late of Londonderry, Ohio,	200.00
12.	White Lake Congregation, New York,	7.00
13.	Estate of Wm. M'Knight, Pa., interest for one year,	9.00
	Clarinda Congregation, Iowa,	8.36
	Brookland, &c., Congregation, Pennsylvania,	15.50
	Brownsville Congregation, Ohio,	2.00
	Miller's Run Congregation, Pennsylvania,	15.00
14.	Topsham Congregation, Vermont,	12.00
16.	Congregation of Elizabeth, Pennsylvania,	32.00
18.	Crawford Missionary Society, Baltimore,	46.76

Nov. 19.	Craftsbury Congregation, Vermont,	\$70.00
Dec. 4.	Sandusky Congregation, Ohio,	11.00
5.	Female Missionary Society of Kortright Congregation, New York, George Spence, of Meredith, New York,	12.60 5.00
6.	Ladies' Missionary Society of Utica Congregation, Ohio, Bloomington Congregation, Indiana,	30.00 46.55
12.	David Musgrave, Knockbracken Congregation, Ireland, £5,	24.00
16.	Society meeting at Daniel Will's house, Allegheny, York Congregation, New York,	50.00 46.00
19.	Rushsylvania Congregation, Ohio,	13.00
26.	W. T. Moffat, of First Congregation, Philadelphia,	50
30.	Mrs. Gardner, of Second Congregation, Philadelphia, James W. Moffatt, of First Congregation, Philadelphia,	2.50 50
1862.		
Jan. 2.	First Congregation, Philadelphia,	49.66
6.	Londonderry Congregation, Ohio,	18.00
11.	City of Philadelphia, six months' interest on donation of D. G., New York State, City of Philadelphia, six months' interest on \$50, bequest of Wil- liam M'Cracken,	3.00 1.50
14.	Maquoketa Congregation, Iowa,	5.00
16.	Cincinnati Congregation, Ohio, Cedarville and Xenia Congregation, Ohio,	45.00 13.00
18.	Henry George, of Rushsylvania, Ohio,	5.00
Feb. 1.	Member of Third Congregation, New York,	50.00
8.	Robert Shields, licentiate, Salt Creek Congregation, Ohio,	6.00 3.00
13.	Rev. J. Kennedy, Fayetteville, Pennsylvania, John Kennedy, Fayetteville, Pennsylvania,	10.00 10.00
20.	Miss Ellen Brady, of First Congregation, Philadelphia,	1.20
21.	Robert E. Stevenson, of Monmouth, Illinois, Robert Pinney, per Rev. T. Sproull, Joseph Reynolds, of Salt Creek Congregation, Ohio,	1.00 1.00 3.00
22.	Female Missionary Society, of First Congregation, Philadelphia,	50.00
24.	Cedar Lake Congregation, Michigan, Samuel Carithers, Michigan,	6.00 5.00
26.	Lisbon Congregation,	30.00
27.	Second Congregation, New York,	135.00
Mar. 13.	Princeton Congregation, Indiana,	12.00
15.	Mrs. Ann Reed, of Sharon Congregation, Iowa,	5.00
17.	First Congregation, Newburgh, New York,	100.00
20.	Miss Maggie White, of Fayetteville,	5.00
24.	Clarinda Congregation, Iowa, An unknown donor, signed "A Tenth to the Lord," David Gregg, as bequest of Wm. M'Knight, deceased, David Gregg, interest on above bequest,	10.00 1.25 150.00 3.75
27.	Hugh Patterson, of Zanesville, O.,	5.00
April 7.	Miss Mary M'Cracken, of Toronto,	5.00
14.	Mrs. Rowan, of Brownsville Congregation, Pa., S. M'Coy, of Middle Wheeling Congregation, Va., Rev. T. M. Elder, Piney Society, Pa.,	2.50 5.00 1.00 1.00
19.	C. B. French, ruling elder of First Congregation, N. Y.,	100.00
		\$2,959.79
1861.		
May 2.	To cash paid Mrs. M. Lord on Rev. Joseph Beattie's order on ac- count of his salary in advance,	DR. \$40.00
30.	One two dollar note on State Bank of Ohio, received at Synod in New York, being a counterfeit,	2.00
Aug. 13.	Brown Brothers & Co., for Bill of Exchange on London, to order of Rev. R. J. Dodds, for £83 18s. 4d. sig., balance in full sa- lary from 1st Oct. next, to 1st April, 1862,	400.00

Aug. 13.	Brown Brothers & Co., for Bill of Exchange on London, to order of Rev. Joseph Beattie, for £86 2d., balance in full his salary from 1st Oct. next, to 1st April, 1862,	\$410.00
	Chairman of Board for Foreign Postage;	2.16
Nov. 4.	Amount premium on draft paid by Executors of William Cunningham, deceased, on his bequest,	1.00
25.	Brown Brothers & Co., for Bill of Exchange on London, to the order of Rev. R. J. Dodds, for £98 13s. stg., as incidental expense of Mission,	479.00
Dec. 4.	Chairman of Board for Foreign Postage,	1.50
1862.		
Feb. 14.	Brown Brothers & Co., for Bill of Exchange payable to order of Rev. R. J. Dodds, for £88 10d. stg.,	450.00
	Brown Brothers & Co., for Bill of Exchange payable to order of Rev. Joseph Beattie, for £88 10d. stg., being in full their salaries to first October next,	450.00
21.	Chairman of Board for Foreign Postage,	1.00
Mar. 13.	Thomas C. Garrett for two silver watches, one \$15, the other \$13, to be charged to Mr. Dodds,	28.00
14.	J. W. Queen & Co., for one Solar Telluric Globe, \$7, and for one set of Mathematical Instruments, \$4.25, total, including freight to Boston, charged to Mr. Dodds,	11.50
26.	Insurance on above freight to Beirut, Syria,	1.00
April 1.	For United States Treasury Notes seven 3-10 loan for \$150,	150.00
9.	James M. Gordon, of Boston, for freight on a box of merchandise for Rev. R. J. Dodds to Beirut, Syria,	3.00
21.	Total amount balance in Treasury,	529.63
		\$2,959.79

FUND FOR EDUCATING AND SUPPORTING NATIVE BOYS OF SYRIA UNDER CARE OF FOREIGN MISSION.

	Cr.	
1861.		
Apr. 20.	Credit by balance in Treasury as per last report,	286.94
May 13.	Cash from Miss Martha C. Hemphill, of Xenia, O.,	5.00
23.	Mrs. S. Stevenson, of Clarinda Congregation, Iowa,	4.00
June 6.	The Sabbath-school of Third Congregation, New York,	160.00
	James Reynolds, United Presbyterian, per Rev. H. P. McClurkin,	3 00
	Mrs. Templer, of Eden, Ohio,	5.00
	Brookland, &c., Congregation, Pa.,	32.00
Sept. 10.	The Ladies' Missionary Society of First Congregation, Philadelphia, for the support and education of two native boys of Syria,	100.00
23.	Bloomington Congregation, Indiana,	22.75
1862.		
Feb. 13.	The children of Rev. Dr. Sproull's Sabbath-school,	50.00
Mar. 17.	First Congregation, Newburgh, New York,	50.00
	A little boy and girl for the Girls' School in Syria, per Mrs. Hannah George, of Rushsylvania, Ohio,	2.00
		\$720.69

WILLIAM BROWN, *Treasurer of Foreign Missions.*

Philadelphia, April 21, 1862.

Audited by Foreign Mission Board, May 14th, 1862, and found correct.

SAMUEL O. WYLIE, *Chairman.*

JAMES M. WILLSON, *Secretary.*

REPORT OF THE TREASURER OF DOMESTIC MISSIONS.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

	Cr.	
1862.		
May 15.	Credit by cash from City of New York, three months' interest on \$500, Water Loan, Acheson donation, due 1st inst.,	6.25
25.	James W. Thompson, of Birmingham, Michigan,	1.00

May 29.	Rev. N. R. Johnston, interest on a note held by him in trust of John Long, of Fayston, Vermont,	\$6.00
31.	Kortright Female Missionary Society,	10.80
June 26.	John T. Renfrew, of Conococheague, Pennsylvania,	1.00
July 8.	Six months' interest on \$1,000, Ohio Canal Loan, due on 1st inst.,	30.00
11.	City of Philadelphia, six months' interest on \$1,100, due 1st inst.,	31.35
	City of Philadelphia, six months' interest on \$200, Legacy of E. Shields, due 1st inst.,	6.00
	City of Phila., int. on \$50, M'Cracken bequest, due 1st inst.,	1.50
22.	Mrs. Rev. A. C. Douglas, of Bovina, New York,	5.00
26.	Mrs. S. E. Blakeley, of Folsom, California,	5.00
Aug. 7.	Three months' interest on \$500, New York City Water Loan,	6.25
Oct. 4.	Society, Perth, Canada West,	2.50
29.	James Weddell, Canada West,	50
Nov. 4.	A bequest of William Cunningham, late of Londonderry Congregation, Ohio,	200.00
12.	Three months' interest on \$500, New York City Water Loan,	6.25
1862.		
Jan. 11.	City of Philadelphia, six months' interest on \$1,100, of the Acheson bequest, due 1st inst.,	31.35
	City of Philadelphia, six months' interest on \$200, legacy of E. Shields, due 1st inst.,	6.00
	City of Philadelphia, six months' interest on \$50, M'Cracken bequest, due 1st inst.,	1.50
Feb. 3.	Six months' interest on \$1,000, State of Ohio Loan, due 1st Jan.,	30.00
15.	Three months' interest on \$500, New York City Water Loan, due 1st inst.,	6.25
	The following sums are donated for the South Carolina Mission:	
Mar. 17.	Mrs. Hannah George, of Rushsylvania, Ohio,	3.00
18.	Second Congregation, Philadelphia,	42.00
	E. G. James, \$10.00	
	A. G. Cattell, 5.00	
	Alexander Whildin, 5.00	
	George L. Buzby, 5.00	
	Above amts. coll. by J. W. Torrey, 2d Cong., Phila.,	25.00
20.	Xenia and Cedarville Congregation, Ohio,	22.50
22.	Bloomington Congregation, Indiana,	45.30
24.	Society of Oil Creek and others, Pennsylvania,	6.00
	Rev. J. Galbraith's Congregation, Pennsylvania,	79.95
	Philadelphia Congregations, after sermon by N. R. Johnston,	27.35
29.	Rushsylvania Congregation, Ohio,	4.00
April 1.	Lind Grove Congregation, Iowa,	10.60
7.	Mrs. Mary M'Cracken, of Toronto,	5.00
14.	Brownsville Congregation, Ohio,	3.50
	Rev. T. M. Elder, Pennsylvania,	1.00
	Middle Wheeling Congregation,	6.63
15.	Church of the Covenanters, Brooklyn, New York,	15.29
17.	Utica Congregation, Ohio,	7.00
19.	William Stavely, of Natrona, Allegheny county, Pa.,	5.00
	Second Miami Congregation, Ohio, for the escaped slaves,	12.00
19.	Perry Society of Oil Creek Congregation, Pennsylvania,	9.00
21.	Rev. William W. M'Millan, for Domestic Mission, \$1.50	} 3.00
	Rev. W. W. M'Millan, for South Carolina Mission, 1.50	
		\$727.62

SYNOD OF REFORMED PRESBYTERIAN CHURCH.

		DR.
1861.		
Nov. 4.	To cash paid by J. S. Cunningham and E. Logan, Executors of estate of the late Wm. Cunningham, as premium on draft for bequest of deceased,	\$1.00
25.	Cash deposited in the Philadelphia Saving Fund Society, by order of Board of Domestic Missions, being legacy of the late William Cunningham,	200.00

1862.		
Feb. 18.	Rev. N. R. Johnston, by order of Chairman of Board, as expenses of South Carolina Mission,	\$40.00
21.	S. S. Union, for books, primers, &c., for above Mission,	4.26
	Total amount balance in treasury,	482.36
		<u>\$707.62</u>

WILLIAM BROWN, *Treasurer of Domestic Missions.*

Philadelphia, April 21, 1862.

Audited by Domestic Mission Board, May 14th, and found to be correct.

SAMUEL O. WYLIE, *Chairman.*
JAMES M. WILLSON, *Secretary.*

REPORT OF THE TREASURER OF SYNOD.
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

	1.—LITERARY FUND.	CR.
1861.		
Apr. 20.	By balance in treasury, as per last report,	\$146.12
July 11.	Cash from City of Philadelphia, six months' interest, due 1st inst.,	9.04
Nov. 25.	John Gray, of Covington, Ky., from sales of last edition of Testimony,	3.00
1862.		
Jan. 11.	City of Philadelphia, six months' interest, due 1st inst.,	9.04
Feb. 1.	Rev. J. R. W. Sloane, being balance from sales of Synodical Sermon by him,	40.00
1861.	The following sums were received for new edition of Testimony:	
Nov. 15.	C. B. French, N. Y., for two copies, half sheep,	1.00
Dec. 4.	Rev. S. O. Wylie, for one copy of antique binding,	1.50
30.	John Caldwell, for two copies of antique binding,	3.00
	John Caldwell, for one copy, half sheep,	50
	Wm. Brown, self, for one copy of antique binding,	1.50
31.	John Knox, for one copy of half calf binding,	50
1862.		
Jan. 14.	Wm. Brown, self, for one copy half sheep,	50
	Henry Smith, of Baltimore, for one copy morocco,	1.25
Feb. 5.	David Gregg, on account,	10.00
Apr. 14.	M'Leod Thomson, one copy half sheep,	50
16.	David Gregg, on account,	10.00
	Balance overdrawn treasury,	129.30
		<u>\$366.75</u>
		DR.
1861.		
May 30.	To cash paid Rev. S. Bowden for service as Clerk of Synod, by order of Rev. John Crozier, Moderator,	\$25.00
Dec. 2.	Wm. S. & Alfred Martien, for electrotype of Reformed Presbyterian Testimony—new edition,	\$185.00
	For five boxes to preserve them,	3.75
	For paper, and printing five hundred copies, and binding them in half sheep,	118.00
	For twenty-five copies do., in extra gilt Turkey and antique binding,	35.00
	Total by order of Rev. S. O. Wylie, Secretary of Committee of Publication,	<u>341.75</u>
		<u>\$366.75</u>
1861.	2.—FUND FOR SUPERANNUATED MINISTERS.	CR.
Apr. 20.	Credited by balance in treasury, as per last report,	\$57.48
July 11.	City of Philadelphia, six months' interest, due 1st inst.,	5.21
1862.		
Jan. 11.	City of Philadelphia, six months' interest, due 1st inst.,	5.21
Apr. 21.	Being interest on temporary loan of \$60,	2.61
		<u>\$70.51</u>

1861.		3.—THEOLOGICAL SEMINARY FUND.	Cr.
Apr. 23.	Credit by cash from Robert Shields, licentiate,		\$2.00
May 15.	City of New York, three months' interest on \$5,000 Water Stock, due 1st inst.,		62.50
Aug. 7.	City of New York, three months' interest on \$5,000 Water Stock, due 1st inst.,		62.50
Nov. 12.	City of New York, three months' interest on \$5,000 Water Stock, due 1st inst.,		62.50
1862.			
Feb. 15.	City of New York, three months' interest on \$5,000 Water Stock, due 1st inst.,		62.50
	Amount overdrawn treasury,		62.50
			<hr/>
			\$314.50
1861.			Dr.
May 5.	To cash paid David Gregg, Treasurer, donation of R. Shields,		\$2.00
10.	David Gregg, three months' interest on Acheson Fund,		62.50
Aug. 30.	Rev. J. M. Willson, on order of D. Gregg, Treasurer, do.,		62.50
Nov. 4.	D. Gregg, Treasurer, three months' interest, due 1st inst.,		62.50
1862.			
Feb. 20.	D. Gregg, Treasurer, three months' interest, due 1st inst., being balance in full,		62.50
Apr. 16.	Rev. J. M. Willson, on D. Gregg's order in advance,		62.50
			<hr/>
			\$314.50
1861.		4.—FUND FOR THEOLOGICAL STUDENTS.	Cr.
Apr. 20.	Credit by balance in treasury, as per last report,		\$223.62
May 5.	Cash from Neimand, of Newburgh, New York,		20.00
15.	City of New York, three months' interest on \$4,000 Water Loan, and \$2,000 Public Building Stock, due 1st inst.,		75.00
June 5.	Rev. W. L. Roberts, D. D., being two years' interest on \$1,500 City of New York Water Stock, held in trust by him,		150.00
Aug. 7.	City of New York, three months' interest on \$5,500 Water Stock, and \$2,000 Public Building Stock, due 1st inst.,		93.75
Nov. 4.	City of New York, being the principal of Certificate No. 21 of Public Building Stock, matured, and due 1st inst.,		2,000.00
12.	City of New York, interest in full on above principal,		25.00
	City of New York, three months' interest on \$5,500 Water Stock, due 1st inst.,		68.75
1862.			
Jan. 31.	John Gray, of Covington, Ky., amount held by him in trust for Synod, principal and interest,		172.00
Feb. 15.	City of New York, three months' interest on \$5,500 Water Stock, due 1st inst.,		68.75
19.	Six months' interest on \$2,000 of 7 3-10 United States Loan, due this day,		73.00
	Amount premium on above gold,		2.37
	Six months' interest on \$200 of seven 3-10 United States Loan, due this day,		7.30
	Premium on above gold,		23
Apr. 21.	Interest on temporary loan of \$140,		6.09
			<hr/>
			\$2,985.86
1861.			Dr.
Oct. 16.	To cash paid D. Gregg, Treasurer, on order of D. Gregg, and D. Euwer, for benefit of theological students,		\$100.00
Nov. 15.	Bank of North America for two Treasury Notes of United States of \$1,000 each, dated 19th August, 1861, payable at three years, interest seven 3-10 per cent.,		2,000.00
	Bank of North America, being interest accrued on above notes up to this date,		35.20
Dec. 10.	On order of D. Euwer, and by request of D. Gregg, to Rev. S. O. Wylie, for benefit of theological students,		200.00
1862.			
Jan. 7.	Rev. S. O. Wylie, on order of D. Gregg and D. Euwer, for do.,		175.00

Feb. 5. D. Gregg, on order of D. Gregg and D. Euwer, for do.,	\$60.00
8. John W. Torrey, Cashier of Corn Exchange Bank, for one \$100, and two \$50 notes United States, dated 19th August, 1861, pay- able at three years with interest, at the rate of seven 3-10 per cent., per annum,	200.00
John W. Torrey, being interest accrued on above notes up to this date,	6.92
(The above investment is amount received from John Gray on 31st ult., and the balance taken from this fund.)	
Apr. 21. Total amount balance in treasury,	208.74
	\$2,985.86

WILLIAM BROWN, *Treasurer of Synod.*

Philadelphia, April 21st, 1862.

Audited by Foreign Mission Board, May 14th, 1862, and found correct.

SAMUEL O. WYLIE, *Chairman.*

JAMES M. WILLSON, *Secretary.*

TREASURER'S REPORT OF THEOLOGICAL SEMINARY.

1861.	DR.
May 1. To amount on hand at last report,	\$258.27
13. Rev. H. H. George, interest,	1.50
Xenia Congregation,	14.90
14. Sharon Congregation, per Rev. M'Donald,	13.00
15. W. J. Dougherty,	1.50
J. M'Gee, Union,	2.00
David Graham, interest,	18.48
David Graham, donation,	24.64
24. Elias Harmer, Southfield, interest,	1.20
Cornelius Brooks, Southfield, interest,	60
A. Bell, Southfield, interest,	60
Thomas Hemphill, interest,	30
Samuel Bell, interest,	1.50
Sarah E. Shanklin, interest,	60
Anthony M'Clung, interest,	60
William Henning, interest,	1.20
24. Benjamin Chesnut, interest,	24
J. W. Thompson,	12
J. P. Stewart,	3.04
June 10. D. Stormont, per Rev. H. P. M'Clurkin,	50
W. Elliott,	50
S. Jameson,	50
W. George,	1.00
R. Law,	50
Middle Branch, Salt Creek,	11.50
Ryegate Congregation, per Rev. Beattie,	5.75
Barnet Congregation, per Rev. Beattie,	3.97
J. Benney, interest, per Rev. Willson,	1.75
Hugh Crocket, interest, per Rev. Willson,	2.10
J. G. Irwin, interest, per Rev. Willson,	2.80
R. M. Arthur, interest, per Rev. Willson,	70
Robert Dogerty, interest, per Rev. Willson,	1.40
J. H. M'Fadden, interest, per Rev. Willson,	1.40
Andrew Gaily, interest, per Rev. Willson,	1.40
S. R. Faris,	1.50
Bethel Congregation, per Rev. Faris,	15.41
Executors of J. Calvert, interest,	4.50
J. H. Loudon, interest,	3.50
Thomas Hemphill, interest,	60

June 10.	William Alexander, jun., Orange,	-	-	-	-	-	\$1.00
	Acheson bequest, per Wm. Brown,	-	-	-	-	-	55.00
	Robert M'Knight, interest,	-	-	-	-	-	1.80
18.	Premium on Phillips' investment,	-	-	-	-	-	333.33
	Interest on Wickersham claim,	-	-	-	-	-	313.07
	Premium on specie, -	-	-	-	-	-	40.00
24.	James B. M'Kee, interest,	-	-	-	-	-	1.50
	Acheson bequest, balance,	-	-	-	-	-	7.50
	R. Shields, licentiate,	-	-	-	-	-	2.00
	Robert Adams, interest,	-	-	-	-	-	6.00
July 27.	Adam Smith, interest,	-	-	-	-	-	1.20
Aug. 7.	Miller's Run Congregation,	-	-	-	-	-	10.00
26.	Acheson bequest, per W. Brown,	-	-	-	-	-	62.50
28.	R. Shields, licentiate,	-	-	-	-	-	3.00
Oct. 1.	J. & A. Phillips, interest,	-	-	-	-	-	60.00
	Clarinda Congregation, per Rev. M'Kee,	-	-	-	-	-	3.03
30.	Rev. T. M. Elder,	-	-	-	-	-	1.00
31.	Salt Creek Congregation, per Rev. M'Clurkin,	-	-	-	-	-	10.75
Nov. 4.	M. J. Bradshaw, interest,	-	-	-	-	-	12.00
6.	J. Carson, interest,	-	-	-	-	-	15.48
9.	Walton, New York,	-	-	-	-	-	3.00
	C. Orr, Triadelphia,	-	-	-	-	-	4.00
	Acheson bequest, per W. Brown,	-	-	-	-	-	62.50
	Deacons Cherry Street Congregation,	-	-	-	-	-	12.00
14.	Monongahela Congregation,	-	-	-	-	-	7.00
15.	Rehoboth Congregation, Iowa,	-	-	-	-	-	5.00
20.	M. Rowan,	-	-	-	-	-	3.00
29.	Andrew Bowden,	-	-	-	-	-	25.00
Dec. 16.	Eliza Sproull,	-	-	-	-	-	3.00
1862.							
Jan. 1.	R. M. C. Thompson,	-	-	-	-	-	1.50
6.	Rev. J. Hunter,	-	-	-	-	-	6.00
	John Hunter,	-	-	-	-	-	1.20
	S. Sterrett, M. D.,	-	-	-	-	-	6.00
18.	J. M'Elroy,	-	-	-	-	-	60
	S. M'Crum,	-	-	-	-	-	90
	Rev. R. Reed, interest,	-	-	-	-	-	3.00
	R. Pinkerton,	-	-	-	-	-	1.50
	Rev. David M'Kee, interest,	-	-	-	-	-	1.50
20.	E. Cullings, interest,	-	-	-	-	-	1.75
	T. Copeland, interest,	-	-	-	-	-	1.75
	Rev. T. Sproull,	-	-	-	-	-	6.00
	Collected by Rev. S. Carlisle,	-	-	-	-	-	1.00
	J. Cathcart, per widow,	-	-	-	-	-	3.00
24.	D. A. Renfrew, interest,	-	-	-	-	-	6.00
25.	R. M'Cracken, interest,	-	-	-	-	-	60
	John Osborn, interest,	-	-	-	-	-	72
29.	Vernon Congregation,	-	-	-	-	-	16.00
30.	R. Shields, licentiate,	-	-	-	-	-	5.00
31.	D. M'Kee, Freeport,	-	-	-	-	-	6.00
Feb. 10.	Bloomington Congregation,	-	-	-	-	-	21.20
18.	John M'Kee,	-	-	-	-	-	3.00
20.	Rev. J. B. Williams,	-	-	-	-	-	5.00
25.	Acheson bequest, per W. Brown,	-	-	-	-	-	62.50
Mar. 6.	Third Philadelphia Congregation,	-	-	-	-	-	7.30
	First Philadelphia Congregation,	-	-	-	-	-	39.13
	J. O. Baylis, interest,	-	-	-	-	-	1.20
	D. D. Christy, interest,	-	-	-	-	-	7.00
	James Cullings, interest,	-	-	-	-	-	3.50
	Wm. Milroy, interest,	-	-	-	-	-	2.10
	D. M'Millan, interest,	-	-	-	-	-	1.75
	A. Morrow, interest,	-	-	-	-	-	1.75
8.	John Crow, interest,	-	-	-	-	-	3.00
	Rev. J. Galbraith, interest,	-	-	-	-	-	1.50
	R. Dodds, interest,	-	-	-	-	-	3.00

Nov. 29.	Pittsburgh and Allegheny congregation,	-	-	-	-	-	-	\$13.77
30.	York congregation,	-	-	-	-	-	-	9.30
Dec. 4.	Princeton " "	-	-	-	-	-	-	5.00
	Bloomington " "	-	-	-	-	-	-	11.08
12.	Syracuse " "	-	-	-	-	-	-	4.00
13.	Brookland " "	-	-	-	-	-	-	12.00
24.	Miller's Run Congregation,	-	-	-	-	-	-	5.00
27.	Slippery Rock " "	-	-	-	-	-	-	5.68
	Lind Grove " "	-	-	-	-	-	-	3.50
	Second Phila. " "	-	-	-	-	-	-	21.48
1862.								
Jan. 18.	Monongahela " "	-	-	-	-	-	-	5.00
20.	Rev. A. Stevenson's Cong.,	-	-	-	-	-	-	33.00
	Second Miami " "	-	-	-	-	-	-	5.00
25.	Sterling " "	-	-	-	-	-	-	6.00
27.	Sandy " "	-	-	-	-	-	-	5.00
	Salt Creek " "	-	-	-	-	-	-	3.00
30.	R. Shields, licentiate,	-	-	-	-	-	-	2.00
Feb. 15.	Clarinda Congregation,	-	-	-	-	-	-	2.00
22.	Ryegate and Barret Cong.,	-	-	-	-	-	-	7.00
25.	Springfield congregation,	-	-	-	-	-	-	2.14
	Craftsbury " "	-	-	-	-	-	-	4.18
27.	St. Louis " "	-	-	-	-	-	-	11.00
Mar. 28.	Cincinnati " "	-	-	-	-	-	-	4.58
	Xenia and Cedarville congregation,	-	-	-	-	-	-	3.42
Apr. 11.	Thomas Blair, -	-	-	-	-	-	-	2.00
29.	Cuyahoga congregation,	-	-	-	-	-	-	3.00
								\$263.34
1861.								Cr.
Dec. 31.	Cash sent Rev. S. O. Wylie,	-	-	-	-	-	-	\$196.48
1862.								
Jan. 2.	Sent Rev. S. O. Wylie,	-	-	-	-	-	-	33.00
15.	Freight on books,	-	-	-	-	-	-	3.66
27.	One paper tearer,	-	-	-	-	-	-	25
Feb. 17.	Freight on books by express,	-	-	-	-	-	-	7.00
Apr. 30.	Cash on hand,	-	-	-	-	-	-	22.85

\$263.34

Respectfully submitted.

D. GREGG, Treasurer.

Pittsburgh, May 24th, 1862.

To Moderator and Members of the Synod of R. P. C. in N. A.:

We have examined the books of D. Gregg, Esq., Treasurer of Theological Seminary Fund, as also this report, and find both correct. The balance on hand as follows, namely:

Endowment Fund,	. . . . .	\$810.70
Current expenses,	. . . . .	367.45
Library Fund,	. . . . .	22.85

Total cash in hands of Treasurer, May 1st, 1862, \$1,201.00

DANL. EUWER,
WILLIAM WILLIS, } Auditors.

REPORT OF JAMES CAMPBELL ON BEQUEST OF MARY WHITE.

The undersigned would report in regard to the amount of the bequest of Mary White, of Rochester, N. Y., and the disposition made of the same, as follows, viz.:

One note due the estate,	. . . . .	\$500.00
Balance derived from real estate, about	. . . . .	300.00
		\$800.00
Accumulations on the above, about	. . . . .	754.95

\$1,554.95

Disposed thus:

One bond and mortgage to secure the payments on real estate, on which

there was due on Feb. 8th, 1862, (interest at 7 per cent., payable annually,)	\$458.90
One mortgage, int. at 6 per cent., payable semi-annually,	200.00
One note, payable on demand, drawn by Hugh Robinson, dated Sept. 16th, 1857,	568.53
Interest thereon to this date, about	172.62
Cash on deposit, subject to the draft of James Campbell, as your trustee, drawing 7 per cent. interest semi-annually,	154.90
	\$1,554.95

Rochester, May 26, 1862.

JAMES CAMPBELL.

SUPPLEMENTARY STATEMENT OF THE S. CAROLINA MISSION FUND.

Whole amount received for this object,	\$361.34
Paid N. R. Johnston, travelling expenses,	\$52.71
Paid N. R. Johnston, two and a half months' salary, at \$50 per month,	125.00
Paid N. R. Johnston, for extra expenditures, connected with his living in Beaufort, S. C., &c.,	47.29
	225.00
Balance,	\$136.34

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.
NEW YORK PRESBYTERY.

CONGREGATIONS.	PASTORS.	Elders.	Deacons.	Families.	Communicants.	Incr. By Profession.	By Certificate.	Decr. By Death.	By Dismission.	By Censure.	Baptisms.
First, New York,	J. C. K. Milligan,	7	80	178	9	4	2	5	1	5	
Second, New York,	A. Stevenson,	6	5	151	358	17	8	3	9	18	
First, Newburgh,	S. Carlisle,	6	3	100	224	16	4	5	3	20	
Ryegate and Barnet,	J. M. Beattie,	6	4	63	170	7	4	2	1	4	
Boston,	W. Graham,	2	2	21	59	3	1	3		1	
Topsham,	N. R. Johnston,	3	2	33	49	3	3			2	4
Craftsbury,	J. M. Armour,	5	2	34	63	3	1			6	
Third, New York,	J. R. W. Sloane,	6	110	276	39	2	5	125			
Second, Newburgh,	J. R. Thompson,	5	5	59	140	43	1			16	
Coldenham,	J. W. Shaw,	4	2	25	49						
Kortright,	S. M. Willson,	4	3	24	58						
Bovina,	J. T. Pollock,	4	14	40	6	3				5	
White Lake,	J. B. Williams,	4	3	90							
Walton,		2	2	12	23						
Glengary,		3	8	21	1					2	
Brooklyn,		4	3	33	102	1	1	3	4	1	
Argyle.											

PITTSBURGH PRESBYTERY.

Pittsburgh and Allegheny,	T. Sproull, D. D.	9	167	409	14	9				27	
Monongahela,	J. Crozier,	8		49	99						
Miller's Run,	Wm. Slater,	3	26	83	5	1	2	2			
Union and Pine Creek,	John Galbraith,	7	63	145	8	3	3	1		17	
Wilkinsburgh,	Joseph Hunter,	5		30	74						
New Alexandria,	Alexander M. Milligan,	10	5	76	213	10					
Brookland, &c.,	R. Reed,	6	56	171	6	4	3	2		10	
Rehoboth,	T. M. Elder,	3	34	65	2	1	3	1		7	
Salem,	A. J. M ^c Farland,	4	26	61	5						

(PITTSBURGH PRESBYTERY CONTINUED.)

CONGREGATIONS.	PASTORS.	Elders.	Deacons.	Families.	Communicants.	Incr. By Profession.	Decr. By Certificate.	Decr. By Dismission.	Baptisms. By Censure.
Oil Creek,	D. Reed,	2	22	48	2	1			5
Springfield,	J. J. M'Clurkin,	3	5	106	6	2	4		
Slippery Rock, &c.,		9	65	145	6	3	2	2	8
Little Beaver,		4		25					
Jackson,	S. Sterrett,	5	20	50					
Londonderry,	J. Love,	5		23	69				
Salt Creek,	H. P. M'Clurkin,	10	6	60	170				
Brownsville,	J. A. Thompson,	3		10	40	5	2		
Middle Wheeling,		2		9	20				

ROCHESTER PRESBYTERY.

Rochester,	D. Scott,	5	4	38	99	1		1	6
York,	S. Bowden,	6		65	161	11		1	6
Sterling,	M. Wilkin,	6	2	41	87	4		1	1
Syracuse,	J. M. Johnston,	6	3	30	70	3		1	10

LAKES PRESBYTERY.

First, Miami,	J. L. M'Cartney,	5	4	41	120	15	4	2	1	5
Second, Miami,	Wm. Milroy,	7			97	5				
Cedarville, }		3	2		40					
Cincinnati, }	H. H. George,	3	1		40					
Rushsylvania, }		4	2		37					
Macedon, }	P. H. Wylie,	4			48					
Jonathan's Creek,	A. M'Farland,	5		20	58					
Southfield,	J. S. T. Milligan,	6	7	61	142	14	1	3	1	10
Utica, }		6	2		77	5				
Sandusky: }	J. C. Boyd,	2	2		27					
Novi,	B. M'Cullough,	2	1	7						
Garrison,	Josiah Dodds,	5			42					

ILLINOIS PRESBYTERY.

Bethel,	D. S. Faris,	5	5	50	139	12	7	3	12	3	18
Old Bethel,	James Wallace,	5	3	50	125		1	2			10
Bethesda,	D. J. Shaw,	3	4	33	85		2	2			5
Churchhill,	Wm. F. George,	6	4	57	160	17	7	1	3		21
Clarinda,	D. M'Kee,	3	4	38	90	5	5				6
Grove Hill,	Vacant,	2									31 new organiz'n.
Lind Grove,	"										
Maquoketa,	Wm. L. Roberts,										
Princeton,	R. Stott,	5	4	100	5	6	2				9
Rehoboth,	J. B. Cannon,	9	5	47	114	6	7	1*	9	1	
Sharon,	J. M. M'Donald,	10	7	218	10	6		1			24
St. Louis,	J. M'Cracken,	3	3	16	50	7	1	1	8	1	3
Vernon,	R. Johnson,	4			57	3	7				4
Elkhorn,	A. C. Todd,										
Stated Supply,	R. Hutcheson,										
Without Charge,	Wm. Sloane,										
"	James Neill,										

* Killed at the battle of Shiloh.

ILLINOIS PRESBYTERY.

Presbytery met in St. Louis, April 2d, 1862. Some earnestness in the cause of Christ, and a very cordial degree of confidence among the members, were manifest throughout the meeting. There was a large amount of business before Presbytery, most of which was satisfactorily disposed of. Our missionary stations are Stanton, Walnut Ridge, Morgantown, Davenport, and Ogle. Grove Hill has been organized into a congregation. The dispensation of the Lord's Supper was granted to Stanton. The complaint of Mary Dodds, involving the subject of occasional hearing, was referred to Synod.

Rev. J. Wallace, Chairman of Committee on the Army Oath, reported. Report accepted, and the following resolution adopted:

Resolved, That Presbytery commend the diligence of the committee in preparing their report; that the committee have the privilege to withdraw the paper, and that they be recommended to publish it in the periodicals of the church.

The subject of systematic beneficence was considered, and the adoption of the Scriptural plan of giving earnestly urged. Pastors and missionaries under our care were instructed to bring this subject impartially and faithfully before the people, endeavouring suitably to impress the heart and conscience in behalf of the truth.

The following resolutions were adopted:

Resolved, That the amount paid by missionary stations respectively be recorded and published.

Resolved, That Presbytery disapprove of pastors leaving their congregations to engage in business not connected with their pastoral duties, nor for the interests of their congregations, without the approbation of Presbytery.

Resolved, That Presbytery as earnestly disapprove the negligence and dishonesty of the people, in not promptly contributing to the support of the pastor, as God has prospered them.

Resolved, That sessions be directed to make an annual investigation into the financial condition of their respective congregations, especially as respects the pastor's support, and see that every member contribute to the funds of the church according to his ability.

The Treasurer reported. Report accepted and adopted, and is as follows:

HENRY DEAN, <i>in account with Illinois Presbytery,</i>		DR.
1861.	To balance, as per last report,	\$106.35
Dec. 3.	“ amount from Princeton,	4.00
26.	“ “ Old Bethel,	6.85
1862.		
Feb. 24.	“ “ Bethel,	5.00
Mar. 11.	“ “ Elkhorn,	25.00
April 2.	“ “ Sharon,	20.75
		<hr/>
		\$167.95

	CR.
1861.	
Oct. 4. By cash paid to Rev. R. Hutcheson,	\$102.30
1862.	
April 2. By balance in treasury,	65.65
	\$167.95

Revs. J. M. M'Donald and Faris, with elder Samuel Woodside, are the Committee of Supplies.

NEW YORK PRESBYTERY.

The New York Presbytery met in Newburgh, May 20th, 1862, at 7½ o'clock, P. M., and adjourned on Wednesday evening, May 21st. All the constituent members, except Revs. S. M. Willson, J. M. Beatie, and J. B. Williams, were present, and also seven ruling elders. Rev. J. C. K. Milligan was chosen Moderator, and J. R. Thompson continued Clerk.

A communication was received from Rev. J. M. Dickson, informing Presbytery that his name was now enrolled in the Third Presbytery of the General Assembly, (N. S. ;) whereupon Presbytery passed the following resolution:

Whereas, The Rev. J. M. Dickson has demitted his congregation; *and whereas*, he has abandoned the profession of his faith, and the Testimony of the Reformed Presbyterian Church; *and whereas*, he has pursued divisive courses; therefore,

Resolved, That the said James M. Dickson be, and hereby is suspended from membership in the Reformed Presbyterian Church, and from the exercise of his ministry therein, until he give evidence of repentance and reformation.

The pastoral relation between the Rev. J. M. Dickson and the Brooklyn congregation was then dissolved; and Rev. R. Z. Willson appointed to preach there on the last Sabbath of May, and declare the congregation vacant.

Mr. J. C. Nightingale, theological student, delivered a sermon from Gal. iv. 6, and Mr. David M'Alister a lecture from Isaiah xii.; both of which were unanimously sustained as specimens of improvement. Proverbs viii. 22—31 was assigned to Mr. M'Alister as a subject for an "exercise and additions;" and the History of the Church, from 300 to 350, as a subject for a historical essay. Isaiah xxvi. 3 was assigned to Mr. Nightingale as a subject for a sermon.

Rev. A. Stevenson was appointed to dispense the sacrament in Brooklyn, on the first Sabbath in September; and Rev. J. C. K. Milligan in Walton, on the first Sabbath in October, assisted by such help as they can obtain.

Pastors were directed to bring the subject of Home Missions before their respective congregations, and the latter directed to take up a collection for the same before the meeting of Presbytery.

The Moderator was appointed to preach the opening sermon at the next meeting of Presbytery, and "Church Fellowship" assigned as the subject.

The following is the financial part of the Treasurer's report:

To the Moderator and Members of the New York Presbytery, to meet in Newburgh, Tuesday, May 20th, 1862.

Your Treasurer of Home Missions would respectfully present the following report:

1861. RECEIPTS.		1861. DISBURSEMENTS.	
Oct. 30.	To bal. in treasury, as per last report, \$31.11	Nov. 2.	J. M. Beattie, . \$15.00
Nov. 2.	Ryegate & B. cong., 10.36	4.	J. M. Dickson, . 75.00
11.	Brooklyn " 10.00	5.	R. Z. Willson, . 64.00
18.	Bovina " 8.60	18.	J. M. Armour, . 15.00
Dec. 13.	Topsham " 10.00		R. D. Sproull, . 14.00
1862.			Wm. Graham, . 100.00
Feb. 18.	White Lake " 5.00		N. R. Johnston, . 8.00
Mar. 7.	Boston " 13.24		N. R. Johnston, . 50.00
14.	1st Newburgh " 18.20	1862.	
15.	Coldenham " 4.52	Apr. 22.	J. R. Thompson, . 9.00
Apr. 22.	2d Newburgh " 9.00	Total,	. . . \$350.00
May 15.	2d N. Y. " 86.22	Receipts,	. . . 228.15
20.	1st N. Y. " 22.50		
	<hr/> Total receipts, . \$228.15		<hr/> Balance due Treasurer, \$121.85

JAMES WIGGINS, Treasurer.

Presbytery adjourned to meet in the Second Church, New York, on the last Tuesday of October, 1862, at 7½ o'clock, P. M.

J. R. THOMPSON, Clerk.

The following scale of appointments has been made out by the Interim Committee of Supplies, in the New York Presbytery:

BROOKLYN.—*W. P. Johnston*, June 3d, 4th and 5th Sabs. *Mr. Faris*, all July. *Rev. J. Kennedy*, August 1st, 2d and 3d Sabs. *Robert Shields*, Aug. 4th and 5th. *Mr. Baylis*, Sept. 1st and 2d Sabs. *Rev. R. Z. Willson*, Sept. 3d and 4th Sabs. *J. C. Smith*, Oct. 1st and 2d Sabs. *R. D. Sproull*, Oct. 3d and 4th Sabs.

WALTON.—*Mr. Faris*, June 3d, 4th and 5th Sabs. *W. P. Johnston*, July 2d, 3d and 4th Sabs. *Rev. R. Z. Willson*, Aug. 1st, 2d and 3d Sabs. *Rev. J. Kennedy*, Aug. 4th Sab. *Mr. Baylis*, Sept. 3d and 4th Sabs. *R. D. Sproull*, Oct. 1st and 2d Sabs. *J. C. Smith*, Oct. 3d and 4th Sabs.

ARGYLE.—*Robert Shields*, Aug. 3d Sab. *Rev. R. Z. Willson*, Aug. 4th and 5th Sabs., and Sept. 1st and 2d Sabs.

GLENGARY.—*Robert Shields*, Aug. 1st and 2d Sabs. *Mr. Baylis*, all October.

FAYSTON.—*Rev. J. M. Beattie*, one day discretionary.

S. CARLISLE, Chairman.

APPOINTMENTS BY COMMITTEES.

PITTSBURGH PRESBYTERY.

Rev. J. Kennedy, *Little Beaver*, June 4th Sab. and July 1st Sab. *Slippery Rock*, June 5th Sab. *Rochester*, July 2d Sab.

J. C. Smith, *Little Beaver*, June 2d and 3d Sabs. *Slippery Rock*,

4th Sab. *Portersville*, 5th Sab. *Hautebaugh*, July 1st Sab. *New Castle*, 2d Sab. *Pine Creek*, 3d Sab. *Deer Creek*, 4th Sab.

R. M. C. THOMPSON, *Slippery Rock*, June 3d and 4th Sabs. *Sunbury*, 5th Sab. *Centreville* July 1st Sab. *Portersville*, 2d Sab. *New Castle*, 3d Sab. *Middle Wheeling*, 4th Sab.

T. P. STEVENSON, *Middle Wheeling*, July 2d Sab.

R. D. SPROULL, *New Castle*, August 1st Sab. *Rochester*, 2d Sab.

W. P. JOHNSTON, *Little Beaver*, August 1st Sab. *Slippery Rock*, 2d Sab. *Portersville*, 3d and 4th Sabs.

Rev. J. A. THOMPSON to preach two Sabbaths at *French Creek*, and one at *Bull Creek*, time discretionary. Also, to preach the 2d Sabbath of Aug., at *Middle Wheeling*.

Rev. J. HUNTER, *Little Beaver*, August 2d Sab.

The Commission of Pittsburgh Presbytery, consisting of T. Sproull and J. A. Thompson, ministers, and Joseph Wallace, William Reed, and John Barber, elders, will meet at *Middle Wheeling* church, on Thursday, the 14th of August, at 11 o'clock, A. M.

LAKES PRESBYTERY.

Lake Eliza, J. FRENCH, 1st, 2d, 3d, and 4th Sabs. of July. B. M'CULLOUGH, 3d and 4th Sabs. of August, and 1st and 2d Sabs. September. *Muskingum*, J. O. BAYLIS, 3d and 4th Sabs. June, and 3d Sab. July. T. P. STEVENSON, 1st Sab. July, and 1st and 3d Sabs. September. *Tomica*, BAYLIS, 2d and 4th Sabs. July. *Keene*, BAYLIS, 1st Sab. July; and A. M'FARLAND, as much as the people may desire. *Bedford*, T. P. STEVENSON, 4th Sab. June, and A. M'FARLAND as often as he may agree with the people. J. L. M'CARNEY, *Ch'n. Com.*

PHILADELPHIA PRESBYTERY.

Third Philadelphia, R. Z. WILLSON, 2d and 3d Sabs. June, 3d and 4th Sabs. July. J. C. SMITH, 1st and 2d Sabs. August. *Conococheague*, R. Z. WILLSON, 5th Sab. June, 1st and 2d Sabs. July. J. C. SMITH, 3d and 4th Sabs. August. S. O. WYLIE, to dispense the sacrament of the Lord's Supper, 5th Sabbath August, assisted by J. KENNEDY. The remaining appointments will be published in the periodicals for September. S. O. WYLIE, *Ch'n. Com.*

PITTSBURGH PRESBYTERY.

The spring meeting of this court was held in Allegheny on 8th, 9th, and 10th of April. All the ministerial members were present, with a good representation of elders.

The names of two ministerial members were added to our roll, Revs. A. J. M'Farland and D. Reid—ordained and installed by commissions since the last meeting of this Presbytery. These young men enter upon comparatively new and very interesting fields, and need the prayers and the aid of God's people.

Two young men were licensed to preach the everlasting gospel: R. M. C. Thompson and T. P. Stevenson.

Messrs. N. M. Johnston, S. M. Stevenson, and J. W. Sproull, students of the fourth year, were taken on trial for licensure; and Revs. Milligan and Sproull were appointed to assign them pieces of trial,

and also texts to the other students of theology, for discourses at the fall meeting.

Mr. James Gray, graduate of Westminster College, was taken under the care of Presbytery as a student of theology, and recognised as a student of the second year, he having attended the last session of the Theological Seminary.

The report of the committee to prepare queries to be used in presbyterial visitations, was ordered to be published in the *Reformed Presbyterian*. It is as follows:

The Committee to whom was referred Queries for Presbyterial Visitation, respectfully report the following:

I.—TO THE PASTOR.

1. Do you explain a Psalm, lecture and preach every Sabbath?
2. Do you study the word with application to your own heart, before you preach it to others?
3. Do you aim at promoting the glory of God, by the conversion of sinners and the edification of the church, and manifest a deep concern for the salvation of souls?
4. In contending for the faith of the gospel, do you give pre-eminence to the present truth—the testimony of Jesus?
5. Are you faithful in reproving the evils of the day, and especially of reproving sin in your own congregation?
6. Do you annually visit, with the eldership, every family in your charge?
7. Do you visit the sick, and pray with them?
8. Do you annually catechise in all the societies?
9. How often is the Lord's Supper administered?
10. Are there any baptized persons, arrived at the years of discretion, who neglect that ordinance?
11. Do you employ any part of your time in secular avocations?
12. Do the elders render you suitable assistance in watching over the flock?
13. How many are there?

II.—TO THE ELDERS.

1. Do you aim at being exemplary in all that pertains to life and godliness, in your families, and among the flock?
2. Do you visit the sick?
3. Do you visit with the pastor?
4. Do you require a certificate from all persons coming from other congregations?
5. Do you require from every applicant the reading and approval of the standards, supreme and subordinate?
6. Is your pastor faithful in the discharge of ministerial duty?
7. Do the people attend the ordinances regularly, both public and private, and the fellowship meetings, on the set week days and on Sabbath days, when deprived of public ordinances dispensed according to their profession?
8. Are the parents of your charge careful to train up their children in the nurture and admonition of the Lord?
9. Are the standards of the church in every family?
10. Is the Sabbath duly observed?
11. Do they allow their children to engagè in promiscuous dancing, or other practices of similar tendency?
12. How many deacons are there?
13. Does every member of the congregation contribute to the support of the gospel, so far as you can judge, according to his ability?
14. Are there poor, or widows, requiring the care and support of the congregation?

15. Is the pastor's salary punctually paid?

16. Does the congregation contribute to all the schemes of the church?

All of which is respectfully submitted. JOHN GALBRAITH, *Chairman*.

The Moderator was authorized to call a special meeting of Presbytery during the sessions of Synod. The Clerk was appointed to prepare a presbyterial report for Synod, to be presented at the special meeting. The sessions of congregations were directed to send statistics, and to report to the special meeting, on the Book of Discipline, now published in overture.

The Presbytery, by a committee, adopted the following minute on the death of the Rev. Father James Milligan:

The Committee to whom was referred the preparation of a minute relative to the decease of Rev. J. Milligan, D. D., would respectfully report:

The subject of this tribute died January 2, 1862. He was a venerable father in the R. P. Church, the oldest minister in her fellowship. Indefatigable in every enterprise connected with the defence and maintenance of the Testimony of the church, and in the prosecution of the functions of the high and important office with which he was intrusted by her exalted Head, he encountered difficulties and braved dangers of no ordinary magnitude. Obstacles interposed between him and the discharge of his duty, instead of diminishing his ardour, only served as a stimulus to his energy and zeal for the promotion of the holy cause which he had espoused, and of which he was a staunch and able advocate. Evidently the great object which he kept constantly in view, was the fulfilment of the ministry which he had received from the Lord Jesus, to testify the gospel of the grace of God. Under circumstances that would, upon the part of many others, have served as apologies for absence from the judicatories of the church, he was always found in his place, and aided by his counsels, and encouraged by his presence, his brethren embarked in the same cause and pledged to the maintenance of the same testimony. This faithful servant of Christ, like a shock of corn ripe in its season, having finished the work of his generation in the church visible, has entered upon his reward, and having taken up and borne the cross, is now in the possession of the crown.

Although the removal of this aged servant of Christ by death was an event to be expected in the providence of the Head of the church, so that the intelligence of his demise has not taken us by surprise, yet we would desire to view it as the voice of God to each one of us, to be ready for the change that awaits us, so that we may, when called to give an account of our stewardship, receive the approving salutation, "Well done, good and faithful servant; thou hast been faithful—enter thou into the joy of thy Lord."

All which is respectfully submitted.

J. LOVE, *Chairman*.

REPORT OF THE COMMITTEE OF FINANCE.

Rev. J. Crozier preached one day at Deer Creek—rec'd	\$4.00—due,	\$6.00
“ “ “ “ at Rochester,	“ 5.00	“ 5.00
J. O. Baylis, “ “ “	“ 5.00	“ 5.00
Rev T. M. Elder, “ “ “	“ 5.00	“ 5.00
A. J. M'Farland, “ “ “	“ 5.00	“ 5.00
R. Shields, “ “ , at Sunbury,	“ 4.00	“ 6.00
Rev. J. A. Thompson, two days at Bull Creek,	“ 9.00	“ 11.00
“ “ one day at French Creek,	“ 5.00	“ 5.00
“ “ two days at Antioch,	“ 2.00	“ 18.00
Rev. T. Hannay, one day at Yellow Creek,	“ 8.50	“ 15.00
“ “ “ at Deer Creek,	“ 3.00	“ 7.00

The Committee recommend that Rev. J. A. Thompson be paid \$6.00 additional for a day that he preached at Gallipolis.

The Committee also recommend that inquiry be made why Mr. Shields was not allowed to fulfil his appointment at Centreville.

They also recommend that congregations see to it in future that they comply with the direction of Presbytery to pay \$10.00 per day to those who preach in their bounds.

Respectfully submitted.

R. REED, *Chairman.*

The Treasurer's report is as follows:

		TREASURER'S REPORT.	DR.
1861.	Nov. 1.	To balance in treasury, per last report,	\$58.86
1862.			
	Jan. 17.	Cash from Female Missionary Society of Miller's Run cong.,	10.00
	Mar. 5.	“ interest on bequest of Wm. M'Knight,	1.25
	Apr. 4.	“ “ on bequest Wallace fund, invested,	30.00
		“ from Salt Creek congregation,	17.54
	9.	“ Slippery Rock and Portersville societies,	8.00
		“ Brownsville congregation,	2.50
		“ “ “ (omitted last report,)	2.00
		“ Piney Society,	2.00
		“ Fem. Miss. Society of Pittsburgh and Alleg'y cong.,	50.00
		“ Young Ladies' Missionary Society,	50.00
		“ Rev. T. M. Elder,	1.00
	10.	“ Rev. J. Love,	1.00
		“ Rev. T. Hannay,	2.50
			\$236.65
			CR.
	Apr. 10.	By cash paid Rev. J. Crozier, for missionary services,	11.00
		Paid Rev. J. A. Thompson, in full,	65.00
		“ “ T. M. Elder sup. to salary, in part,	50.00
		“ “ D. Reid, sup. in part,	50.00
		“ “ T. Hannay, for missionary services,	8.50
		“ “ J. J. M'Clurkin, in full,	25.00
		“ “ A. J. M'Farland, sup. in part,	15.00
		“ “ “ “ for missionary services,	5.00
		“ “ R. Shields, “ “	6.00
		Balance in treasury,	1.15
			\$236.65

The next semi-annual meeting was appointed to be held at New Concord, O., on the first Tuesday of October, 1862, at 10 o'clock, A. M.

SAMUEL STERRETT.

APPOINTMENTS BY COMMITTEE OF PITTSBURGH PRESBYTERY.

Rev. J. M'Clurkin, to dispense the sacrament at *Slippery Rock*, 4th Sab. June. Rev. J. Galbraith, to dispense the sacrament at *Portersville*, last Sab. of August. Rev. J. Hunter, to dispense the sacrament at *Little Beaver*, 3d Sab. of August. Rev. J. A. Thompson to dispense the sacrament at *Middle Wheeling*, 3d Sab. of August. Rev. J. Hunter, to moderate a call at *Little Beaver*, and Rev J. Galbraith at *Portersville*, if requested.

THE LATE MEETING OF SYNOD.

This meeting was held in Allegheny, Pa., opening Tuesday, May 27th, and continuing until Wednesday, the 4th of June, 7 P. M. The attendance of members was unexpectedly good. There were but seven ministers absent, exclusive of our foreign missionaries. All the constituent members from the five north-eastern Presbyteries were in attendance but two. The delegation of elders from the East was small; from the West, except the Illinois Presbytery, quite full. In all, ninety-eight members were present. The meeting was unusually harmonious; and the table was well cleared of papers, notwithstanding the number of items of unfinished business from the last meeting. Besides the adjudication of some cases of discipline, which came up by appeal from the lower courts—most of them postponed by Synod last year—order was taken upon some matters of public interest. We mention—

1. The consideration of the overtures on “Rules of Procedure,” and “Book of Discipline;” both of which have been for some time before the church. On these most of the Presbyteries had taken action, and some progress was made towards the final settlement of the former. They were then both postponed until next meeting, partly for want of time to finish them, and partly that the inferior courts might have another opportunity to examine them. In this connexion, Synod sent down in overture a section restricting appeals to Synod from the lower courts to questions respecting the “relevancy of the libel, and the determination of points of law.” This was done, inasmuch as it has appeared to many members of Synod, and to others, that the inferior courts are certainly capable of ascertaining the *facts* of any given case; that is, whether an accused party has taught a given doctrine, or has done specified acts: some think they are much better qualified to do this than a body which sits but for a limited time. They still judge, however, that to arrest all right of appeal to Synod, would tend to introduce a diversity of law, and even of doctrine in the church. One inferior court, in other words, might, in time, hold as censurable what others might judge consistent with the church’s profession; and thus the unity of the church, doctrinal and practical, might be interfered with. To guard against such a result, it is deemed most important that every libel be allowed to come before the highest judicatory of the church for examination; and also whatever involves the law of the church. This matter deserves, and, we doubt not, will receive the careful consideration of the inferior courts. If the overture be adopted, it will save much time, and, it may be, at times, much feeling in our meetings of Synod. Our next meeting will, undoubtedly, finally adopt these overtures, with such amendments as it may approve. The church needs them.

2. *Missions.*—The reports of our Boards presented an encouraging view of the operations of the past year. The Foreign Mission Fund has been well sustained; their labours have begun to yield fruit: the condition of things in Syria appears to favour our efforts. Synod has authorized the Board to send out a qualified physician, which will be done so soon as one can be obtained, and the necessary funds are furnished. The additional expense will be little, if anything more

than the salary—nine hundred dollars; perhaps, not so much; as a good physician will perhaps find some *paying* practice in a country where trustworthy practitioners are very rare: hardly found at all. It must be remembered, moreover, that a pious and zealous physician may be a most effective ally to our missionaries, inasmuch as he will gain respect from his profession, and will have ready access to persons whom the minister could not approach with any hope of favour.

The action of the Domestic Board, in sending out a missionary to explore the field opened at Port Royal and neighbourhood among the freed people, met with the cordial endorsement of Synod; and the Board was instructed to select a suitable locality, and to send out at least two qualified persons to labour among this neglected class of Americans. Pledges were given that funds should be forthcoming. The task thus devolved upon the Board is one of great responsibility. May the "Breaker up of the way" go before us in this effort!

3. *The Seminary.*—Heretofore, for some sessions past, the arrangement by which the duties of the Seminary were attended to by one of the Professors, has been attended with no little inconvenience, and has been with some uncertainty as to its continuance. The Synod knew and felt this. A disposition has been made of the matter, that relieves—so far as human foresight can—both these difficulties. One Professor is to devote his whole time and labour to the interests of the Seminary: lecturing and teaching during its sessions, and employing the interval in such researches as may be called for in order to the discharge of his duties in a manner, as nearly as possible, adequate to the high demands of the age in reference to ministerial education.

The church has now before it the completion of the Endowment. The means required to do so will be some twelve or fifteen thousand dollars. This accomplished, the church will be relieved from the necessity of making annual collections, and can turn her collections in some one or other of the many directions in which calls are so imperatively made upon her bounty.

In this connexion, we would also take the liberty of saying that the field of domestic missions ought to receive more united and earnest attention. We should look forward to the raising of some few thousands of dollars annually for this work. Oregon and California should be looked after, as well as the many localities to which we have access nearer and within our present limits. While preparing a ministry, the church should, with enlarged heart, look to the getting in of the harvest, ripe, or fast ripening in our extended land. We still hope that the hand of Providence will open a wider door in the Southern portion of our land. At all events, we should be prepared to meet any and every call for the diffusion of "the savour of Christ's good ointment" among our countrymen.

4. *Publication of Bans of Marriage.*—This subject came up as part of the unfinished business of last Synod, and also in the report of one of the Presbyteries. A large proportion—perhaps a small majority of the last Synod—were prepared to adopt a modification of the rule of the Directory on this subject. In fact, at one time a vote was declared to be passed adopting a certain modification. From this resolution, however, a large number dissented, on the ground that no change

should be made upon this constitutional law, at least without overturning it. In this juncture a resolution was passed, nullifying the previous action, and sending down the question as an overture; thus giving the church and inferior judicatories an opportunity to express their judgment on the question—1, whether the present rule shall stand as a part of our ecclesiastical law; and 2, whether a certain modification, expressed in the resolution, shall be adopted in its stead. We need hardly say that these questions should receive speedy and deliberate attention.

5. *The War.*—On this subject a report was unanimously adopted, which our readers have before them. It condemns the Southern Confederacy in strong terms; asserts the justice of the war on the part of the North; and commends the “country,” in this fearful conflict against reckless and bloody men, who seek to establish themselves as an independent people for the extension and perpetuation of slavery, to the prayers and sympathies of the church; at the same time reiterating our long-cherished and Scriptural testimony against the iniquities of the Constitution, and warns against taking “entangling oaths.” This action will, we cannot question, meet the approbation of the church, as consistent with fidelity to Christ, on the one hand; and on the other, with an enlightened patriotism. Its unanimous adoption gives us assurance of this.

6. *The next meeting* is to be held next year in Sharon, Iowa. That Synod should go so far west, may astonish some who have not thought of the circumstances—especially, that the brethren from the western part of the Illinois Presbytery have been travelling east for so many years—as far, even, as Philadelphia and New York. It was due to them, and to other Western brethren, that, for once, Synod should be brought nearer to them. It is well, moreover, to give the ministers and elders of the church an opportunity to see that part of the church, which is now, and will long be, so full of interest as the advancing edge of our population. As the Travelling Fund remains, and *all* will be entitled hereafter to draw from it, we hope it will present a better appearance in our printed minutes next year than it does this.

“Q.” AND THE (BELFAST) COVENANTER.

Our contemporary and namesake—“The Covenanter”—in its number for April, takes our correspondent “Q.” to task pretty severely for some strictures upon a brief article upon American affairs, which appeared some months since in its pages. We wish no controversy with brethren abroad, but feel ourselves compelled to notice some points in the article before us—leaving out of view, however, the issue as between “Q.” and the Covenanter, with but two remarks—1. That we cannot see what “the known idiosyncracies of Americans, by which whatever is done by Americans is boasted of as grand and glorious, and all that is foreign is depreciated,” has to do with the matter—even were it true, which it is not, that Americans are more given to boasting than the inhabitants of “the mother country.” “Q’s.” article gives no evidence of any disposition to “boast” of anything. The writer allowed himself too hastily, and, we think, too universally, to express his

unfavourable judgment of the people of this country. 2. Would it not have been better to have presented to the readers of the *Covenanter* some information regarding the contents of the article of our correspondent, and the grounds on which he made his statement? If we understood him correctly, he presumed that in the determination of such questions as this—the protection of great criminals—all things should be made to rest upon the teachings of Divine law, and not upon any self-adjusted national arrangements. He also thought that in vindicating the course of Great Britain, some intimation should have been given of the facts in the case: especially for whose behoof and advantage that government was acting. But passing these things, we remark—

1. That the allusion to the “*New York Herald*” in this, and other articles of our contemporary, as if it were an “authōrity” in this country, is based upon an entire mistake, and should not have been made. The editor of that paper is a foreign adventurer, Secession in principle, and, independently of his Southern proclivities, entirely unworthy of such mention in any respectable quarter.

2. It is a mistake to say that “Ohio” excludes coloured people from her bounds. One or two states do this; but they are states, a large proportion of whose people were originally from the South. These are minor matters: but,

3. Would “*The Covenanter*” have favoured a war between these countries on the ground of the “insult” to Great Britain? We fear so. It says:

“It is none of our business to plead for the consistency of British rulers; and the readers of this periodical know that we have never hesitated to apply the Divine measuring reed to British statesmen and political measures, when the occasion seemed to demand it. While doing so, there is no reason, however, that we should be indifferent to the honour and welfare of this country, and to the rights of the British nation; nor is there any cause why we should not approve of the British Government resisting all foreign aggression.”

If we interpret this aright, our brother would have held the British Government justifiable before God, had the issue in the case of the Southern Commissioners been war, with all its expenditure of blood and treasure: a war that would have enured directly to the advantage of the Southern “den of thieves,” by diverting in another direction a large proportion of the resources of this country: a war in vindication of an “insult” to the British flag—that flag being insulted by taking from a British ship two notorious traitors: one of these the author of the Fugitive Slave Law—the other the chief promoter of the fillibustering raids upon Central America! If there were no more than this, we should regard the sympathy of our brother with the British Government as somewhat strange; but we are rather more surprised, when we remember that he has not been able to see any just cause of war in this land, where not only has the national “honour” been insulted by traitors, but an attempt made to destroy the nation, and deeds of cruelty committed, in the Southern States, upon Northern men, and even upon the friends of the Union among themselves, only paralleled by the acts of barbarous nations. An “insult” justifies Great Britain in going to war: thousands of insults, followed up by

hideous cruelty, and by efforts to disintegrate the nation, are no justification of the war in this country!

4. We are not sure that our contemporary is entirely consistent in this whole matter. In the extract above, it is said that it need not be "indifferent to the honour and welfare" of Great Britain, and that it may "approve of the British Government in resisting foreign aggression." We do not deny it the rights claimed. But may *we* not, without forfeiting our good name as Covenanters, cherish the same feeling, and form and express a similar judgment respecting the course of the United States' Government in "resisting" slaveholding aggression? We think we may; and we feel confident, that in similar circumstances in Britain, the "Covenanter" would do the same thing. For example, the South of Ireland is mainly Popish. It is in a chronic state of discontent with British rule, and has many sympathizers in the North. Were it to proclaim independence, with the avowed purpose of setting up a Popish kingdom, from which every Protestant should be excluded, every missionary, every Bible; were this rebellion characterized by every expression of hatred against every person and thing bearing the name of Protestant, but especially against the Protestantism of Ulster, what course would our brother think the British Government should pursue? Would he say, Let them go: they only ask to be let alone: let them go, and Britain will be free from the guilt which now lies upon it of encouraging Popery by Maynooth grants, &c.? Would he open his batteries loudly upon the British Government—spare no arrows against it—descant upon the iniquity of endeavouring to reduce these Papists again under the power of so wicked a government, &c., &c.? We cannot say positively what he would do; but from his course in regard to the "Trent affair," we "guess" that he would follow another path; that he would say, With all its evils, the British Government is better than would be an ultra-montane Popish one; that the safety of Ulster would be better secured by things remaining as they are in Ireland: that to aid in putting down the Popish rebellion, would be an act of self-defence on the part of Ulster Protestants. If such would be the course to be pursued in such a case as this—we do not say it would; we leave that to others to decide—why should those who regard the state of things in this land as about parallel, be so severely blamed, and substantially cast off as no longer witnesses for Christ?

5. It is intimated by the "Covenanter" that the church in this country is in "danger of being led from the ground of a public protest against, and separation from immoral civil systems;" and, in evidence, it is *almost* said that the ground has been practically abandoned of dissent from the Constitution of the United States. This is not so. That there are those in the church here who make a broad distinction between allegiance to the country, and swearing to the Constitution, we do not deny. But we would remind the "Covenanter" that it makes the same distinction; and it even recognises the being, and "approves" some of the acts of the British Government. Again, it may be said in behalf of those here who make this distinction, that it is made by our faithful brethren in Scotland likewise. Mr. Thomas Martin, the able defender of the position of the fathers in Scotland,

says:—"Those who have not sworn are bound only by the allegiance, natural and moral, which, by authority of God, they owe to their *country*." With so much countenance, we think such persons should be leniently judged. When it comes to particular evidences of defection, the "Covenanter" specifies "the soldier's oath," and the oath taken by missionaries and teachers for the South. As to the latter, it will have learned before this reaches it, whether such charge lies: as to the former, we do not here enter upon the discussion of it; but certainly, those who may have taken it do not understand it as nullifying their testimony against the Constitution. That this, however, is not determinate, we well know; but it is enough to meet the general charge of *intentional* defection. We add, moreover, that so far from passing events having any real tendency to render the Constitution of this country less distasteful to intelligent Covenanters, their effect is directly the contrary; inasmuch as that Constitution is seen, with increasing clearness, to be the main obstacle in the way of the emancipation of the slaves, and even of the confiscation of rebel property. On every hand, we hear in this country the cry—"The Constitution! the Constitution!" whenever any thoroughly just and effective measure is proposed. Under these circumstances, there is little danger of the church in this land being either led or driven to touch that instrument with anything else than the sword of the Spirit's word against its infidelity and inhumanity.

In fine, we wish our contemporary to be patient a little longer. It already acknowledges in its May number—and this is an advance—that by the act emancipating the slaves in the District of Columbia, "the North is committed to an anti-slavery policy." We are in hopes that more will appear of a similar kind. If not, we shall be disappointed; but will still say, with our Synod at its last meeting, that the war is, upon the part of the North, in the main points at issue, singularly "just."

TO OUR READERS.

Another and eventful year of our "periodic" life has passed away: a year full of most important changes, and ominous of others of still greater moment: a year of "voices, and thunders, and lightnings," (Rev. xvi. 18.) Of these, we have endeavoured to furnish a brief record in our pages. At its close, we see great controversies in progress. In the ecclesiastical world, Popery and Protestantism in active and vigorous opposition in the old world, particularly in France and Italy; infidelity—in the form of Rationalism especially—and Christianity, in many nations, but most marked during the year in England, where clergymen of the Established Church have openly assailed the very "foundations;" liberty and despotism, in many European nations; freedom and slavery, in our own land. These conflicts—earnest as they are—are but premonitory of greater efforts by each of the contending parties. The last upon our list has come to the judgment of the sword: others will do so in their time. The great "earthquake" is, manifestly, near. In such times, the task of the journalist is attended with no little difficulty. The very magnitude of the movements with which he has to deal, and the immature condition of some

of them, interfere with perspicuity and fulness of presentation. Moreover, as it regards the religious journalist in this land, there is the additional circumstance that the close and exciting character of changes and events, political and military, gives them an apparently paramount importance. The secular press, consequently, absorbs very largely the attention of all men. Still more, the momentous interests at stake are deeply felt; and hence, matters in themselves worthy of attention, and, at other times, claiming and receiving it, are partially overlooked. The great struggle holds others, for the time, in comparative abeyance, not only in the civil arena, but, to some extent, in the religious also.

As to our own pages, we hope to give them more undivided attention during the coming year. Our time and strength will soon, we trust, be less broken in upon by rigid and pressing engagements: and we anticipate, besides, greater activity on the part of our correspondents. The time is at hand when questions of moment in reference to our Testimony in this land will demand greater room. So soon as the din of battle ceases, the public ear can be addressed with effect. Not that it is now entirely closed to the utterances of our testimony. Far from it. "The wall of Jerusalem" is to be "built in troublous times." But the time is coming when more earnest inquiry will arise on every hand, as to the true causes of our national calamities; and these will be found in the dishonour done by the nation to God, and His Christ, and His law—in the nation's inhumanity and oppression. We shall endeavour to be at our post.

VARIOUS ITEMS.

1. The statement in our last, that the report of the Committee on the war question was "adopted" by the Illinois Presbytery, was too strong. The whole action of the Presbytery was embodied in the resolution which was published.

2. The preamble and resolution regarding "Publication of the Bans of Marriage" appear to be defective. As expressed, the resolution is hardly grammatical. The idea, as we understand it, is that the time has come that the judgment of the church should be again taken by *sending down in overture* the question whether the rule shall stand as it is now, and also whether it shall be modified as stated in the concluding part of the resolution.

3. The Board of Domestic Missions have had under consideration the offer of Mr. Gregg, which will be found in the report of the Committee on Missions, and has selected Kansas as affording an eligible field for the establishment of a special mission: and ask for information from any person in that state that may be of use in making more definite arrangements. We hope that this call will be soon noticed by the members of our church in Kansas. The Board wish to begin operations this fall. Information from Nebraska is also desired. It may be sent either to Rev. S. O. Wylie, 636 17th street; or Rev. Jas. M. Willson, Box 1740, Philadelphia. Aid will be given according to circumstances—\$400 per annum for two years, or \$200 per annum for four years. The design is to select a special field, and to keep

steady preaching there for such time as, within the above limits, help may be required.

4. The Board of Foreign Missions have appointed *Dr. Metheny*, of Pittsburgh, to our mission in Syria. He has accepted the appointment; and now it depends upon the church's concurrence, as shown by liberal contributions, whether the wish of Synod for such re-enforcement of our mission shall be carried into effect. About *one thousand dollars* above the ordinary collections to this fund, are required *immediately* for outfit and half year's salary. We say "immediately;" for the date of sailing from this country should not be later than early in October—so as to arrive in Latakiyeh before the wet season commences. No time, then, is to be lost. The effort must be speedy and vigorous.

5. We have some remaining copies of the report prepared by R. Z. Willson, of the Debates in last meeting of Synod. It contains a synopsis of the entire proceedings, with a sketch of the remarks of members, and will be found very satisfactory as a help to understanding the course and reasons of Synod's proceedings. Price, 25 cents; which may be forwarded to us in stamps, (none larger than *three cent*,) when it will be sent postage paid.

6. We are thankful for receipts on *Covenanter* at Synod, but we have yet large sums outstanding. Will not our subscribers transmit at an early date? We will issue the first number of another volume in a short time, and will send the minutes to all new subscribers.

7. Received, through Mr. Robert Smith, St. Louis, *one hundred dollars*, to be devoted to supplying clothing for the destitute freed people of Port Royal, &c., S. C.; from the Ladies' Missionary Society of Elkhorn Congregation, Ill.

8. *To Clerks of Presbyteries.*—We call attention to the action of Synod requiring Clerks of Presbyteries to transmit to the Board of Domestic Missions a statement of the "work within their bounds," in order that the Board may be able to distribute, at an early date, the amount now in the treasury. As the sum is small, the allotment to each must be, of course, small.

9. A complete series of the *Covenanter*—nine volumes, bound—can be now had. One dollar a volume. Address us.

O B I T U A R Y .

Died, in Topsham, Vt., March 29th, 1862, MRS. ANN BREWSTER, aged eighty-six years.

The memory of the deceased is blessed. Few had more friends—nor is it the lot of many to have so few enemies. She was long a member of Topsham congregation, and to the end of life much interested in its welfare. Esteemed by acquaintances, and beloved by friends and brethren, she lived to a ripe old age, strong in faith, and unswerving in her attachment to the church and to Reformation principles; and this is the more worthy of mention, because her faith and that attachment were often sorely tried by relatives among whom she sojourned. What she was in earlier life, the fathers, (some of whom yet live, and will remember her,) can testify better than the writer; but he takes pleasure in the recollection of many an hour of interesting and profitable conversation on religious subjects. By friends and brethren, as well as by children and grandchildren, her memory will long be cherished affectionately. [Com.]

