

THE  
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

---

"The Law of the Lord is perfect."—PSALM XIX. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.

---

PHILADELPHIA:  
DAVID SMITH, PROPRIETOR, 26 PERRY STREET.  
WILLIAM S. YOUNG, PRINTER.

1846.

# INDEX TO VOLUME I.

## AFFAIRS ABROAD.

Germany, . . . . .	93, 127, 158, 191, 349
Switzerland . . . . .	95, 129, 222, 254
Great Britain . . . . .	95, 153, 189, 224, 287, 320
Syria . . . . .	95, 287
China . . . . .	96, 130, 286
New Zealand . . . . .	37, 96, 130, 221, 319
Cape of Good Hope . . . . .	96
Tahiti . . . . .	37, 96
India . . . . .	96, 130, 319, 348
Italy . . . . .	97, 159, 287
Protestant Union . . . . .	97
Ireland . . . . .	127, 289, 320
Turkey . . . . .	130, 255, 349
Russia and Circassia . . . . .	131
Russia and Rome . . . . .	222, 255
Sandwich Islands . . . . .	37, 159
France . . . . .	130, 352
The Jews of Europe . . . . .	221
Pope y . . . . .	221
Mexico . . . . .	223, 290, 320
Denmark . . . . .	252
B igium . . . . .	253
The East Indies . . . . .	289
Russia . . . . .	349
Greenland . . . . .	37
Affair- at Home.	
Anti-slavery . . . . .	97, 132
Statistics of the Presb. church (O. S.) . . . . .	97
The Protestant Episcopal church . . . . .	97
Convention of Reformed churches . . . . .	98
Sabbath Sanctification . . . . .	98
The German Reformed church . . . . .	131, 160
Epis. convention of the Diocess of N. Y. . . . .	131
Anti-Rentism in New York . . . . .	132
The temperance cause . . . . .	132, 191
The Baptist church . . . . .	152
Anti protestantism . . . . .	159
Presbyterian church (O. S.) and slavery . . . . .	159
The Associate church . . . . .	160
Am. Board of Comm. for For. Missions . . . . .	160
Oregon and War . . . . .	192
Traffic in Liquor . . . . .	224
Texas . . . . .	224
Mormonism . . . . .	224
Cassius M. Clay . . . . .	225
Statistics . . . . .	257, 290, 320, 37
Christian Union 257. Claim for damages . . . . .	291
Slavery . . . . .	321
The Seneca Indians . . . . .	322
Slave Ships . . . . .	323
Anti-slavery society, E. Pennsylvania . . . . .	66
Associate Presbytery of Philadelphia . . . . .	215
Banner of the Covenant, The . . . . .	122, 248, 347
Bloomington congregation, Resolutions of . . . . .	225
Christian Rulers . . . . .	280
Christian Rulers and the Liberty Party . . . . .	334
Church of Scotland, Free . . . . .	53
Church of Scotland, Established . . . . .	57
Civil Government . . . . .	51
Common School Instruction, Right kind of . . . . .	187
Congregation, St. Louis . . . . .	
Constitution and the Church, The . . . . .	113
Constitution and Pro-slavery, The . . . . .	188
Controversy, religious . . . . .	240
Convention of Reformed churches . . . . .	26, 45
Correction . . . . .	226, 308, 346
Covenant. Draught of a . . . . .	204
Covenanting, Commission on . . . . .	156, 164
Covenanting, Overture on . . . . .	215
Covenanters, The Scottish . . . . .	339
Covenant Renovation . . . . .	337
Covenant Renovation, draught of an act on . . . . .	268
Dancing and the ancient Waldenses . . . . .	210
Dead church, A . . . . .	245
Discipline, The second Book of . . . . .	293
"Doulos" not "slave" . . . . .	304
Education in the slave states . . . . .	82
Elective Franchise, The . . . . .	8, 37
Established church of Scotland . . . . .	57
Evangelical Repository, the . . . . .	178, 282, 310
Evangelical Repository and Basis of Union . . . . .	115
Evangelical religion and the abolition cause . . . . .	299
Fasting, Causes of . . . . .	151
Fasting, Causes of, the Theological Seminary . . . . .	182
Foreign Missions, Board of . . . . .	122, 342
Free church of Scotland . . . . .	53
Gen. Assembly of the Presb. church (O. S.) . . . . .	31, 37
Gen. Assembly of the Presb. church (N. S.) . . . . .	37
Gen. Assembly of the Free church of Scotland . . . . .	35
Harshness . . . . .	140

Hayti or St. Domingo . . . . .	308
Instruction of children, religious . . . . .	247
Introduction . . . . .	5
Letter of Rev. J. B. Johnston . . . . .	343
Mexico . . . . .	
Miscellaneous items . . . . .	65
Missionary Tour thro' New Eng. 150, 241, 278, 336 . . . . .	
Missionary Field, The West as a . . . . .	272
Missionary Report, R. Z. Willson's . . . . .	16
Missions, Address on . . . . .	123
Missions, Foreign, Address on . . . . .	366
Missions in Hayti . . . . .	356
Missions, Reformed Presbyterian, in Scotland . . . . .	3
Missions, Reformed Presbyterian, in Ireland . . . . .	3
Notices of Books.	
Lex Rex, &c. . . . .	36
True Issue—Protestant Quart. Review— . . . . .	99
Narrative of a mission to the Jews . . . . .	99
Disruption of the church at Thompsonville— . . . . .	
Dr. Trell on temperance—Sommerville on . . . . .	192
Baptism . . . . .	192
Sproull on the Higher Powers—Hogan on Au- . . . . .	226
ricular Confession and Nunneries . . . . .	
Browne on the Naturalization law—D'Au- . . . . .	252
bigne's History—Barnes on slavery . . . . .	
New Light Covenanter synod, minutes of . . . . .	57
New School Presbyterian and the Confession of . . . . .	91
Faith, a . . . . .	229, 261
National subjection to Divine authority . . . . .	
Notices of Congregations	
The Conococheague congregation . . . . .	249
The Coldenham congregation . . . . .	283
The Philadelphia congregation . . . . .	314
The Newburgh congregation . . . . .	373
Obituaries.	
Rev. John Fisher . . . . .	67
Joseph Wiggins . . . . .	68
Thomas G. Armour . . . . .	161
James, Susanna, and Wm. Dana, M'Niece . . . . .	155
Thomas M'Clurken, Sen. . . . .	227
James Renwick Willson . . . . .	258
Alexander M'Crea . . . . .	261
Mrs. Jane Blackwood . . . . .	283
Mrs. Susan Wool . . . . .	356
Mr. Wm. Faris . . . . .	383
Ordination . . . . .	164
Oregon . . . . .	164
Ourselves and our patrons . . . . .	60
Parochial schools . . . . .	325
Presbytery, The New York . . . . .	119, 344
Presbytery of Illinois . . . . .	154
Presbytery, Pi tsburgh . . . . .	156
Presbytery of the Lakes . . . . .	153
Popery in Great Britain . . . . .	33
Popery on the continent . . . . .	24
Popery in the papal states,—France—Ireland— . . . . .	
Madeira . . . . .	63
Popish priesthood, the . . . . .	281
Puritan persecution . . . . .	36
Puseyism—a new outbreak . . . . .	114
Queries—the Dominion of Christ . . . . .	205
Reformed Presbyterian principles in relation to . . . . .	234
missions . . . . .	
Reviews	
Heberington's Church of Scotland . . . . .	69, 101
Lorimer on the Deacon . . . . .	113
Divine and Human Rights . . . . .	653
Duff on the Jesuits . . . . .	117
Miller and Janeway on Parochial schools . . . . .	325
Bishop of Fredericton on Episcopacy . . . . .	25
Synod, Reformed Presbyterian . . . . .	14
Synod, Reformed Presbyterian, in Ireland . . . . .	15
Synod, Associate Presbyterian . . . . .	36, 37
Synod, New Light Covenanter . . . . .	72
Synod, Reformed Presbyterian in Scotland, . . . . .	72
Anti-slavery, Resolutions of . . . . .	176
Scriptural Education . . . . .	59
Slavery . . . . .	63, 220
Slavery, The bloody spirit of . . . . .	84
Sound doctrine . . . . .	60
Schismatics . . . . .	242
Seasonable truths . . . . .	306
Secession principles . . . . .	33
Scripture illustrations . . . . .	34
Taverns and the ancient Waldenses . . . . .	24
Thanksgiving, Causes of . . . . .	15
Thanksgiving, causes of, the Theol. Seminary . . . . .	186
Theological Seminary, the . . . . .	92, 306
Traffic in ardent spirits, The . . . . .	76, 108, 141
Waldenses, Dancing and the old . . . . .	250
Waldenses, Taverns and the ancient . . . . .	248

# THE COVENANTER.

---

AUGUST, 1846.

---

STUART ON THE OLD TESTAMENT.

Critical History and Defence of the Old Testament Canon. By M. Stuart, Prof. of Sac. Literature in the Theol. Seminary, Andover, Mass.—12mo. pp. 452. Boston: 1845.

WE live in a singular age—an age of great changes. Every thing is undergoing a thorough sifting; and wo to whatever cannot bear the furnace seven-fold heated. And, notwithstanding all the temporary evils—and they are often neither few nor small—attending the process of revision and selection now going on, it is, upon the whole, a healthy operation. Under its influence, truth may, for a time, appear to suffer. Important principles may be partially discredited. Indeed, we are not sure but all Protestant countries may relapse temporarily into a condition similar to that of Germany at the close of the last century. But good, great good, will come of it all. Abuses, social, political and religious, will be abolished; and, as in Germany, the main result will be the firm and *lasting* demonstration of the helplessness of mere reason, and the unassailable certainty of divine revelation.

The controversy which has been waged in Germany, in regard to the inspiration of the Scriptures—a branch of the great movement to which we have referred—has been transferred to this country. Defeated at home, in its chosen field, Rationalism has found refuge among the Soci-nians of Boston, and even within the walls of Harvard University. It has made its appearance in the writings of Dr. Palfrey, late Professor of Sacred Literature in Harvard, who absolutely *abuses* portions of the Old Testament; in the translation of “De Wette, (a late German critic,) on the Old Testament,” with an introduction, by the notorious infidel, Mr. Parker, of Boston; and finally, in a late work of Professor Norton, of Harvard, entitled “*Evidences of the Genuineness of the Gospels*,” (!) who has assailed, with the utmost audacity and wickedness, almost the whole canon of the Old Testament Scriptures.

To this last work, Professor Stuart particularly addresses himself. The spirit and design of these Neologists—and they are men of no little ability, learning and zeal—may be judged of by a brief quotation from Norton’s book. He says, and he is mild compared to some of his coadjutors, that “it becomes necessary to show that most of the Old Testament books are filled with incredible, or trivial, or superstitious narrations and notions.”\* And yet, strange to say, he admits, and has

\* The Neologists assert the simple impossibility of foretelling future events, and hence any passage of that kind is at once condemned. Is not this a fair inference from the doctrine that God foreknows voluntary acts, contingently?

written the volume above-mentioned for the purpose of proving, that the Gospels are genuine records of the life of our Saviour, and of the main principles of the Christian religion! And also professes great hostility to those who like Mr. Parker forsake and reject the New Testament as well as the Old. It is on this point Professor Stuart meets him. He plants himself on Mr. Norton's admissions regarding the New Testament, and turns his batteries most effectually upon the presumptuous impugner of the ancient sacred records. Or in his own words:

"My intention is to confine myself, in the main, within the limits of a *critical and historical view of the Jewish Canon of Scripture in the days of Christ and the apostles, and to show that this Canon, as received by the Jews at that time, was declared by our Saviour and his apostles to be of divine origin and authority, and was treated by them as entitled to these claims.*"

In choosing this position, Mr. Stuart proceeds upon the assumption—no unreasonable one—that if it can be shown that Christ and his Apostles did receive the Scriptures of the Jews as obligatory and of divine authority, and also that their Scriptures were the same books which belong to our present Old Testament, then it follows, first, that these books have received a sanction from which there is no appeal; and hence, second, that no man can, consistently, acknowledge the New Testament, and, at the same time, reject the Old.

This is Mr. Stuart's plan. But we think he has not adhered so closely as he might to it. He has brought in much irrelevant matter—to some of which we will refer in the sequel. The main argument does not begin until the 221st page. He there takes up the interesting question respecting "the time when the canon of the Old Testament was completed," and takes the ground that no part of the canon can be later than 424 B. C.

We give an outline of the argument by which he sustains the position above laid down. He adduces, first, JOSEPHUS, who says:

"From the death of Moses, moreover, until the reign of Artaxerxes, king of the Persians after Xerxes, the prophets who followed Moses have described the things which were done during the age of each one respectively, in *thirteen* books. The remaining *four* contain hymns to God, and rules of life for men. From the time of Artaxerxes, moreover, until our present period, all occurrences have been written down; but they are not regarded as entitled to the like credit with those which precede them, because there was no certain succession of prophets."

Great stress is laid upon the statement contained in the last line, inasmuch as it goes to show that in the opinion of JOSEPHUS, and of the Jews of his time, no book could be admitted into the canon unless by an inspired prophet. Keeping this in view, we are prepared to appreciate the weight of his second authority—the author of the first book of Maccabees.\* This writer, speaking of the calamities that followed the death of Judas Maccabeus, says—

"That there was great affliction in Israel, such as was not *from the time since no prophet made his appearance among them.*"

From this it was evident that *no prophet* was then among them; nor had there been for some time. Indeed, he must mean a *long time*. Josephus, in describing the same event, says, "since the return from Babylon." But these do not stand alone. Professor Stuart brings forward other proofs, direct and collateral, to the same effect. How, then, if there were no prophet, could any new book be enrolled in the canon?

\* Written about 135 B. C.

Could Daniel, or Esther, or any other book, if new, have been inscribed among the sacred books, under such circumstances? The thing is impossible. Among other arguments of our author, we quote the following :

“Of all the nations of whom history has given any account, the Jews have been the most *conservative* and immutable. Subdued and nearly destroyed by Vespasian and Titus, the remnant were, and from that time have continued to be, scattered over the face of the whole earth. Never have they had a dominion or government or country of their own. But after 1800 years have passed, what are they now? The mass is just what they were in the days of the apostles, bigoted fanatics who are zealous in ‘tithing mint, anise and cumin,’ and excessively attached to all the rites and forms that have come down to them by tradition, standing alone amidst all the nations of the earth, unmingled and incapable of being mingled with the people among whom they live. No nation on earth ever exhibited such a uniformity of character, and such a tenacity of traditions. Indeed, their separate and distinct existence, without any approach to amalgamation with other nations, is in itself a standing miracle, an exception to all analogies among the human race. Have they added to, or diminished from, their Scriptures during all this period of 1800 years? Not in the least. Their Rabbies have indeed introduced the Mishna and the Talmud, and commended them to the study of all. But they have never assayed to jumble these to their canon of Scripture, or to mingle them therewith. Their BIBLE has remained inviolate.

“Is this the people, then, who, a short time before the Christian era, stood on the alert to admit new and unheard-of books into their sacred canon? After enduring all the persecutions of Antiochus on account of their religion, just at the close of such a period would they have admitted a new book among those for which they were ready to die even joyfully—a book (Daniel) purporting to have been written by a man at the head of the court, when the decree of liberation from exile went forth, and which still had never made its appearance before, during nearly four centuries? How any one can be so yielding as to give a ready assent to historical statements so utterly improbable, and yet, on account of a few critical difficulties, become so entirely skeptical and incredulous as to the claims of this book—is a phenomenon that even neology would find it difficult to account for, although its disciples in general take such a position.”

But, as if to close for ever the lips of the doubter, at this early period—somewhere near the age of Malachi—the sects of Pharisees and Sadducees arose, whose great party lines were mainly drawn upon this point—Scripture alone, or Scripture and tradition. How utterly impossible that any change could take place in the canon, in the face of these contending sects, *and yet not a trace of any such occurrence remain!*

All this being so, the “*sameness of the Jewish canon,*” which Mr. Stuart makes a distinct topic, seems necessarily to follow. It is, however, susceptible of ample, independent proof, which we regret we cannot adduce in detail. In the volume before us, it is conclusively shown, that before the time of Christ, the well-known division of the Jewish Scriptures into “the law, the prophets and the hagiographa,” had been long established. This is proved by quotations from the “*Wisdom of Sirach,*” composed about 170 B. C. From the language of the translator of this work, 171 B. C.: from PHILO JUDÆUS, 40 B. C.; from the New Testament itself, Luke xxiv. 27, 44, and other passages; and, finally, from the Talmud, whose authors say, speaking of their Scriptures, “We will even say that they have transmitted to us the *Law*, the *Prophets*, and the *Kethubim.*” Indeed, long before the time of Christ they were known by the very name by which we most frequently designate the Bible—the *Scriptures*.

On all these heads of testimony, the work before us is full, and, in general, highly satisfactory. The way is thus prepared to appreciate the allusions which Christ and his apostles make to the Jewish Scriptures,

as affixing their seal to them. The Professor gives seven pages, double columns, of such allusions and quotations; in a large majority of which, they are expressly styled the "word of God," or "the Scriptures," or referred to in equivalent terms, or are spoken of as being inspired—as written under the inspiration of the Holy Spirit, &c.\* The Professor thus concludes his review of this part of his subject:

"Why may we not ask, then, in the words of Jesus: 'If ye believe not Moses' writings, how shall ye believe the words of him concerning whom Moses wrote?' He has decided that this cannot be. The authority of this decision rests not on my reasonings, but on his own words. He has said of the Old Testament Scriptures, that the sum of the whole is, that we should 'love God with all the heart, and our neighbour as ourselves,' Matt. xxii. 37 seq. 'On these two commandments,' moreover, for such are his words, 'hang all the Law and the Prophets,' Matt. xxii. 40. That is, this is the very sum and substance of the Old Testament. And are these commands, then, to be regarded as nullities? Are these in their nature repealable? Can they be set aside? If not, then Jesus has sanctioned the books which contained them. If you deny this, then you charge him with prevarication, or with ignorance. I cannot believe him to be impeachable on either ground.

"Shall this book, then, be spurned away, and treated as a collection of fables, of barbarous maxims, and of trifling ritual ordinances? This is the question. It is this very question which lies between the declarations of the Saviour and his apostles on the one hand, and the skepticism of so-called Rationalists on the other. Whom shall we believe? There is no compromise in this case. He that is not for Christ, is assuredly against him. He who rejects his authority on this point, virtually rejects it on all others. Christ was either in the right or in the wrong, as to the estimate which he put upon the Old Testament. It is impossible to doubt what that estimate was, after the evidence which has come before us. If he was in the right, then is the Old Testament a book of divine authority—the ancient Revelation of God. If he was in the wrong, then we can put no confidence in his teaching. He might be in the wrong with respect to every command and opinion which he gave; and of consequence the whole system of Christianity is nothing more than an airy figure moving in the *mirage*, or one which floats along upon the splendid mists which surround it."

This argument is conclusive. Remember, it is not an argument with the avowed infidel, but with the professed believer in Christianity—or rather what he calls Christianity. We see no loop-hole for escape. In so far, the author of this work has done a valuable service to the Church.

We have mentioned some "irrelevant matters," and hinted, that in some of these Mr. Stuart takes doubtful, or even wrong ground. This, we now assert, and proceed to show. And,

First, in regard to alphabetical writing, to which he is disposed to assign a date earlier than the time of Moses. On p. 46 he endorses the views of Gesenius, who concluded "that alphabetical writing was known in Egypt at least 2000 years before the Christian era, and among the Phenicians at a period but little later."†

For this opinion, with all the weight of authority by which it is sustained, there seems to be no sufficient ground. He does prove—and it is of some importance in the controversy with the Neologists to do so—that, even among the Greeks, alphabetical writing goes as far back as 1100 or 1200 B. C., within 500 years, at most, of the age of Moses. It is not our purpose to enter into any extended argument to show that it

\* We refer to Luke iv. 18, 19; xvii. 27; xx. 17; xxii. 37; Job x. 34; xii. 38; Acts ii. vii. These are a few out of hundreds. There are one hundred quotations in the book of Revelation alone.

† 500 years before Moses.

cannot be traced beyond the time of Moses. We refer, however, to a few well-known facts. And, (1.) There is no evidence of alphabetical writing in Egypt prior to the Exodus of the Israelites. (2.) The alphabets of Egypt, (the Coptic,) of Phenicia, and of Greece, are all evidently derived from the same source with the Hebrew, *or from the Hebrew*. They consist of nearly the same letters, and nearly in the same order. (3.) Of these, the Hebrew—the old Hebrew—is decidedly the most original. The forms are derived from natural objects, and the names in some instances correspond. Aleph, the first letter of the Hebrew alphabet, resembles an *ox-yoke*—and its name signifies an *ox*. There is nothing of this in any of the rest, (except the Phenician, which is substantially the Hebrew,) unless in so far as they have copied the latter. (4.) The Coptic or Egyptian is evidently the *newest* of the series, instead of the oldest, as it ought to be upon the theory of Gesenius. (5.) It is a remarkable fact, that, until the age of Moses, alphabetical writing if it existed, should have been confined to one nation, and that just at that time, or soon after that age, it should have been rapidly spread abroad to all nations. Had it been known before, in any country, it would have been soon diffused over all the more intelligent nations.

These facts can hardly be accounted for on any other theory than the old one, that alphabetical writing had its origin in the wilderness, in the engraving of the ten commandments upon the two tables of stone, by the finger of God himself.

This, however, is not so important a matter as the views of Mr. Stuart in regard to the *State of Literature among the Jews during the O. T.* On this subject, he asserts that,

“Only a few priests and prophets, or some of the noblemen or of the rich, could even read a book—that no provision was made by the great Jewish law-giver for the thorough education and enlightening of the Hebrew nation at large—that there was no provision for social worship among the Hebrews on the Sabbath—that *“there is not a word in all the Pentateuch of command to the Hebrews to keep the Sabbath and attend public worship.”\**

In addition, he intimates very distinctly his opinion that there were few or no manuscripts even of this law, except that which was laid up in the temple at Jerusalem, or in the tabernacle in earlier times.

Now we have neither space nor leisure to enter upon a full examination of all the Professor's views. Nor is it necessary. A brief argument will suffice to show their want of all solid foundation. And,

1. We begin with his assertion that *there were no copies of the law in Israel*, or that they were not at all common. That there was no command to make a copy then, we admit. *There is no such express command respecting Bibles now*. Still we have no doubt they were common then: and (1.) Can any one believe that they were less careful in such matters than the Greeks and Romans? And yet, who does not know that even libraries were formed among these heathen, and that the body of the citizens could read? Every scholar knows that the laws of Greece and Rome were engraved on tablets, and suspended in public places. Rather useless, if scarcely any could read! Were the Jews less instructed? (2.) They were expressly commanded to teach their children, Deut. vi. This might be done by oral instruction. But what more natural than that they should preserve a copy of the law, which could be made in a

\* The italics are his own. He evidently considers this his stronghold.

short time, and at little expense, and take it home with them, as a constant guide! How could they otherwise know, in every particular, the minute regulations of the ceremonial law? (3.) Their kings were commanded, on ascending the throne, to write out a copy of the law, Deut. xvii. Is it possible that no Jew, or that even very few, took the hint to write out copies of their own? (4.) Does not David say, Ps. cxix. 24, "Thy testimonies are the men of my counsel?" That is, his resort in difficulty. Was David alone, or nearly so, in this matter? (5.) Mr. Stuart himself admits that after Ezra's time, copies of the Scriptures were multiplied. But he ascribes it to the greater sagacity of Ezra and Nehemiah! We give his own words.

"What could be plainer, than that the want of an adequate religious education was one of the principal causes of their defections? Men of such learning and skill as Ezra, could not help discerning this. What more rational and probable, than to suppose that he and Nehemiah concerted and carried into execution some plan for the general instruction of the Jewish people, especially as to the nature of their religious duties?"

Now does any body believe that the necessity for religious instructions was never discovered before? If he do, his faith is beyond what is necessary to the belief of simple Bible facts! (6.) We know that in the time of Christ, copies were abundant.

These considerations are enough to confute the professor's dogma in regard to copies of the law.

2. In regard to social worship and religious instruction for which our author denies that any provision was made in the Mosaic institutes, we remark,—(1.) That such worship was already established among all the pious. It was a patriarchal institute. Wherever they went, they builded altars, and worshipped God with their families and kindred. Even the heathen met for worship. It is a dictate of nature. (2.) What, we ask, did the Israelites do upon the Sabbath, if they had no worship? How did they pass the time? Mr. Stuart says they could not read, and had no books if they could! (3.) The priests whom Mr. S. admits were educated—were dispersed over the whole land. Would they not gather together the people on the Sabbath? (4.) There was the synagogue worship, referred to in Psalm lxxiv. 8: for, notwithstanding all our author's criticisms, we still believe the "synagogues" mentioned there, to have been places of worship. And, (5.) They were expressly commanded to assemble together *every Sabbath* for worship. We have the command in Leviticus xxiii. 3: "Six days shall work be done; but the seventh is the Sabbath of rest, A HOLY CONVOCATION." And yet the Professor says that no command was given in regard to this matter! That the Israelites for one thousand years attended upon no social religious ordinances—had no other opportunities of becoming acquainted with the Law than at the three yearly festivals,—and none with the *whole* Law except *once in seven years*, when it was read in their hearing—for he makes this singular assertion—is a statement too incredible even for credulity to swallow.

But we have not done. There were the priests, and the "schools of the prophets," in which young men were educated in all the learning of the times. The Professor passes them by very hastily, and no wonder. For the fact of their existence, so early as the time of Samuel—about 400 years after the Exodus—shows that there was no little intelligence among the twelve tribes. Such schools could not exist among an ignorant people, *and be supported by themselves*. Nor has Mr. S.



any warrant for the assertion that there were few scholars in them. How does he know? And, besides, what were they instructed for? Not to become "prophets" in the sense of foretelling future events. Some of them may have been afterwards inspired. But the office of the great body of them clearly was to teach the people.

As to the priests, Mr. S. denies that it was any part of their office to teach the people; he admits that when questions were asked, they were to answer: but does not allow them the position of teachers. But what says the inspired law-giver? "That ye may *teach* the children of Israel all the statutes which the Lord hath spoken unto them, by the hand of Moses," Leviticus x. 11. Here the Bible and the Professor are again at open war. This is equivalent to the language of Malachi, chap. ii. 7: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts,"—the angel—the ambassador—the minister of the Lord of hosts. And when Ezra and other priests, after the return from Babylon, read and *expounded* the law (chap. viii. 8,) they did nothing unusual. Indeed we are expressly told (Ezra vii. 10,) that, "Ezra had prepared his heart to seek the law of the Lord, and to teach in Israel, statutes and judgment." Certainly, he considered it a part of his duty to give "religious instruction."

These considerations satisfy us, that the views given in this volume—and we fear many may thoughtlessly assent to them—are utterly wrong, and we add, degrading. But we have not yet done. Can any one believe that the arts and sciences could have been brought to such perfection as they were in Solomon's time, among a people, the great body of whom could neither read or write? That Solomon's officers—his three thousand who were over the builders of the temple, with all the other officers were uneducated? Or if they were educated—which will probably be admitted—that the body of the people were so ignorant as Mr. Stuart represents them to have been? Impossible. Nor is it any objection to say that the higher classes might be instructed: but not the people generally. There were no nobility—no persons having peculiar civil privileges in Israel. They were all equal in the eye of the law. A reign, such as Solomon's, distinguished for intelligence and order, and for the prevalence, until near the close, of true religion, would be an anomaly among such a people as our author says the Israelites were.

We now take pleasure in referring to another point—in addition to those formerly mentioned—in which we agree with Mr. Stuart. We allude to his rule for determining what is now directly binding in the Old Testament. It is this:

"All that is founded in the perpetual relations of men to God, to each other, and to themselves, and which is the subject of prescription, command, or instruction on the part of Heaven, IS PERMANENT.

We believe this to be the true rule. And we would like, if our time and space admitted, to pass in review some of the laws—yes, and the penalties too—of the ancient economy, and endeavour to decide in the light of this rule as to their present obligation. We are glad to hear this rule enunciated with so much distinctness by so influential a New England theologian and critic. And we also accord many of his remarks respecting the principle of *accommodation* as applied to the interpretation of Scripture. It is a dangerous principle. The great business of the preacher and expositor is to endeavour to ascertain *exactly* what any passage means, and then to keep to that as closely as he can.

Still we must seriously differ with Mr. Stuart in regard to some of his applications of this rule. We do still believe in a *double sense* of Scripture in some cases—that is, that the same passages may apply to a type and anti-type. He does not indeed deny this, but limits it, we think, too much, and, we add, that when an author undertakes to scoff at the applications of the prophecies of Daniel and the Apocalypse, to the Popish apostasy, he only declares his own prejudices.

This book is an omen of the times. It seems to indicate, that we are to have the neological controversy on this side the Atlantic. If so, we will find ourselves as the author hints, under the necessity of becoming more familiar with the giants of learning who, in Germany, have been instrumental in rolling back the tide of infidel opinions, until evangelical religion is once more regaining her territory and her influence in the birth-place of the Reformation.

We have noticed this volume for another reason. We have fallen upon times when no little effort, direct or indirect, is making to discredit the Old Testament Scriptures. We do not, indeed, hear much of infidelity in its old bald shape. But we hear of Fourierism and Socialism, which are infidelity in another form. The growing opposition to all wars, defensive as well as offensive, and to capital punishment, is much of it conducted upon principles which compel those engaged in it to assail the Old Testament. At all events, they may be fairly said to be against the Old Testament. With these are joined large numbers of the non-voting abolitionists in all parts of the country. All these are endeavouring to enlist, and with some success undoubtedly, the benevolence of the land in opposition to what they denominate, the imperfect, or even barbarous code of the Scriptures. And yet all, except the first classes mentioned, profess to respect the authority of Christ, and wage war, under the Christian banner, upon the very foundations of the Christian system.

But these are not the worst enemies of the Old Testament. There are more dangerous ones in the evangelical churches. We mean those who, under the name of evangelical religion and with great show of piety, are still labouring with all their might against principles, which are acknowledged to have been embodied in the Jewish code and system: such as the national recognition of religion and of the Church: the restraint of idolaters, &c. The groundwork of all the assaults made on this quarter against the Old Testament, is the very same with that on which neologists, infidels, socialists, &c., rest theirs: viz. *that those principles are inconsistent with human rights as these have been discovered by modern research.* Admit this, and infidelity is the necessary result. And to this it is tending in the United States. Against all these heresies, the fact on which Prof. Stuart bases his whole argument, is an ample bulwark; Christ has sanctioned the Old Testament. And hence, we have not only its inherent evidence for it, but it is so linked with the New, that he who holds to the one must hold to the other, he who rejects the one must reject, to be consistent, the other.\* This is plain ground, and easily maintained against all that class of men, whether in the Church or out of it, who profess to believe Christ, but disparage them. For in so doing they “betray the Son of Man with a kiss.”

---

\* Of course we do not mean that the observances of the Old Testament are binding upon us now. But that it is *all* consistent with the principles of eternal rectitude, and, so far as moral, still obligatory.

The style of this work is uncommonly good. It is perspicuous and neat, and the arrangement sufficiently logical and clear. There is no affectation of using big words. Mr. S. is too large a man to seek for reputation by such clap-trap. We must say, however, that the neologists generally, and the blasphemer Norton in particular, are too leniently dealt with, for our taste. There is sarcasm enough, and richly deserved the whole of it; but we would have liked some hard words. If ever, this is a case in which we may and ought to imitate the holy indignation of Him who said, "Ye hypocrites,—ye generation of vipers, and children of the devil."

~~~~~

#### HAS THE STATE A RELIGION?

We begin below the re-publication of a very remarkable article. It is taken from the pages of the "American Review," a literary and political magazine of very high standing and extensive circulation. There is, probably, no periodical in the U. States whose pages are read and studied by a greater number of intelligent and influential men. The reader will see before the article is finished, that the writer takes ground nearly coincident in all respects with that which this magazine has endeavoured to maintain. And all who believe with us, that the State should have a religion, cannot fail to be gratified and thankful, that Divine Providence is raising up such advocates, and in such places, to defend this truth.

An intelligent reader will find some expressions perhaps new to him—and even some sentiments that should be somewhat modified. But these may be overlooked in view of the general excellence and soundness of the essay as a whole. We do not publish it all. It is too long. We give, however, the bulk of it, and the outline of the entire argument. The only considerable portion, which we omit, is that which relates to the position of the United States as a nation in reference to these principles. In fine, we commend the perusal of this article to those professed friends of the Reformation who appear to be ready to abandon the great doctrine that the State should have a religion and support the church. We have seen articles in *religious* magazines—and not long since—which might blush for their infidel complexion, in comparison with this one.—ED.

#### 1. *The Question Stated.*

Has the State any religion? This is the great question we propose to discuss in the present article. Has the state any religion, or any thing to do with religion? With a certain class of minds, the mere proposal of such a question is enough to determine the political character, and the political predilections of the one who asks it. He will certainly be set down at once as the enemy of free institutions, of the rights of man, and, of course, of the rights of conscience. It is easy to imagine the real or affected alarm which some who belong to the extreme left of the democracy, may be supposed to exhibit, at the bare suggestion of such a topic. You are for Church and State, then, it seems, as well as for monarchy and aristocracy. You really dare, in this nineteenth century, to mention the word religion in connexion with politics. You would revive the fires of Smithfield, and all the horrors of the Inquisition. You would take away our precious rights of conscience. We would, however, beg our good democratic friend not to be so easily frightened. We mean to discuss a very serious question in a serious tone, and with a genuine feeling of regard, as we trust, for rational liberty, for the highest interests, and the most sacred rights of man, as man, and not a mere animal. This

matter may not be so very plain as you have been led to believe. There may, after all, be more than one side to the question. It is not absolutely clear, to a certainty, that the State has no religion.

The question resolves itself into these: Is the State a moral as well as a physical agent? Has it, in any sense, a conscience? Is it accountable to a higher invisible power? Does it sustain any relations to an invisible world, and does it derive any sanctions from the immutable and eternal? In a word—is it to be guided in determining the duties and relations of men, solely by the considerations of their well-being, or must it also, in connexion with this, have some reference to those truths and those obligations, that concern the spiritual and moral health?

### § 2. *Dr. Arnold's Argument.\**

“The moral character of government,” says Dr. Arnold, “seems to follow necessarily from its sovereign power; this is the simple ground of what I will venture to call the moral theory of its objects. For, as in each individual man there is a higher object than the preservation of his body and goods, so if he be subjected, in the last resort, to a power incapable of appreciating this higher object, his social and political relations, instead of being the perfection of his being, *must be its corruption*; the voice of law can only agree *accidentally* with that of his conscience, and yet, on this voice of law his life and death are to depend; for its sovereignty over him must be, by the nature of the case, *absolute*.” Again he says (page 79:) “If the legislator has any thing to do with *morality*, the whole question is conceded; *for morality* is surely not another name for *expediency*, or what is advantageous for body and goods; yet if it be not, and a legislator may prohibit any practice, *because it is wicked*, then he regards moral ends, and his care is directed towards man’s highest happiness, and to the putting down his *greatest misery, moral evil*. Nor, in fact, does it appear how, on other than purely moral considerations, a State is justified in making certain abominations penal; such acts involving in them no violence or fraud upon persons or property, which, according to Warburton, are the only objects of State care.”†

### § 3. *Meets an objection.*

In these considerations, too, we find a solution of the difficulty presented in a late number of the Edinburgh Review. The writer asks why a corporation, a bank, a rail-road company, or an army, ought not to have a religion, and act upon moral grounds, as well as the State. The answer is, that they are not sovereignties. They do not stand, as the State does, with no other power between them and God. They need have no religion of their own, for another reason, namely, because they are supposed to partake of, and to be influenced by, that which is predominant in the State, and which there forms the ground of public sentiment, according as it is good or evil. Our democratic notions deceive us on this point. We are too apt to confine the idea of absolute power to a monarchy or an aristocracy. It exists as well in a republic as in any other form of government. Indeed, it is entirely independent of all forms. Absolute power, above which there is no earthly control, and which stands next to the Divine government over men, an absolute power

\* Appendix to Dr. Arnold’s Inaugural Lecture on History (p. 65.)

† It will be seen, from the last extract, what Dr. Arnold regards as the very turning point of this whole discussion. “The legislator may prohibit a practice, *because it is wicked*.” He may legislate for morality, and on purely moral grounds; that is, he may punish crimes, not simply because they affect persons or property, but because *they are wicked*, and abominable.

which can do as it wills, where that will is manifested in regular channels of law, or the irregular impulses of individual or popular volition, whether it be in the one, the few, or the millions,—such an absolute power, knowing no superior but God, having life and death subject to its own final decision, and which must act *for* or *against* the highest interests of men in their highest relations (for on these points, as we hope hereafter to show, there can be no such thing as indifference on the part of the State, any more than on the part of an individual,)—such an absolute power belongs to every State, as a part of its very essence or idea, and irrespective of all the outward forms in which it may be arrayed. Power, we have said, above which there is no earthly control. Methinks the bare statement of such a fact might convince any sound mind, that God never could have intended that such an absolute earthly authority should be left to itself, free from the acknowledgment of any higher accountability, or that it should have any rightful control over men except as a moral and religious delegation or branch of his own government. . . . How inexplicable the paradox, that while we are jealous of any religious foundation for the State, we should feel safe in trusting the most precious interests of humanity to an absolute, irresponsible, and avowedly irreligious earthly power!

#### § 4. *Views of Opponents.*

Some of the physical school may not exactly comprehend what is meant by all this. To be sure, say they, the State must judge of right and wrong—who so absurd as to deny such a proposition? But look into their schemes, and it will be found that these are terms retained from the old vocabularies, without a particle of their true and ancient meaning. They have been wholly reduced to a physical sense. That is *right* which tends to secure the widest range of natural gratification with the least natural evil—and that is *wrong* which tends to interrupt or prevent it. For a moral good and a moral discipline, or the cultivation of certain moral states, irrespective of physical good or evil, they have no space in their scheme—still less for the absolute and inseparable connexion of such a morality with religion. Of course they must deny, and do deny, that in punishing, the law can or ought to have any regard to any intrinsic demerit of crime, or that punishment can or ought to have any thing strictly penal or retributive in its nature.

#### § 5. *The State, not only "moral" but "religious."*

Some might regard the difficulty as safely avoided, by representing the State to be a moral, although not a religious agent; severing the two classes of duties, as phrenology does, by assigning them to different inches of the brain. But here, again, common language is in the way, and the common sense, as well as the moral sense of mankind, forbids the profane separation of conscience and the "fear of God," as the utter annihilation of both. Moral truths, raised ever so little above a mere system of convenience and political economy, must run back to the ideas of penalty, retribution, intrinsic demerit; and these again must link themselves with the thought of sanctions derived from an invisible power, and an invisible world.

Those, therefore, who would avoid this must go still farther back, and deny to the State all moral as well as all religious character whatever. In this way, the scheme we are opposing is fast coming to have a dreadful consistency. All its parts are gradually drawing in to a mutual harmony of error; so that, if boldly carried out, it must deny that there can

be strictly any such thing as crime. It is only a physical evil, or a physical insanity, or the result of a defective cerebral organization, and law is only a physical defence against this species of madness. Punishment is not punishment, but only the cure of physical evil. In short, law has no more of moral character than the sanatory regulations of an hospital. It addresses itself solely to our sense of convenience or inconvenience, and never deals with, and is never intended to deal with, the conscience or moral sense, even supposing such a department of the soul to exist in the individual man. These are not mere inferences drawn by an adversary, but doctrines in which the authors glory as the ripe fruits of an enlightened age, and of a new philosophy which is destined to supersede all other systems.

“The Law can have no religion,” says one. “The State, as such, knows no God,” teaches the great apostle of the sect. “Crime,” says Mr. Sampson, on Criminal Jurisprudence, a work in great repute with this new school of political philosophy, “crime has never been diminished by the inconsistency of punishing men for *disorders* of the brain, and it can only be safely and effectually subdued by adopting towards the sufferer (!) the same mode that we should employ, if his disorder, instead of being seated in the brain, were seated in any other organ.”

#### §. 6. *This doctrine, Infidelity.*

Most consistent reasoners! How skilfully would you seem to conceal the cloven foot of your shallow infidelity! This, then, is what you would style a state of neutrality and indifference. The State, it would seem, knows no God, no religion, no religious sanctions. It must favour no religious tenets. But it may hold and act upon irreligious principles. It may give countenance to doctrines subversive of all religion and all morality. “The law has no Bible,” says a late writer—“the law has no Bible”—it cannot, therefore, rightly appeal to any of the sanctions or principles of moral conduct revealed in *that* book; yet still there is no inconsistency, it seems, in maintaining that government should recognise the infidel philosophy (if it deserves so venerable a name) of Combe’s Constitution of Man, of the Vestiges of the Creation, of Sampson’s Jurisprudence, and of other standard infidel authorities, to which the legislature is called upon to bow with the utmost deference and respect. We only mention this here as evidence of what the infidel means, when he declares “*The State assumes and must assume towards religion an air of perfect indifference*”—“if it favours the religion of the Christian it offends the Infidel, the Jew, and the Heathen”—“It can give no countenance to any religious opinions whatever.” That this state of indifference is not of this apparently *negative* and harmless kind, but has a great deal of *positive* venom, and that the State must unavoidably either favour religion or irreligion, we hope hereafter more fully to show.

#### § 7. *Of course, rejects Scriptural teachings.*

Of course, the class against whom we are contending must deny that there is any divine sanction to government, or that it is an institution which the Almighty has any thing to do with in the way of constituting or ordaining. To quote Scripture to them, as any authority on this point, would seem a most strange and impertinent introduction of irrelevant matter. In nearly the same light, perhaps, would they regard any appeal to classic antiquity, in proof that the innate moral sense of mankind had ever regarded the true magistrate as, in some sense, possessing a delegated divine authority, and bearing the sword of Eternal Justice

as well as representing the *vox populi*. Paul declaring that the powers of government are ordained of God, and that, of course, they possess a religious character; and Cicero, who but re-echoes the sentiment of primitive tradition when he says—*Diis immortalibus proximi sunt magistratus*—would both be regarded as alike trifling with a question which has been so summarily and so conclusively decided by the new social and political philosophy.

§ 8. *Religion necessary as a means of physical good.*

But we may, perhaps, try these gentlemen on another tack, to see if by any possibility there can be found some assailing point, from which to penetrate the dense scales of their closely guarded naturalism. Let us then admit, for a moment, that government looks, ultimately, to the physical good of man, and nothing else. It follows, nevertheless, from this, that it must have regard to his best and highest physical good; and that, therefore, to be consistent with this aim, it must draw within its jurisdiction whatever tends to advance, and certainty—as even the most ultra defenders of the no-meddling system must admit—whatever tends to prevent it. Within this line, then, would fall whatever, among other similar means, has a tendency to secure the peaceful possession of property, the unmolested enjoyment of personal freedom from violence, and the sanctity—but this is, as yet, too religious a word—the security, then, of the domestic relations. In short, if it should be established as a fact, that an immoral and irreligious, or rather an irreligious, and consequently an immoral, people, would be likely to be more ignorant, more brutal, less secure against personal violence, worse fed, worse clothed, with less physical comfort of every kind, and, in general, more unhappy than one that was moral and religious; then, reasoning directly from the above premises, it would follow that the encouragement of religion and morality, *as means of physical good*, must fall as directly within the sphere of the State's proper duties, as the care of agriculture and the mechanic arts.

This truth is so important that it will bear to be repeated and placed in different lights. Let us suppose, then, a state of things in which every thing now held sacred among us should become the object of irreverent blasphemy and contempt; when there should be honoured no Bible, no holy day, no pulpit, no means for the regular and systematic instruction of the people in religious and moral duties—when, in fact, there should be among us no morality, no religion, no fear of God. Can any one imagine that such a total exclusion of all considerations of another world would leave uninjured the foundations of social order, and of all true happiness and all true physical good in this? Would life, and liberty, and property, be respected as they now are? We need not ask the question. The experiment has been tried. The French Revolution will remain, to the end of time, a standing proof of what even the most civilized nation may become, that acknowledges no God, and no future life. We are aware that the most strenuous efforts have been made of late to revive a feeling of respect for the deeds and actors of this period, and to present to the world a new and transcendental view of the whole matter. Some would have us regard it, with all the atrocities even of the reign of terror, as the age of heroes, and as abounding in the germs of good ideas. We prefer, however, the old-fashioned view. We would look to the actual fruits, the actual matters of fact, and to the strange exhibitions of human depravity, with which those awful scenes abound-

ed; and we say again, that it furnishes a sufficient answer to our question. The highest physical good for this world cannot be secured; nay, more, the greatest physical evils cannot be prevented among a people, when there is no recognition of a God and a world to come. But it is a great, some say the chief, design of government to promote the highest physical good, or, at all events, to prevent the greatest physical evils. What, then, is the inevitable conclusion, even from the premises of that theory which is most thoroughly utilitarian? We may say, on high authority, that "*whatever picks men's pockets or breaks their legs,*" is an object of the State's care and prevention. If, therefore, irreligion, immorality, and infidelity, have a tendency to make these evils more frequent than they would be in a religious, a sabbath-keeping, church-going, gospel-loving community; then, even on the theory of the illustrious author of the above illustrious and sublime maxim, the State should do all in its power to prevent the former, and to encourage a state of things which would be favourable to the latter condition of society. Indifference, even if it were possible, would be an abandonment of its highest duties. Our theoretical conclusion we cannot help regarding as unassailable, although a consideration of the manner in which it should be practically carried out might present questions of great difficulty.

#### § 9. *Religion necessary to morality.*

In the ascending scale of means, then, the next care of government, in addition to the requisite physical force for the immediate preservation of order, would be the *acquisition of a moral power*, or the production of those principles of action, modes of thought, and habits of soul, that would furnish this security with the least amount of violent constraint; for without them—as it would not be difficult to prove—physical force might soon be the enemy rather than the ally of government, and law itself would sink in precisely the same ratio with the motives and principles of those whose will, according to the radical theory, constitutes its true and legitimate expression. Hence, too, we may say, by way of passing corollary, that if any State needs a religion on these grounds, then, *a fortiori*, does a democracy require such an aid above all others.

If certain habits and states of soul are necessary even for the physical well-being of mankind, then, as a *means to this means*, comes the subject of education; by which, in this place, we refer to the moral training of the citizens of a State in its most enlarged acceptation. Thus are we slowly rising to higher positions, and gradually approaching the dangerous ground, although, it may be, by a system of introverted ends. This education may be a direct teaching in schools expressly established for that purpose—a topic on which we propose to enter at another time—or it must be, in connexion with the former, what may justly be styled *the educating power of law itself*, in bringing to bear upon the mind, even from early infancy, the force of certain principles having a restraining effect, so as to prevent the first thought of certain crimes ever arising as a purpose; and this, in distinction from that other and more easily estimated yet less available power of law, which acts directly, through a present fear of specific inconvenience, in deterring men from a specific and then actually meditated wrong. Here, again, in this subjective influence of law upon the soul, we are approaching the region of duty, as distinguished from a mere sense of convenience or inconvenience. We are directing the eye to something absolute and eternal—



to the law's immutable principle in distinction from the temporary, and fluctuating, and imperfect application to individual cases. We are on the borders of a true *right* and *wrong*. We are near the domains of a true morality, which is an end of itself; and, if we are not very careful, this dreaded religion will force itself upon us before we are aware of our real position.

There is a vast deal of trite and unmeaning declamation on this very subject, namely, the importance of religion and morality to the preservation of our republican institutions; and yet how few are aware of the inevitable conclusion to which they must be led. How little is it realized that the argument can never stop until it ends in recognising the Supreme Power in the State to be what we contend it really is, namely, a true moral and religious power that ought to have a conscience, and by it to recognise an eternal righteousness. Virtue, they say, is essential to a free people; but how wretched and senseless is this trite babble in the mouths of those who contend that the State has no religion and can recognise no religious tenets. Whether virtue itself is an eternal principle with eternal sanctions, and connected with the law, revealed or natural, of an eternal God, is a question involving a religious tenet—a tenet, too, to which law and government cannot be indifferent. Either directly or impliedly, in the practical administration of their principles, they must be *for* or *against*; they *must* assume the attitude of a friend or an enemy.

#### § 10. *Recapitulation.*

Let us now recapitulate, and briefly condense the argument which in order to bring in all the considerations connected with it, has been presented in a discursive and irregular form. Admitting, as we do for the sake of the argument, that the State's great object is the physical and not the moral good of man,—that it is intended, in other words, for the protection of property, security against personal violence, and the guardianship of the domestic relations; then, we say, that, in addition to positive inconvenience to transgressors, designed to deter them from actual crimes, there must be acknowledged in the law that doctrine of retributive justice, without which punishment, appealing only to the animal fears and taking no true hold upon the conscience or moral department of the soul, can exercise no true reforming power—even if this were the great and chief object for which it was designed. Besides this, there are needed, also, certain habits or states of mind, or principles of action, having an intimate and sympathizing connexion with the standard of truth manifested in the law. In other words, there must be a public conscience corresponding to the governing principle or spirit of the law, rising as it rises, and falling as it falls; being moral and religious, or barely economical, according as that, whose representative it must, in time, ever become, sustains the one or the other of these characters. To this result, then, a true morality is an indispensable means; and equally indispensable to the latter is a religion from which alone morality can receive its sanctions.

Religion and morality, then, although denied to be legitimate objects of the State as *ends*, come in as *means to other ends*. But religion and morality, when they are not regarded as *ends* in themselves, cease to be truly religion and morality. They do, undoubtedly, when pure, tend to protect property, to secure from personal violence, &c.; but then this is an incident, and not of their essence. When called in aid, therefore, for

such purposes alone, they will not be pure; they come not in their true nature, and must inevitably degenerate into something of a lower species. We have proved, however, that the State *must* have religion and morality, as *means* for the successful accomplishment of its physical purposes. But it cannot have them as effective *means* without recognising them as *ends*, before it employs them as *means*. Therefore, finally, the State must neglect even the highest physical good of men, or it must be a religious and moral agent, in the *absolute* and not merely *mediate* use of the terms.—Q. E. D.

(To be Continued.)

MISSIONS.

We take the following extracts from the Annual Report of the Home and Foreign Missionary Society, of the Reformed Presbyterian Church, Ireland. The report is from the pen of the able and zealous secretary of the Board, Rev. Thomas Houston.

We are very prone to be deterred from engaging in a work to which we may be summoned by repeated Divine injunctions, and the clearest call of duty, because the aspects of the times seem to be unfavourable, or because our means are inadequate to the magnitude of the enterprise. But, not to mention how unavailing are such pleas, in the view of the plainest maxims of Christian conduct, that "duty is always ours while events are with God,"—that we are required "to walk by faith not by sight"—and that "great things are often accomplished by the blessing upon scanty means"—who does not know that, at almost every period distinguished by successful efforts for building up the house of God, or for reviving and propagating the truth, clouds dense and extended overspread the horizon, and many hostile elements seemed to combine to render the prospect of success in religious or benevolent exertion problematical, if not hopeless? So it was at the time of building up the Second Temple—thus in the period of primitive Christianity—so at the memorable era of the Reformation—and in this manner was distinguished the commencement of the modern Missionary undertaking towards the close of the last century. Apathy almost universal prevailed throughout the Protestant Churches in these countries. The demon of war had been thoroughly awakened, and had arisen, with terrific rage and power, to inflict upon guilty European nations the vengeance which their multiplied oppressions, abuse of mercies, and nameless crimes deserved. It is scarcely possible to imagine a period less favourable to any extensive enterprise of Christian Philanthropy than this; and yet it was at this time that the spirit of modern Missions first appeared in Britain—"rising like an angel of mercy above the troubled elements of social and political disorganization—the harbinger of a new era in the Church, and the dawn of a brighter day upon the world."\* The number, moreover, who were unawakened to a proper sense of the condition of a perishing world, and of the obligations resting upon Christians to propagate the gospel, was very few, and their means limited and insignificant. Real Christians, who are devoted to the Lord's work, often gather their strongest encouragements from those things which appear to others appalling, and fraught with insuperable difficulty and overpowering danger. Walking by faith, they cleave to the Divine promise with more resolute assurance, and they learn to surmount present obstacles in the anticipation of future glorious victory. The approaching triumphs of truth spread a mild light over existing gloom, and cheer the heart amidst the miseries and wickedness that afflict society and distract the world. The wall of the city has frequently been built up—and inspired prediction assures us that it shall be built up, in "troubled times." Believers, considering "the years of the right hand of the Most High," remember that "amidst the desolating strife of mortals, God has often appeared in his glory;"—and recent or present shaking of Churches and nations lead to anticipate those glorious days when the Kingdom that cannot be shaken or removed will be introduced, and when "the knowledge of the Lord shall cover the whole earth, as the waters cover the sea."

Every appearance in the natural and moral world—every movement through-

\* Ellis's History of the London Missionary Society, vol. i. p. 2.

out human society—all the events that are transpiring throughout the earth, whether prosperous or adverse, invite and urge us to such a work; and the experience reaped during the past year by those who are employed in different parts of the earth, in gathering in the travail of the Redeemer's soul, justifies us in saying that all is encouraging; and that difficulties and impediments are rapidly disappearing, leaving a vast open field ready to be broken up, and to receive the imperishable seed of Divine truth. *China* is becoming more and more prepared for Christian Missionaries and Christian books. The former labour without hinderance in that vast empire; and the latter are eagerly received and read by thousands. We cannot but deeply regret that the Protestant Churches should hitherto have done so little for making known God's light and saving health in this extensive and most important country. The votaries of the Man of Sin have not been remiss upon the subject. Before the English war with *China*, they had a considerable number of popish bishops and missionary priests scattered throughout that country, living in seclusion, and embracing all opportunities offered for leading the Chinese to exchange the system of Confucius for the idolatry of Popery: and since the conclusion of hostilities, nine or ten times as many agents of Antichrist have been despatched to *China*, as there have Protestant Missionaries been sent by Protestant Churches, whether in Britain, or on the Continent, or in America; and a still larger number are in preparation in the seminaries of the Propaganda, for a similar service. Such a fact should rebuke our supineness and negligence; and should serve to excite Evangelical Churches of all names to occupy, to the utmost extent of their resources, a field the most important on the face of the globe, which by events singular and unexpected has, within the last few years, been thrown wide open to evangelical and philanthropic exertions.

Having expressed their great "satisfaction that Christian men in various places, are beginning to direct attention to the grievous wrongs of oppressed Africa, and are meditating new exertions for delivering her children from their deep degradation and bondage," the Board proceed to state some striking evidences of the zeal, sincerity, and generosity of those already Christianized in the West India Islands.

The converted Africans in the West India Islands continue to display, strikingly, in many instances, the power of the gospel. Their liberality in promoting the spread of Christianity puts to shame the niggardliness of Christians who enjoy the highest privileges and make the highest profession in these favoured countries. A Missionary lately stated that his congregation, chiefly composed of Negroes, contributed, during the last five years of his pastorate, no less a sum than *Seven Thousand Pounds* towards the cause of God; and the last year, they raised the sum of £1,100 sterling, for the Redeemer's cause! The reason why they and others, who have tasted the power of the Word, give thus bountifully, is not because they enjoy larger worldly means—but it is as the servant of God stated, "Their means are limited—their wants are many—and they are as well acquainted with the value of money as others. But they are liberal, because they regard it as a part of their religion to support, to the utmost of their power, the cause of God: they are liberal, because they feel it their duty to make sacrifices for that cause." Similar has been the influence of the Gospel in many of the islands of the South Sea. When one beholds the inhabitants of whole islands who were shortly before immersed in all the abominations of degrading idolatry, furnishing converts who are willing to leave home, and peril their safety, in carrying the tidings of salvation to lands still in darkness, and contributing largely of their substance for advancing this good work, we cannot but regard these as the sure indication of the isles waiting for the Redeemer's law, and of "the abundance of the sea" being converted to him.

They thus notice the efforts made in behalf of the Jews.

The movements throughout the Churches, in behalf of "the lost sheep of the house of Israel"—and the first fruits of Missionary efforts among the Jews—supply other encouraging tokens of the speedy coming of the kingdom of Christ. Converts from among the Jewish people have embraced the faith of Christ, during the past year, in Palestine, India, North Africa, and in various countries in Europe. In *Pesth* alone, a station occupied by the Missionaries of the Free Church, no fewer than fifty individuals, the children of Abraham, have been re-

ceived into the Church by baptism, and their walk has been becoming a Christian profession. The various sections of the Church have been coming forward to seek the salvation of Israel; and it gives us special pleasure to mention that our brethren of the Reformed Synod in Scotland have lately organized a Jewish Mission, and are now looking out for suitable labourers to employ in the important work of gathering in these wandering sheep into the fold of the Great Shepherd. We hail all these movements with gratitude and joy. We regard them as cheering indications of the coming period, referred to in many bright predictions of Sacred Writ, when Jew and Gentile shall be one in the Redeemer's hand, and when "His large and great dominion shall extend from sea to sea, and from the river to the ends of the earth."

The report is encouraging so far as it relates to the mission in the British Provinces. And particularly in regard to their own Home Missionary operations. We would have been glad to publish the whole of this report, but our narrow limits forbid. The success which our transatlantic brethren have met with, should stimulate and encourage us in similar efforts.

~~~~~

#### CHILDREN—THEIR RELIGIOUS INSTRUCTION.

There is, evidently, a rapidly increasing conviction among the more intelligent portion of the Presbyterian church at least, that *parents* and *pastors*, if they wish to save the children of the church from ruin, must take upon themselves far more of the burden, if it should be called a burden, of their religious education and training: that the plans which have been so popular in nearly all churches but Covenanters, for the last quarter of a century, are incompetent to supply the place of fire-side family instruction. Both the General Assemblies have this year expressed themselves on this subject, with considerable clearness and decision, in their narratives of the state of religion in their bounds.

The Old School say,

But in recommending and rejoicing in the use of these means, we ought not to lose sight of a yet more important mode of discharging our duty to the children of the church; to wit, their private religious instruction. To train up children in the nurture and admonition of the Lord, is a duty which God has imposed primarily upon parents; and which they cannot, without sin, delegate to others. No kind nor measure of public instruction should be allowed to supersede the systematic religious training of children around the domestic altar, and by those to whom God has chiefly intrusted this work, and of whom he will chiefly demand an account. This Assembly has reason to fear that a mistaken sense of duty in this matter, has led many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other teachers are but auxiliaries in the work of a pious education; while parents are, by the authority of God, appointed the principals in this matter; and should they prove delinquent in the discharge of their solemn trust, they cannot reasonably expect the divine blessing upon any other means which may have supplanted them.

The New School say, in still stronger language,

We feel compelled to recur to the neglect of family religion. The danger now seems to be, the substitution of Sabbath School instruction for that rigid, faithful, parental training, that characterized the principles and practice of our forefathers, the results of which were, in times past, the hope and strength of the church. The responsibility of any parent for the religious culture of his children, cannot be devolved on the Sabbath School teacher. *It cannot even be shared with him.* No parent can ever, without great guilt, turn his children away from his own table, to eat the crumbs of the bread of life, that fall from the hands of a stranger. The responsibility must for ever rest where God has placed it. And while the Sabbath School teacher co-operates kindly and powerfully with the parent, and aids him in training up his infant offspring for the skies, he does not

intend to supersede the duties of the natural instructor, but to assist him to lead them in the path of holiness and peace to God. The fulfilment of God's promise to the seed of the righteous, in blessing faithful, early, parental training, is seen in abundance of facts every where. *From such as these, the ranks of the redeemed are mainly made up.* From among such as these we look for pastors for our churches, and for that view of duty dependent on doctrine, and that sound enlightened piety, which is at once the glory of the church and the secret of its power and perpetuity.

Let the reader ponder the passages which we have marked in *italics*. They contain the germ of volumes on the subject of religious training.

Besides this, our readers will remember that the Old School Assembly have fully committed themselves to the cause of religious instruction as a chief element in primary schools and higher seminaries. These are encouraging symptoms. And may we not add, it becomes Reformed Presbyterians especially, who have all along retained among them the old and tried plan of *family* instruction, to give their countenance to these efforts, and also, by their diligence in the training of their own households, to furnish an example in which the superior efficacy of parental care may be seen and recognised of all men.

---

THE ST. LOUIS CONGREGATION.

The committee of the Illinois presbytery, appointed to organize a congregation in the city of St. Louis, met in that city in the Associate Reformed church, 2d of April, 10 o'clock, A. M., and was constituted with prayer by the chairman, Rev. James Wallace. Elders present, James Findley and John Donnelly. The members in regular standing in the Reformed Presbyterian church were ascertained, and those desiring admission examined and received. An election for elders was then held, when it appeared that Henry Dean and John Maffat were duly elected. They were examined on the doctrines of grace, church government, and the distinctive principles of the Reformed Presbyterian church. Their examination was unanimously sustained. A sermon was then preached by the moderator from Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves," &c. Three questions were proposed and answered:

1st. Who are the ordinary and permanent officers in the New Testament church? Have the rule over you.

2d. What is the duty of these officers? Watch for your souls.

3d. What is the duty of the people? Obey them, submit yourselves.

Under the *first* topic of discussion, these officers were shown to be, pastors, ruling elders, and deacons. 1. The divine authority of the Christian ministry was established. 2. The Christian minister was shown to be a Presbyterian elder, not a prelatical bishop. The office of ruling elder was proved from the Jewish synagogue, Scripture declarations, and the history of the church.

3. The office of deacon was established, and the propriety of appointing this officer in Christian congregations shown,—(1.) From the divine institution of the office. No other officer in the church is so clearly appointed by divine authority. The time, the circumstances of the original institution, and the qualifications and business of this officer are presented in detail in the New Testament. (2.) From the qualifications required of this officer in the Scriptures. (3.) From the Old Testament. The men who managed the temporal interests of the church under the Old Testament dispensation, were set by divine authority

over that business. God never committed the temporal concerns of the church to men who were not ordained. (4.) From the perfection of the government of the church. The government of the church is perfect. Jesus Christ, her Head and King, has provided his church with all the officers necessary to do her own business. No civil government is formed without appointing governmental officers to manage its fiscal concerns. The church is not more defective in her organization and government than any civil association. (5.) The example of the church. The apostolical and primitive church, and all the reformed churches had deacons. All sound, eminent, and godly divines testify in favour of this officer in the church. The confessors and martyrs of Jesus in past ages have contended and witnessed for it. We are bound to follow their example: Song i. 6, 7; Jer. vi. 16; Heb. vi. 12. (6.) The standards of the church assert that this officer is ordinary and perpetual in the church. (7.) Our sacramental seasons and solemn covenants. The office of deacon, and his power to manage the fiscal concerns of the church were an integral part of the covenanted uniformity sworn to by our fathers in the national covenant, and in the solemn league and covenant. All covenanters acknowledge, have renewed, and are bound by these solemn engagements. They have sworn to the Lord, and cannot go back.

As to the *second* inquiry—the duty of the officers of the church, they are, 1. To teach the people. 2. Administer the ordinances. 3. Exercise discipline. 4. Pray for the people. To be God's mouth to the people, and to be the people's mouth to God.

The *deacon* is to administer the temporal concerns of the church, so as best to promote her spiritual interests. There is no authority in the Bible to separate the funds and interests of the church, and commit a part to the deacon, Christ's officer, and a part to the trustee, man's officer.

As to the *third* inquiry,—the duty of the people to the officers of the church, they are, 1. To esteem their persons. 2. To receive their instructions. 3. To submit to their authority. 4. To pray for them.

After proposing the usual questions to the candidates, and receiving satisfactory answers, they were ordained by prayer, and set apart to the office of ruling elders over the people.

The court then proceeded to the election of deacons. Daniel Williamson and George Thomas were almost unanimously chosen by the people to that office. The examination and ordination of these persons was deferred to the next meeting of session. The court then adjourned by prayer.

We regard the organization of a congregation of Covenanters in the city of St. Louis, as highly interesting and encouraging to all the friends of the covenanted reformation. The city is situated about the centre of the great Mississippi valley, and is likely to become, in a short time, the great emporium of the western country. It commands the trade of the Missouri, the Mississippi, and the Illinois rivers, and their tributaries, and in a great measure, also, that of the Ohio. The location of the city, the boundless resources of the great west, mineral, agricultural, and commercial, and the rapid increase of its population, all concur to make St. Louis the principal city in the Mississippi valley. It is pleasantly situated, and is rapidly growing in wealth and population. For a few years past, it has improved much in its moral character. Business houses are closed on the Sabbath, and there is as much respect to the

Lord's day and to Christianity here, as in most other large cities in the United States. Still there is much wickedness in it, and a great reformation is needed. Even under external appearances of religion, there are much iniquity and corruption concealed. The churches are numerous, but deeply corrupted with error and human inventions. Error in all its forms is rampant. That a congregation is peacefully organized here, where not long since a Covenanter was not known, and where it was scarcely expected the Covenanted church would ever obtain a station, occupying the entire ground of all scriptural attainments, holding forth the whole system of divine truth in its purity and simplicity, and exemplifying the government of the Lord's house in all its parts and perfection, amidst abounding error and corruption, and known to be opposed to slavery, intemperance, and human inventions in all their forms,—evils so prevalent in other churches in the same place—is an interesting consideration to the friends of gospel truth and order.

We commend this little and interesting congregation to the affections and prayers of all our covenant brethren, hoping that although its "beginning be small, its latter end will greatly increase." —(*Communicated.*)

~~~~~  
AFFAIRS ABROAD.

*Moravian Missions.*—From a table of the missions of the United Brethren, prepared by E. H. Reichel, it appears that the number of stations, in 1841, was 61; the number of missionaries and teachers, (male and female,) about 280; the number of "converts," upwards of 60,000; and the number of communicants about 20,000. These stations are established in St. Thomas, St. Croix and St. Johns, belonging to Denmark; Jamaica, Antigua, Barbadoes, St. Kitts and Tobago, belonging to Great Britain; Surinam, in South America; South Africa; Greenland, Labrador and Canada West, in North America; and among the Cherokees, within the limits of the United States. The number of communicants are distributed as follows: in the Danish West India islands, 3,946; in the British West India islands, 10,851; in Surinam, 1,375; South Africa, 1,490; in Greenland, 800; in Labrador, 490; among the Cherokees and Delawares, 106.

*Turkey.*—The persecution commenced by the Armenian patriarch against the converts to evangelical Christianity, has been arrested by the civil authorities. This is said to be owing to the interposition and remonstrance of the British minister. Bishop Southgate, who was sent out a few years ago by the Episcopal church in this country, as their missionary to Constantinople, is charged with using his influence to awaken these hostilities against the converts. An effort is now making by the evangelical portion of their missionary Board to have him recalled.

*Italy.*—Pope Gregory XVI. is dead. His successor will, it is supposed, be the cardinal Franzoni—a friend of the Jesuits. Under some circumstances, the decease of the Pope is a small matter. In the present state of things, however, both in relation to Italian affairs, and the general interests of popery, the death of the late pope may be followed by highly important consequences. Discontent is universal in the Papal Territories. They are confessedly the worse governed part of Europe. All the higher civil functionaries are ecclesiastics. There is no justice, no accountability, no economy, no public spirit, in the ad-

ministration. A spark may at any moment kindle a blaze. Additions have lately been made to the Austrian garrisons, and to the Swiss guards. And still outbreaks constantly occur. It is even said that the king of Sardinia favours the project of establishing an Italian republic embracing among others the States of the Church—himself to be at its head.

As to the general interests of Popery, all know that they are in a state demanding the most energetic talents. Since Gregory became occupant of the Papal chair, in 1831, great changes have taken place in the internal condition and foreign relations of Popery. Matters have, for years past, been fast tending to a crisis, for which an easy-going, luxurious debauchee, was totally unfitted. The times call for a different hand at the helm, and if the conclave should, as they probably will, place a man of talent and activity in the vacant chair, a vast impulse can hardly fail to be communicated to the already rising energies of Anti-christ.

*Bavaria.\**—This kingdom had a population, in 1840, of 4,370,977. The majority of the people are Catholic, but in 1799, by an edict of the late king, Maximilian I., all differences and distinctions were extinguished; the Roman Catholic ceased to be the established religion of the state, and all employments were open to all; the three Christian communities, Roman Catholic, Lutheran, and Calvinistic, are declared to be on an equality, having the same privileges without preference. We have no recent analysis of the population as to religion, but the proportion of each community may be stated as follows:

|                        |           |                               |        |
|------------------------|-----------|-------------------------------|--------|
| Roman Catholics, ..... | 2,700,000 | Jews, .....                   | 60,000 |
| Lutherans, .....       | 1,100,000 | Moravians, Baptists, &c. .... | 10,000 |
| Calvinists, .....      | 60,000    |                               |        |

In this kingdom, the disciples of Ronge are numerous, and the papists are not of the most bigoted sort.

*Saxony.*—The area of the kingdom of Saxony is 4347 geographical square miles, with a population, in 1840, of 1,706,276 persons.

Till 1806 the Lutherans enjoyed peculiar privileges, but by the treaty of that date with France, perfect equality was established between them and the Roman Catholics. In 1811, at the request of the states of the kingdom, equal rights were granted by a royal decree to Calvinists, and, at a later period, to Moravians, (*Herren Hutter*,) Quakers and Methodists.

The king, Frederic Augustus, being a Roman Catholic, has nothing to do with ecclesiastical affairs, but he pays out of his privy purse the salaries of the Catholic clergy and all expenses incidental to their services, except in the provinces of Lusatia, where the Roman Catholic church possesses dotations and real property. The same churches are used in many places by Catholics and Protestants, the divine service of both communions being alternately celebrated. The Protestant consistory disposes of church livings and appoints professors and school-masters, having a final appeal to the Protestant members of the Privy Council. At the census of December, 1840, the religious bodies were thus divided:—

\* The statistics in this and the following sections are taken from an English work, and will be found useful in forming an opinion in regard to the religious movements now going on in Europe.



|                              |           |                     |     |
|------------------------------|-----------|---------------------|-----|
| Evangelical Lutherans, ....  | 1,673,310 | Greek Church, ..... | 139 |
| Roman Catholics, .....       | 30,194    | Jews, .....         | 868 |
| Reformed or Calvinists, .... | 1,855     |                     |     |

The new movement gains strength in Saxony, notwithstanding an unusually vehement opposition.

*Prussia.*—This kingdom is divided into eight provinces, and twenty-five regencies or counties, comprising an area of 5077 German square miles. The population amounts to 14,928,501, or an average of 2940 persons to a square mile. The people were divided, in 1840, amongst several religious professions as follows:

|                               |           |                   |         |
|-------------------------------|-----------|-------------------|---------|
| Evangelical Christians, ..... | 9,101,211 | Mennonites, ..... | 14,476  |
| Roman Catholics, .....        | 5,617,020 | Jews, .....       | 194,558 |
| Greek Church, .....           | 1,236     |                   |         |

The evangelical Christians are the members of the Lutheran and Reformed churches, who were, by a cabinet order of the late king, Frederick William III., dated 28th of February, 1834, somewhat abruptly *united*. Neither of the two first named churches enjoy any legal precedence over the other as being in exclusive connexion with the state. Proselytism; either by force or persuasion, is prohibited by law, and controversial sermons are not only forbidden, but are actually punishable by imprisonment.

There is, as those who are familiar with the late movements in the continent know, a great and growing interest in Prussia on the subject of religion, the Church, and the union of Church and State. The king is decidedly evangelical. Vital religion is on the increase.

*Austria.*—The Austrian empire consists of fifteen kingdoms, archduchies, dukedoms, margraviates, principalities or earldoms, viz. Austria Lower, Upper, Styria, Carinthia, and Carniola, Illyrian coast, Tyrol, Bohemia, Moravia, and Silesia, Galicia, Dalmatia, Lombardy, Venice, and Hungary, Transylvania, and military frontier. These occupy an area of 195,202 geographical square miles; and in 1840 contained a population of 36,950,401 persons.

In the kingdom of Bohemia, the Lutherans and the Reformed, in 1843, amounted together to 85,000.

The Roman Catholic is the dominant and established religion in all the states of the Austrian empire. The toleration of the Protestant communions rests upon the edicts of Joseph II.; but liberty of proselytism is scarcely enjoyed.

The population of Austria, classified according to religious differences, was, in 1840, as follows:

|                                         |            |                                         |           |
|-----------------------------------------|------------|-----------------------------------------|-----------|
| Roman Catholics, .....                  | 25,704,119 | Protestants (Helvetic confession) ..... | 2,260,662 |
| United Greek Church, .....              | 3,628,158  | Unitarians, .....                       | 45,131    |
| Greek Church, .....                     | 2,901,142  | Other sects, .....                      | 2,891     |
| Protestants (Augsburg confession) ..... | 1,276,187  | Jews, .....                             | 667,139   |

The ecclesiastical divisions are fifteen archbishops, seventy-six bishoprics, nineteen superintendencies, 28,903 parishes, (19,503 Catholic, and 9400 non-Catholic,) and 1928 Catholic Chapelries. The secular clergy (*sammit nachwuchs*—which may perhaps be translated priests, deacons not ordained) were 56,988 (46,555 Catholic, and 10,433 non-Catholic) in 1839; and it appears that the parish priests of all persuasions, including Jews, keep the registers of births, deaths, and marriages.

Although the Roman Catholic religion enjoys some privileges over

the Protestant sects, the latter are not obliged to contribute to the reparation or maintenance of Catholic churches. In the schools the youth of different persuasions have separate religious instruction. Protestant children who frequent Catholic schools retire when the Catholic catechism is heard. Where the Protestants have schools of their own, they are under no obligation to contribute to the support of Catholic schools.

In this empire the strong hand of civil power has been employed in opposition to the German Catholic movement. The incubus of a most rigid censorship of the press, rests upon the whole population of Austria. It is now, and has been for many years, the right arm of the Pope. The emperor is the representative of the old Roman emperors.

*France.*—The population of the eighty-six departments of France, in 1841, amounted to 34,230,178 persons. The official returns of particular classes of the population recognise three degrees of ignorance, and three of instruction. Those returns have supplied a basis for the following results:

| I. <i>Uneducated Class.</i>     |            | II. <i>Educated class.</i>         |           |
|---------------------------------|------------|------------------------------------|-----------|
| 1. Unable to read and write,    | 16,855,000 | 1. Reading and writing cor-        |           |
| 2. Able to read, but not write, | 7,097,000  | rectly, - - - - -                  | 2,430,000 |
| 3. Read and write, but incor-   |            | 2. Elements of classical learning, | 735,000   |
| rectly, - - - - -               | 6,968,000  | 3. Complete classical students,    | 315,000   |
|                                 | 30,920,000 |                                    | 3,480,000 |

The charter of 1830 professes to give equal rights, liberty, and protection to all religious sects; but the government has not acted with strict impartiality in the struggles between the Protestants and Roman Catholics.

Although the French nation has no state religion, yet, as the Roman Catholic faith is that of the majority, so it requires to be first noticed. There are thirteen archbishops and sixty-six bishops. The salary of the former is 15,000 francs (£600) per annum, except the archbishop of Paris and the cardinal archbishops, who receive 25,000 francs (£1000) a year. A bishop's salary is 10,000 francs (£400) a year. The number of benefices, or *cures*, in France are 3263; the total number of the regular clergy of France is about 40,000, and the total cost of the establishment is, including the repairs of cathedrals, episcopal buildings, seminaries, &c., about 33,000,000 of francs, (\$5,270,000.)

The Protestant body in France that is assisted by the state, is divided into the Lutheran and the Reformed or Calvinistic churches; the former has 236 pastors, who receive from the state from 1500 to 2000 francs a year. The Reformed have 454 pastors, at the same yearly salaries. The Protestant churches are also repaired and upheld. The total cost of the Protestant denominations to the nation in 1845, was 1,239,050 francs, (\$235,420.)

Decisions have lately been made by the French Chambers that will, it is thought, have a tendency to secure greater impartiality on the part of the civil authorities. It is evident that true religion is making progress in France. It is making itself, in some measure, felt. This, together with hatred and fear of Popery and the Jesuits, is working in favour of liberty.

*Switzerland.*—There is great diversity of law and usage amongst the Cantons of the Helvetic confederacy, on the subject of religious tol-

ration, &c. Before the revolution of 1798 the constitutions of the cantons were very intolerant. There was but one ruling religion in each canton, except Glaris and Appenzell. By the arrangements of 1815, many of the Protestant cantons obtained territory inhabited by a Roman Catholic population, which compelled a toleration of that faith both in civil and religious matters. No sects are tolerated by law except the Roman Catholic and Reformed. Certain privileges were, however, given to the Jews in the canton of Aargau, and to the Baptists in the canton of Berne; but the zeal for proselyting manifested by them, led to the restriction of the privilege to existing families, and converts were excluded. The seven Catholic cantons, Lucerne, Uri, Schwytz, Unterwalden, Zug, Freyburg, and Soleure, grant no political rights to Protestants. Each canton, with the exception of the Panthetic, or mixed, has its religion of the state, called "*religion dominante*." In the Panthetic or mixed cantons, the civil and political rights are the same for the citizens of both confessions, and the clergy are paid by the state. The following table will show the relative numbers in each canton of Protestants and Catholics at the present time:—

| Cantons.        | Protestants. | Catholic. | Cantons.           | Protestants. | Catholic. |
|-----------------|--------------|-----------|--------------------|--------------|-----------|
| 1. Lucerne - -  | 521 - -      | 124,000   | 13. Geneva - -     | 36,666 - -   | 22,000    |
| 2. Zug - -      | - -          | 115,322   | 14. Valais - - -   | - - -        | 75,880    |
| 3. Soleure - -  | 6,000 - -    | 57,196    | 15. Schwytz - - -  | - - -        | 13,120    |
| 4. Aargau - -   | 92,500 - -   | 88,500    | 16. Unterwalden    | - - -        | 22,571    |
| 5. Thurgau - -  | 64,124 - -   | 20,500    | 17. Glaris - - -   | 25,348 - -   | 4,000     |
| 6. Basle city - | 21,000 - -   | 3,321     | 18. Grisons - - -  | 54,506 - -   | 35,000    |
| 7. Basle county | 38,103 - -   | 3,000     | 19. St. Gall - - - | 58,853 - -   | 100,000   |
| 8. Zurich - -   | 203,576 - -  | 1,000     | 20. Appenzell - -  | 41,080 - -   | 10,000    |
| 9. Berne - -    | 347,000 - -  | 53,000    | 21. Schaffhausen   | 30,825 - -   | 300       |
| 10. Vaud - -    | 180,181 - -  | 34,000    | 22. Ticini - - -   | - - -        | 109,000   |
| 11. Freyburg -  | 9,000 - -    | 82,000    |                    |              |           |
| 12. Neuchatel - | 56,266 - -   | 2,100     |                    | 1,292,871    | 882,859   |

Making a total population, with 1,755 Jews, of 2,177,480.

These statistics acquire greater interest from the position of the Canton de Vaud in regard to the evangelical clergy; for all questions of this kind enter, of course, into the general cycle of politics. As to the seceding clergy in that Canton, a late writer says:

Are we about to encounter a real persecution? shall we be summoned before the tribunals? shall we see our faithful pastors assaulted, exiled? or will God permit the church to come out of this conflict, free, purified, and vigorous? None can tell. In the midst of this struggle, one of our greatest afflictions has been to see certain men, whom we would love to look upon as lights, accept the position in which our unhappy government is endeavouring to place this church, which has been redeemed at so great a price. Two or three, especially, have grieved our hearts. They seem to close their eyes against evidence, and follow a course of concessions and accommodations, in which it pains us to see them persist. The remnants of the four classes, (assemblies of pastors) which lately met, have addressed faint appeals to the retired pastors, to engage them to re-enter into what they call (*le bercail*) the pale of the church! It is said that some have allowed themselves to be caught. Perhaps it would be as well that all who are not perfectly convinced, perfectly decided, should re-enter *now*. The position of the retired pastors is tenable only to men of faith and devotedness, who unreservedly give themselves to their Master. These are very happy.

Some country pastors in the Jura, and elsewhere, see interesting flocks forming around them. Many serious people, but little enlightened concerning the questions discussed here, and who, at first, continued to attend on the national worship, are gradually forsaking a kind of preaching from the very beginning powerless, and which, by degrees, lowers itself to the level of the adventitious audience to which it is addressed.

In the mean time, the *residuaries* are engaged in ordaining new pastors to take the place of the old, and the government, *notwithstanding a remonstrance by Lord Aberdeen*, persists in harassing the faithful, and even in breaking up their assemblies for worship.

*The Jews and Palestine.*—Various circumstances, and the late persecuting edict of the Czar Nicholas directed against the Russo-Polish Jews, is not among the least, have awakened, both among the Jews themselves, and among European philanthropists, a very lively desire that measures be adopted for facilitating their colonization in their own land. A Society has even been formed in London, called “The British and Foreign Society for Promoting the Colonization of the Holy Land.”

“The object is to make all necessary preparations to facilitate the realization of the gradual colonization of Palestine, and the present protection and promotion of the civil and religious rights and liberties of the Jewish people in every part of the world; the Committee to consist alike of Jews and Christians, Englishmen and foreigners. The object of the Association is to be restricted, at present, to the making of efforts with a view to excite the interest and obtain the influence of the Government and of the nation at large, which, it is concluded, must be preparatory to any final arrangement as to any particular plan for the best mode of establishing a prosperous colony.

Colonel G. Gawler, who, as Governor and Colonial Commissioner of South Australia, has had great experience in emigration, says,

“The planting of the Jewish colonies in Palestine I believe to be one of the most important of the political objects of our day. There is in providential events a voice which wise men will not dare to despise, and this voice is now speaking to the point at issue, through three channels—through the immense vacuity which has been formed in the population of Palestine,\*—through the breaking down every where, of the mighty barriers which kept Gentiles in opposition to Jews—and through the rousing of the Jewish nation throughout the world to a sense of its proper standing and duties. These certainly are not illusions, or mere transient appearances, *but great and sober facts*. No man with common sense and information, who looks at the world, can doubt, or with honesty deny, their full and broad existence: and great realities as they are apart, they must, in combination, work out rapidly a great and real effect. . . . The question is *not* as to the event—*this evidently must be*: the vacuum *is* forming, the barriers *are* breaking down, and go the Jewish people will; already too many are pressing in, for safety, under existing arrangements. *The question, therefore, now is, as to the mode by which the movement may be brought about with the least danger and the highest honour to humanity*. It is to this that every true friend of human nature should be giving consideration!

“Even the great barrier of Mohammedan power and prejudice *is really gone*. The men who now govern at Constantinople and Cairo have minds to perceive the immense advantages that would flow to their territories, respectively, from the establishment of energetic, civilized colonies, ay, or even of an energetic, civilized nation in Palestine. The last is not the present question; *colonies* are the object; but even were this measure at a future day, and by greater means, to be followed by the establishment of the whole Jewish nation in Palestine, Turkey and Egypt would both have reason to rejoice at the conclusion. Turkey requires a barrier against Egypt, and the elevation of the character and habits of her population in the immense neighbouring districts of Assyria, and Asia Minor; and Egypt, which would ever be prevented by European policy and power from laying hold of Palestine, requires also for her population that stimu-

\* It has formed, however, part of the scheme of Providence, that there should be a roomy province of the old world existing at the present time, in scarce less wonderful circumstances as a tract of country than the Jews as a race. A country once densely inhabited lies solitary—her pastoral hills unfrequented by the shepherd—her rich fields untilled, and shaggy with thistles and prickly shrubs—her villages sunk into heaps of ruins, and her cities without inhabitants. During the identical years in which Ireland quadrupled its population, the population of Palestine has sunk to a tenth. This is surely a very extraordinary fact; and when all seem to agree that there remains nothing but emigration for the sorely afflicted race of Israel in Poland, it seems scarce less generally held that the only land which remains for them to occupy is just the land of Israel.

lus to trade, commerce and improvement which Jews in Palestine would communicate."

This new movement is a very remarkable sign of the times, and, with many others, goes to show that we are on the eve of great changes.

*Ronge and Czerski.*—Our fears regarding Ronge have been realized. A distinguished minister of Berlin thus writes:

"On returning to my country, I found it greatly agitated. The German Catholic movement was still new, and hopes, on different sides, were cherished, which have gradually disappeared. For the desertion of Roman Catholicism was, at bottom, the desertion of Christianity itself. We flattered ourselves that at least, this religious movement would put the Bible into the hands of the people; but even in this, our expectation has been nearly disappointed. The greater part of those who participate in this movement, have no fear of God; so that his word, as to them, has no value. Instead of the old collection of gospels and epistles, which they were in the habit of reading every Sunday, Ronge has published a new selection, in which, from preference, he has inserted whatever has a bearing on the wickedness of priests and Pharisees, or charity to the poor, carefully avoiding what has reference to the merits of Christ, and justification by faith. He has cited passages relative to the Saviour's death and sacrifice, only when he could not do otherwise; as, for example, for Good Friday. For the apostolic benediction, (2 Cor. xiii. 13,) which is pronounced at the beginning of the sermon, he has substituted a formula, of which the following is a literal translation: "The salvation of our Lord Jesus Christ, love for God, and communion in a holy disposition, be with us all."

However, all the German Catholics have not followed Ronge. The same writer says:

"It is otherwise with the small German Catholic church, which has been formed here, at Berlin, and which has detached itself from the general movement, because the divinity of Jesus Christ is not announced in the Leipsic Confession of Faith. Here, we see unfolding itself, far from the noise and notice of the world, a truly Christian life."

And, we add, that Czerski has come out with great explicitness and decision, against rationalistic, and in favour of evangelical doctrines.

*Great Britain.* 1. *Anti-slavery.*—The Relief Church, numbering 250 ministers, and the United Secession about 400, have both adopted rules by which slave-holders would be excluded from their fellowship. In the mean time, they will have none with slave-holding churches in the United States. Great efforts are making, thus far without success, to persuade or force the Free Church to send back the money procured in the United States from slave-holders, and to adopt the principle, "NO UNION WITH SLAVE-HOLDERS."

2. *The Free Church.*—The late meeting of the Free Church Assembly was full of interest, although the business before them was mostly local. (1.) Their missionary funds were never before in so flourishing a state. There was raised for missions the sum of £74,000, about \$370,000; besides sustaining well their home institutions. Their missions seem to prosper. The following occurs in Dr. Keith's report on the Jewish missions.

"At Pesth, there was a great thirst for the word of God, while a few years ago evangelical religion was practically unknown. It was proposed to erect a church and a gymnasium or academy, which would be open alike to Germans and Jews. Within the last three years upwards of fifty Jews had been baptized, while there was a general spirit of inquiry among many others. It was anticipated that two Hungarian ministers at Pesth, would have been present at the Assembly, but they were unavoidably detained. At Jassy, there were ten converts; and there were generally from fifty to sixty Jews who visited the missionaries as inquirers, disputants, or readers. Prejudices were being gradually removed, and copies of the Old Testament were readily purchased by even the strictest Jews. At Constantinople, the cause was prospering, but greatly impeded for want of missiona-

ries; and an ardent hope was expressed that measures would be taken to supply the deficiency. Five Jews and one Jewess were now under the powerful convictions of the Spirit of truth; and two or three would speedily be baptized. A school had been opened in the Armenian quarter of the city, which was very well attended. At Berlin, where Mr. Schwartz had been a little more than a year, there were already ten inquirers under instruction, some of whose souls were in an interesting state; and one of the converts was about to be baptized. The mission was rapidly gaining ground, and Mr. Schwartz was urgent for assistance. At Bombay the Beni-Israel schools were in a prosperous condition, being attended by about two hundred and fifty-five children.\*

(2.) The Sustentation Fund has also been well supported.

"The total revenue of the last year for the support of the ministry was upwards of £82,000—being an increase over last year of rather more than £5000. This was the *absolute* increase; but it was a cheering feature of the Report that it stated that the sum accruing from associations was much larger this year than the last. The number of ministers entitled to the full dividend for the year 1845-6, was 580. To each of these the sum of fifty pounds was paid at the term of Martinmas—leaving, after some deductions, the exact sum of £41,852. 10s. 4½d. to be divided among them as at Whitsunday, which gives £72 to each—making the stipend of this year exactly the same as that of last year, or £122, including the amount paid to the Ministers' Widows' Fund."\*

(3.) On the subject of the Christian Alliance the following resolution was, on motion of Dr. Candlish, adopted by a vote of 311 to 7.

"The General Assembly having considered the overtures anent Christian union, together with the Report of the Committee upon that subject:—inasmuch as it appears from the said Report that no progress has been made by the Committee in prosecuting the object for which it was appointed:—and inasmuch as it is the duty of this Church, in its corporate capacity, constantly to aim at that object; resolve to reappoint the Committee for that end, with instructions, in seeking it, to keep ever in view the maintaining of the testimony of this Church inviolate and uncompromised. And further, in respect of the steps, noticed in the Report, as taken by certain ministers and elders, in their individual capacity, the General Assembly being satisfied that the proceedings of the Commission in March are sufficient to remove all misapprehension upon this subject, find it unnecessary to express any opinion respecting the Evangelical Alliance, or the propriety of members of this Church joining it, or to adopt any further measure in that matter."

(4.) On the subject of slavery, the Assembly continues to occupy the same ground as heretofore. All the influence of the leaders—Chalmers, Candlish and Cunningham, is employed in keeping that church in the unhappy and dishonourable position of acknowledging, on the one hand, the desperate wickedness of the *slave-holding system*, and, on the other, of maintaining that the rejection of *slave-holders* from fellowship is not a Christian duty.

3. *Reformed Presbyterian and Original Secession Churches.*—We find the following in the "Presbyterian" of May 30, extracted from the Edinburgh Christian Witness.

"We learn that on the 14th ultimo, a second conference between Committees of these two bodies took place in Dr. Symington's Church, Glasgow. The design of these conferences was to ascertain how far the two Churches agreed or differed in sentiment and practice. On this, as on the former occasion, the conversations were conducted in the most friendly spirit. A great amount of harmony of views appeared, but points of diversity were found to exist which would prevent the incorporation of the two bodies. The members separated with mutual feelings of increased affection and esteem for each other, and desirous to cooperate in promoting common objects, as Providence may open up the way."

4. *Political Events.*—The new Corn law has passed both houses of Parliament, and even the Lords, by large majorities. The Coercion

\* The sum total of the contributions of this body during the year, has been about \$1,500,000; during the past three years, nearly \$5,000,000 !!

Bill is not so successful. The Whigs and Conservatives, threaten to unite upon it, for the purpose of overthrowing Peel. The former, that they may retain their party organization, the latter that they may be revenged on their former leader. Sir Robert Peel's tenure of power is very uncertain. He may have been, even before this time, compelled to resign; to be succeeded by—we cannot conceive whom. The crops promise remarkably well. A large crop will render the repeal of the Corn laws a matter of no great amount—prices will be low at any rate.

~~~~~

AFFAIRS AT HOME.

*Cassius M. Clay.*—This eloquent and earnest opponent of the Texan war, has himself volunteered as a captain of a troop of cavalry in this same war! We deeply regret this misguided step. Mr. Clay may still retain his influence in Kentucky, notwithstanding his inconsistency, but his name will no longer carry any charm in the North. His present course puts a gulf between him and the friends of the slave, that cannot be passed over, and that we can hardly hope to see filled up. Mr. Clay's fall furnishes another striking proof of the danger of tampering with *right*—of toying with *expediency*. Granting the United States' Constitution to be a pro-slavery instrument, he resolved still to swear to its support, and even to act in the ranks of the Whig party. He has done an act precisely similar, in denouncing, on the one hand, this Texan business in general, and the Mexican war in particular, as most iniquitous, while, on the other hand, he girds on his armour, and mounts his horse to take part in it, at the call of the nation. We mourn over his fall. Fearless and intrepid, he has occupied a position, and has had opportunities given him, in providence, of honour and usefulness, such as are afforded to very few. All, all, he has "vilely cast away," from a deluded patriotism, and, it may be, less excusably, for the idle breath of military renown.

~~~~~

(For the Covenanter.)

OBITUARY OF THE REV. HUGH STEVENSON.\*

"Precious in the sight of the Lord is the death of his saints." God regards the death of his people, with peculiar interest and care. To themselves, death is a most important event, and to those who survive, it is painful and instructive. The death of good people, as well as their lives, serves to illustrate the frailty of human nature, the strength of divine grace, and the ways of God's providence. Christian biography is Christianity exemplified. A large part of the Bible is occupied with memoirs of the saints. The obituaries of eminent and useful men in our church are generally read with interest, and are considered among the most useful parts of our periodical literature. It becomes our painful duty, to add another name to the list of those who have been removed from the church militant.

REV. HUGH STEVENSON was the son of Thomas and Mary Stevenson, born October 10, 1808, in the parish of Loughgilly near Port Norris, county Armagh, Ireland. His father was a member of the Presbyterian Church, and in it his children were baptized and brought up. In the year 1820, Mr. Stevenson emigrated with his family to this country, and remained a few months at Erie, Pennsylvania. Dissatisfied with

\* Prepared and forwarded for publication, agreeably to order of Presbytery.

the different branches of the Presbyterian Church in this country, to which he had access, and possessing already a strong attachment to covenanting principles, he resolved, if possible, to settle in the bounds of some congregation of the Reformed Presbyterian Church. After inquiring and hearing of the congregation of Salt Creek, Muskingum county, Ohio, he removed in the year 1821 to its bounds. Here, on the first opportunity, he united himself with his family to our church. Some time after, he was chosen and ordained a ruling elder, which office he continued to exercise until his death, in 1837.

Hugh was the fourth son. Early in youth he gave evidence of a good mind, and delight and proficiency in learning. But having no funds to sustain him—his father having to encounter the difficulties of a new settlement—he did not enter upon his studies preparatory to the ministry, until after he attained the age of manhood, and had acquired means by “working with his own hands.” In the summer of 1831, he entered Franklin College, Ohio, and was graduated in that institution in the fall of 1836. He immediately entered upon the study of theology, under the direction of the Rev. William Sloane. In the spring of the next year he married Maria, daughter of Thomas and Jane Patton, near Cadiz. By her he had three children, the two eldest survive him, the youngest died about a year before its father, during his absence on a tour in the Eastern States. In the spring of 1839, he was licensed to preach the gospel by the Presbytery of Pittsburg. Having travelled a few months in its bounds and supplied its vacancies with acceptance, he desired to visit the church in the West. There he received a call the ensuing winter from the congregation of Bethel, Illinois, then under the care of the Presbytery of the Lakes. This call having been accepted, he was ordained by that court to the office of the holy ministry, July 13, 1840, and dismissed to the Presbytery of Illinois, the organization of which had been ordered in the mean time by Synod. Soon after the organization of this court, he was installed in the pastoral relation to that people, which he sustained until it was dissolved by the Chief Shepherd, May the 15th, 7 o’clock, A. M.: discharging its duties to the satisfaction of the people and the continued increase of the congregation.

His last illness was protracted. He was able to preach only a few sabbaths, for several months previous to his death. In the early part of winter he was attacked with inflammatory rheumatism, by which he was confined to his room for several weeks. From this he partially recovered and preached two sabbaths. Again, he was attacked with the same disease, which having subsided was followed by the bilious fever, by which he was greatly reduced. After the fever left him he remained much debilitated, his symptoms alternately exciting our hopes and fears until a few hours before his death. During the last few weeks of his life, he suffered little—enjoyed ease of body, and entire composure of mind. He was taken down the banks of Jordan slowly and kindly—enjoying every opportunity of surveying its swellings and preparing for his passage. He often spoke of his expected change with calmness, and without any apparent anxiety. “If it is God’s will,” said he, “to raise me up again, I am willing to serve him longer—if not, his will be done.” He spoke of numerous advantages he had derived from this affliction, and thought, if he were able to preach again, he could preach better than he ever had done. His faith as a Christian, corresponded with the character of the man—humble and retiring. When asked by a friend as to his prospects in view of death, “I lie here,” said he, “at the foot-



stool of the throne of mercy, and I know I will not be spurned away." "Jesus Christ is my refuge, and I will not be driven out."

In his whole sickness, Mr. Stevenson presented an eminent example of patience. In him patience appeared to have her perfect work. He was never heard to express a murmur, nor did he manifest at any time the least fretfulness. He was willing to wait upon God, both as to the time and issue of his affliction.

As his end drew near, he became more heavenly-minded. He remained perfectly sensible, and was able to converse freely almost to his last breath. A short time before he expired he gave directions respecting his funeral, warned his friends against burying him on the sabbath, which was then drawing on; took an affectionate farewell of his wife and children, and friends who were assembled around his bed, and gave to them severally, suitable instructions. All in the room were much affected, except himself. He was as calm and composed, as if he had been leaving home only on a short and pleasant journey. Nor was this stoicism, or insensibility to the change he was just about to pass through; but an earnest of the purchased possession. God had already wiped away his tears, and sorrow and sighing had fled away.

Mr. Stevenson possessed many amiable and excellent traits of character. If charity be the chief of the Christian graces, it was the prominent feature in the character of our lamented brother. Seldom will a man be found more candid in judgment, or more pliant in temper; less apt to blame, or more disposed to excuse and forgive. Naturally inclined to look upon the best side of every thing, he was happy himself; and active and cheerful, he communicated his happy feelings to those around him. The law of kindness was on his tongue. His heart was so sincere and warm, his appearance so pleasant, and his manner always so affable, that he won the affections of those with whom he associated, and made them feel that they were in the presence of a friend. His charity, however, was not that selfish indifference to divine truth and institutions, so popular in the present day—it was such as rejoiceth in the truth, and not in iniquity.

His temper was of the most happy and exemplary kind. Possessing the entire control of himself, he could bear ill treatment without resentment. He "suffered long, and was kind." He was "not easily provoked." He maintained a happy equanimity, equally free from censoriousness and from irritability. He was humble. He cared little about the honour that cometh from men. Knowing himself, and contented with the situation in which God had placed him, he did not seek after things too high for him. He desired more the company of the poor and humble Christian, than to enjoy the friendship of the wealthy and fashionable worldling.

To the other excellent properties in Mr. Stevenson's character, was added a conscientious regard to duty. He only needed to discover a doctrine to be revealed in the Bible, to embrace it—to see duty, to observe it. To the peculiar principles and order of the Reformed Presbyterian Church, he was warmly attached. These occupied a prominent place in his ministrations. He insisted on the ancient landmarks and former attainments of the church, as the only ground upon which she can enjoy peace and prosperity. Soon after he was settled in his congregation, he set in order the things that were wanting by ordaining deacons in the room of trustees.

Although Mr. Stevenson's natural talents might not be considered of the highest order, yet they were respectable. He possessed a clear understanding, a sound judgment, and a retentive memory. These faculties, improved by close application during his collegiate course, united with his affable and cheerful manner, fitted him for rendering his company at once pleasant and profitable. In conversation he excelled. As a preacher, he was rather useful than great. His preaching was eminently practical. It was calculated to improve the heart, more than to please the fancy. He had a happy talent of presenting the plain and simple doctrines and duties of Christianity, so generally and sinfully overlooked, in an interesting and impressive manner. And when he discussed the peculiar traits of the Reformed Presbyterian Church, there was so much sincerity in his appearance, so much earnestness in his manner, and so much "good will" to his hearers in his whole address, that if they did not embrace his principles, they could not but esteem the man.

How mysterious are the ways of Divine Providence! The removal of Mr. Stevenson in the prime of life, and in the midst of usefulness from a beloved flock, at the present time when the fields are every where becoming white to the harvest, and faithful labourers are so few, is an event in the providence of God as mysterious as it is painful. Its painfulness is however relieved, by the consideration that what is our loss is his gain, and in its mysteriousness we acquiesce; assured that what we know not now, we shall know hereafter.

I cannot close this long and imperfect sketch of the character and death of a dear friend and esteemed brother, without recurring to the singular providence of God, in ordering so intimate and long continued a connexion between him and the writer. Born in the same neighbourhood in Ireland—living upon adjoining farms in Ohio, where we spent together many youthful and pleasant days—fellow students at college, and often occupying the same room—studying divinity for some time together—licensed near the same time, he, by the Presbytery of Pittsburg—I, by the Presbytery of New York—brought together again and ordained upon the same place, the hands of the Presbytery being laid upon us both at the same time, and settled in pastoral charges in the same vicinity, *I have "fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, afflictions."* And in performing this last act of respect to the earliest acquaintance and most intimate friend I had on earth, it is due to him to say, that he was ever found the cheerful companion, the true friend, the diligent student, the faithful pastor, the humble Christian. And however much many in the church feel and regret his loss, I more. The language of David, on an occasion somewhat similar, is appropriate here: "I am distressed for thee, my brother" Stevenson: "very pleasant hast thou been unto me." He has gone to his reward—I am left to labour a little longer in the vineyard. Why mourn our loss? He had spent his short life in honourable and useful activity, and it was fit he should enter into his rest. He had lived long enough for himself; he was ready for his departure; we have seen his end; it was peace. He enjoys all that we have in prospect and in promise. "Blessed is that servant whom his Lord, when he cometh, shall find so doing. Be ye also ready, for in such an hour as ye think not, the Son of man cometh." J. W.

# THE COVENANTER.

---

SEPTEMBER, 1846.

---

(Continued from page 18.)

HAS THE STATE A RELIGION?

## § 11. *A case in illustration.*

Let us apply this to a case easily imagined, and which, as a little knowledge of the history of our own country may show, has actually happened. A company of religious persons, professing the Christian faith, are cast upon a certain locality, upon which is to arise a true State, and a corresponding system of law. Although deeply religious, yet, in founding their State, we may suppose them to have regard, in the first place, to the physical well-being of themselves and their posterity. Familiarity with the letter and spirit of the word of God, a deep knowledge of themselves and of human nature, satisfy them that this can never be effectually secured by the mere letter of any system of jurisprudence, without the life imparted to it by a true morality, containing a true appeal to the conscience, and resting on those sanctions from an invisible world, which we denominate religion;—the conscience, or moral sense, never being truly affected, unless by considerations connected with the eternal and the immutable.

Such being the case, would they not be required, even on the physical hypothesis, to make the conservation of this morality and this religion one of the great objects of the State's care, and to fence them round by all the guards that could be devised? We see not how there can be any escape from this conclusion even on the lower hypothesis which our argument required, but which we have wronged these good men in adopting on their behalf, instead of supposing them to have had supreme reference to religion, as an *end*, and not as a means to something below itself. Would they not be bound, on this supposition, to keep out all influences foreign or hostile to the acquisition of those habits and those principles; or, in other words, to keep out atheism and infidelity with far more rigour than they would exercise towards the man who injured the present physical health by poisoning wells, or by the sale of bad provisions? And that, too, if they should choose thus to regard it, on physical grounds; because the one produces a physical mischief, comparatively partial, temporary, and easily remedied, while the other gives birth to an evil ever tending to reproduce itself, and to render all prevention of itself and its temporal consequences more and more difficult, until this *moral* pestilence has caused the final destruction of that physical system into which it is allowed "to eat like a canker."

Now suppose that there should come into their society an avowed atheist, claiming free discussion, and contending that he has the same right to inculcate his sentiments that another has to circulate the pious and

religious tract. To state the case in the most favourable light, let us imagine him no vulgar, scoffing blasphemer, but one who assumes to make use of serious philosophical argument. In the light of the above principles, what must be the reply of those whose retreat is thus invaded? Might they not say to him—Here is no absolute right in the case? Your right to discuss matters of this nature must depend on the right or wrong, the good or bad tendencies of the matters themselves. We refuse to listen to you ourselves, and we forbid your speaking to our children. We say this as heads of single families, and as the civil guardians of associated families. You are a worse offender, even against the physical good of society, than the man we have punished for selling unwholesome provisions, and that, too, not on the ground that you are directly destroying the moral health of the soul: this position we might take, but we would rather place ourselves on one that comes nearer to the standard of your own right and wrong. Your doctrine, in its ultimate effects, as we conceive, would be the means of multiplying the number of those who would be reckless of man's physical good; and your poison for the soul would exhibit its final effect in the destruction of the body. We forbid your teaching our children that there is no God. If guilty of disobedience in this respect, we banish you from our State; and if, under pretence of maintaining your rights of conscience, you persist in returning and committing the offence, we shall visit you with such sorer punishments as the wickedness and most destructive consequences of your crime may seem to us to deserve. Our children, at all events, must be protected from the danger of atheism. If you tell us that "error may safely be indulged, provided reason is left free to combat it," we are willing to run no such risk, any more than we would permit you to introduce among us a pestilential disease, if it were in our power to prevent it, simply because there may possibly exist among us the means of cure. Besides, we are not so certain that, in the present state of the human race, reason, and religion, and virtue would gain as favourable a hearing in the minds of the young, when left to themselves, as the allurements of vice and licentious pleasure, aided by the powerful auxiliary doctrine that there is no God, and, of course, no accountability. Would not these men reason correctly? Taking their circumstances, as we have stated them, can there be discovered any fallacy whatever in their premises, or the conclusion to which they are supposed to have arrived?

### § 12. *Some Difficulties.*

Aha! says our man of human rights, who has been "watching for our halting," we knew we should catch you at last. Your disguise is off. With all your display of candour, and show of argument; with all your circumlocutions, your cautious and indirect approaches to a subject you would not dare to face directly, we have all along well known where you would finally come out. It seems, then, you are for reviving blue laws, and persecuting men for their religious opinions. You would imprison, or banish, at least, if you dared not put to death, the atheist, or infidel, or blasphemer, or by whatever other name of opprobrium you may choose to designate the honest and *conscientious* man who denied one particle of your narrow creed.

We admit, in all seriousness, that there is some difficulty in parrying such an attack as this, or in resisting the argument from consequences, which should apply the same reasoning, not only to atheism, but to

deism, to infidelity in all its aspects, to liberalism also, to transcendentalism, together with the various shades and differences of the Christian sects, until there was included every thing which the most bigoted religionist might deem hostile to the true interests of mankind. We are aware with what force all this may be retorted, by a skilful antagonist, and yet it is hard to discover the fallacy which led us, in the above case, to the odious and unpopular conclusion.

In reference to such a state of society as we have been just considering, homogeneous as to race, and of like religious faith, we cannot help regarding it as strictly and inevitably applicable. If men thus believed and felt, it would certainly be not only their duty, but their highest duty, to make the uncorrupted preservation, to their posterity, of that religion and that morality, the most sacred object of their political institutions; and we have seen that they might consistently do this on grounds that were irrespective of the interests of a future life, except so far as a regard to these latter should be employed as means for the promotion of physical good in the present world.

In maintaining such a conclusion, it might be inferred that every nation *ought* to be homogeneous, or, in other words, strictly a *gens*, and keep itself so; that it *ought* to have one pure religious faith, as a national soul; and that the State had become too large, or had assumed an unnatural heterogeneous and self-destructive character, when it had within its bosom different races and creeds, fundamentally varying in respect to the highest truths. The same position may also be assumed, in respect to one true and pure code of morals. It would even be applicable to a philosophy regarded as presenting the true elements of a state of well-being; and this, too, on the ground, that when differences of opinion on any subject are viewed as of no account, it must be because the subject itself has come to be regarded as one of utter indifference.

But we would frankly admit the immense difficulties that, in given circumstances, may lie in the way of reducing this fair theory to practice. We must not run into an error similar to that of the opposing school, although in the opposite extreme, and regard as a self-evident matter of duty, what they, on the other hand, would treat as an infringement of human rights, too palpable to be discussed. It is sufficient, in the present stage of our argument, to say, that we are not such a nation as has been described. We have in all respects most serious disorders, which, however, may ultimately be the means of great and unmingled good. The rigid doctrine laid down in our supposed case, although it may seem faultless in theory, cannot, in its full extent, or in any thing like its full extent, be applied to our present state. We may lawfully make an effort to prevent the diversity becoming greater; but as at present constituted, even in our separate State polities, we resemble more congeries of tribes, and tongues, and religions, than one single homogeneous people. We believe that there is a disposition to assimilate; that there is also, in every mixed people, if unaffected by continual outward disturbing causes, a natural tendency to nationalism in race and religion, as well as in language. We have good grounds for hoping that this feeling and love of nationality, which God has given for the highest purposes, may in time—if not sooner destroyed by them—blend into one these internal discords, and produce one common, well-tempered harmony. This *must* be the result, or the State is gone; for history has repeatedly shown that a nation cannot long exist composed of heterogeneous, unharmonizing elements. May we not, however,

believe that something better is reserved for us, and that for some glorious *finale* of national harmony, Providence has brought into combination, and preserved in combination, our apparent Babel?

§ 13. *Christianity or Atheism, the question.*

The prime sophism of the opposing school is founded in the premise so modestly and quietly assumed by them, that there can be, either in a State or an individual, or in a State any more than in an individual, a position of indifference between religion and irreligion, or, as the issue is now made up for us, between Christianity and infidelity. It may occupy a middle ground, or a position of indifference between various sects of a common fundamental faith; especially if their differences relate not so much to those religious doctrines of national accountability, national retribution, and individual obligation, as to rights and forms and modes of worship. But this is far from being the relation of those two great antagonistic principles, which, in these latter days, are so desperately striving for the dominion of the human soul, and pressing every other influence into the conflict. These have no common region on which to locate the *punctum indifferens*. Between these there can be no peace. Eternal strife must be the law of both, until one or the other is finally made to yield; and no institution that is not utterly alien to humanity can long maintain even an apparent neutrality between them. Infidelity is not a variety, but the antithesis, of belief. It is not now even a sect of what is styled natural religion. One must be a very superficial student of the philosophical history of the last century, not to have seen that this has had its day, and has passed away for ever. There is no more any such thing as religious or moral deism. As the smoke of former conflicts clears up, we see the two mortal foes beginning to assume their true forms, and their true positions. It is Christianity and Atheism every day taking a position of more direct antagonism, and marshalling their forces face to face. Infidelity is rapidly assuming this form of atheism, although there may be an attempt to disguise the transition, under a transcendental pantheism, or what may more appropriately be described as a seeming religious naturalism. The question is fast coming down to this—Bible, or no Bible—Revelation, or blank irreligion. As well might we suppose a *punctum indifferens*, a state of indifference, or some *tertium quid*, between being and not-being. There never was a case to which our Saviour's declaration was more applicable—"He that is not for me is against me, and he that gathereth not with me scattereth abroad."

§ 14. *Much needed in the United States.*

Of all nations we most need *the security to human rights*, which can alone be drawn from considerations like these. Of all people on the face of the earth, we have the most need of a national conscience to regulate, and keep steady to the law of right, that sovereign power which nowhere is so absolute as among ourselves.

§ 15. *"Our country, right or wrong."*

In connexion with this digression, we may here notice that most abominable maxim—*Our country, right or wrong*—a maxim which would make those to be a nation's best friends, who are, in fact, her most deadly foes. Let there be planned any scheme ever so reckless or unprincipled; let it be taken up, as was the case with the late measure for the annexation of Texas, from the lowest and most dishonest of political motives; its consummation, or even its partial consummation, is thought at once to

take the case out of the high court of conscience. A timid opposition are by means of this maxim, whipped into a reluctant support of the basest of measures; and that, too, when these measures have been contrived for this very purpose of putting them in a position where, if they dare to remonstrate, they may be made the objects of popular odium. The precedent is employed to give sanction to another case of the same kind, yet still more atrocious, and those who would appeal to right and conscience are insultingly warned, in the language of a famous Virginia statesman, "not to burn their fingers by opposing another war," or to take a position of seeming opposition to the national interest. Seeming opposition we say, for what man, whose intellect is in healthy union with his moral sense, does not see that *they* are the real and truest friends of their country who strive to maintain these stern ideas of national accountability, and to keep alive a belief in the moral and religious relation of the State to the invisible and the eternal?

Our legislative and judicial bodies, we have said, should represent the pure reason and conscience of the State. We should be more rational in our collective than in our individual acts: the animal nature should disappear as we ascend to those higher parts of our political organism, where all should be calm, pure, and abstract from the turbulence, perverseness, selfishness and irrationality of individual passions. But alas! when the doctrine of a religious national accountability and of a national conscience is dropt out of our political creed, we become far more animalized in our public than in our private relations. Opinions are put forth by the legislator in regard to public acts, which he would blush to avow, as rules of conduct, in his social intercourse with his fellow-men. It is thus that a body politic, composed of individuals who, in their private and separate relations, are not wholly reckless of right, becomes, in the mass, one huge, ferocious, myriad-headed *animal*,—a *bellua centiceps*, unprincipled, irrational, irreligious,—a blind and furious Typhon.

Now this should be just the other way; and when those sacred ideas to which we have referred, are cherished as a vital part of the national religion, and as abiding in the national moral sense—when the public mind is thoroughly imbued with them, and legislators truly strive to render the law and public acts what they ought to be, namely, the expression, not of the animal passions, but of the pure and abstract reason of the body politic—then it is that we become more true, more rational, and, in the best sense, *more human*, in our corporate than in our individual character. As a necessary consequence, too, of such a state of things, law and government, having in themselves something fixed, abiding, and, as we may say, allied to the eternal, do then perform their true office; not simply in the mere prevention of crime, but in educating, humanizing, elevating, rendering less animal, less selfish, more moral, more conscientious, and more religious, our individual nature. The State thus, instead of demoralizing, exercises a most healthy influence on the private character, by being to us a nursery of right principles, and its history a store-house of truly virtuous and heroic reminiscences.

#### § 16. *No neutrality.*

But hold, says the infidel; you entirely misstate the true points in issue. We only ask for impartiality and indifference, or that the State shall take a middle ground between us. Without adverting further to the modesty of this demand on the score of numbers, and the violation

of all geometrical proportion in requiring exactly a middle ground between two parties so very unequal, we say, and we have proved, that no such middle ground exists. The State must lean to one side or the other. You forget that indifference is your professed *creed*—a *creed*, too, for which you are as zealous and oftentimes as fanatical as the most ultra sectarian. You maintain, as your *tenets*, that the State has no God, no religion, and of course no true morality in any proper sense of that term. Christians take ground directly opposite. You insist that your dogma shall be favoured; in other words that the State shall act upon it, as though as far as regards its judicial, legislative, and executive action, it were true that there is no God, no religion, no morality. You thus do, in fact, maintain that your doctrine should be established as a settled axiom of government, however offensive it may be to the vast Christian majority. Men, too, who probably would be greatly offended at the name of infidel, and who speak loftily at times of the moral sentiments—men who have much to say of “reverence for the infinite mystery,” and who talk of “the higher order of religious questions,” as they would of the higher mathematics—such men show their sympathetic instincts by making for you the same claim, and would even urge it as a great and liberal concession, on the part of a belief which so much transcends our poor and ordinary Christianity.

One would suppose that so wretched a sophism as is contained in this doctrine of indifference, and the manner in which it is maintained by so changing the terms of one of the premises as to include the infidel among ordinary religious sects, could deceive nobody; yet, probably, there is no one single dogma which is now exerting so pernicious an influence. And then this claim to a calm, philosophic neutrality, as though well-known history had not furnished the most startling evidence, that infidelity, and even atheism, when triumphant, and in a condition to act out their real natures, have a fanaticism, a bigotry, a ferocious persecuting spirit, such as false religious feeling—fierce as it has been at times—had never engendered. As is most truly remarked by that keen observer of human nature, the gifted author of the *Natural History of Enthusiasm*, “There cannot be a greater imprudence than to believe that the suavity, the tolerance, the bland indifference, and the affected liberality, which are now the garb of the infidel spirit, *belong to it by nature*, or would be retained a day after it had nothing to fear from its rival.”

Under such a view of the matter, can we doubt, that if this principle is carried out to its ultimate extent, both in theory and practice,—if it is successfully maintained that the action of the State is to have no reference to any religious sanctions, and that the holy day of our religion is to be publicly desecrated, as a practical confirmation of the doctrine,—if the oath is to be banished from our courts, to please those who believe in no God,—if law is to be stripped of the inherent ideas of penalty and retribution, to please those who regard it as making no appeal to the conscience;—can we doubt (in reference to these questions, so rapidly coming up, and on which the State must soon take sides, either *for or against*,) that a decision such as the infidel wants and demands, would be favouring the worst, the most irreligious, and as yet, to appearance, one of the smallest sects in the land? Who, also, that is acquainted with the silent, yet certain influence of law and political institutions, upon the moral sense, either for good or evil, and how necessarily the mind is affected, even from infancy, by what it is *practically* led to regard as the sovereign rule of civil conduct—who, we say,



that understands this, can believe, that individual effort in churches and private schools can, without special and miraculous divine aid, withstand that most powerful bias to unbelief, which such a spectacle of affected indifference, yet real hostility, on the part of the State, must produce in the individual mind? No! There is, there can be no neutrality here. This is the great point we are so anxious to impress upon the mind of this, as yet, Christian community. There can be no real neutrality. The infidel knows it well. On this subject he has an instinct most keen, in discovering the means of its advantage. He understands full well the immense aid which such a position, when carried out, on the part of the State, into all its practical details, must give him, in his controversy with Christianity. He laughs at the influence of the nursery, when he knows how soon the young and tender faith, before it reaches the vigour of manhood, will be confronted with the doctrine, that the State knows no God—no religion—no oath—no holy time—no true accountability—no eternal, immutable morality; and that, in its bearing upon the individual life, in the infliction of punishment, it knows no appeal to the conscience.

### § 17. *Who is to judge?*

But who or what is to judge of the matter of fact, whether, in truth, we are a Christian and not an infidel or atheistical nation? The State itself, we reply. It *must* judge, and cannot escape the responsibility. It must decide either one way or the other—either *for* or *against*. It must be determined by that power which, in its healthy state, we have styled the national conscience—that invisible influence, which, whether good or bad, moral or immoral, religious or irreligious, Christian or Antichristian, diffuses itself through all the institutions of a people, affecting in innumerable ways both their public and private, their political and their individual character. It is most absurd to say, then, that the spirit and general course of legislation can have no regard to this fixed fact, or that they can “*let the matter entirely alone*,” leaving it just where they found it. They cannot “*let it alone*.” Admitting that the direct application of religion and morality, or their most practical teaching, should be left to confederated individual, in distinction from political, actions, even then, we contend, the State must be in harmony with it; above all, it must assume no attitude of indifference towards it.

When we speak of there being a religion of the State, and of Christianity being that religion, it is not meant that all its doctrines have the same relation to the political as to the individual life. It is mainly in regard to the latter, that there arises that distinction of sects which invests the subject with all its apparent difficulties. Even here it is certainly of great importance to our true political interests, that not only the Christian religion generally, but the best and purest species of Christianity, should be universally and cordially embraced. In our case, however, the obstacles in the way of effecting this are so immense, that a very great good must be abandoned to avoid a far greater evil.\* Here is the danger of trespassing on the domain of the true conscience. We do not say “the rights of conscience,” because the phrase is unmeaning. It seems to imply that most abominable of all absurdities, as well as most mischievous of all sentiments, that men may entertain what opinions they please as an inherent right. Still less do we mean that most mon-

\* Wrong, and inconsistent with the whole drift of the writer's own very able argument. (Ed.)

strous of all paradoxes—a conscientious right to be irreligious, or to have no conscience at all.

§ 18. *The great and good on this side.*

The large-minded men of old never even dreamed of the possibility of erecting and maintaining a political structure, without grounding it upon the sanctions of religion. How should our very souls sympathize with them in their greatest want, as they mourn over the imperfections of their best religious aids, and the consequent failure of all their efforts to counteract successfully those influences, by means of which the best constructed human institutions were constantly falling into ruin. How would some of these noble spirits have blessed God for the light of the gospel, and with what astonishment would they regard the efforts which, after the very light of Heaven is shining upon us, are made to declare Christianity no part of the law of the land, and to prepare the way for obliterating all its influence on individual minds, by denying it any legitimate power over man in a corporate or national capacity.

It may be said, in reply to some of the preceding remarks, that the world has advanced; man has risen in the scale of being; religious sanctions may have been necessary to the security of governments in past ages; but now “the moral sentiments have been fully developed;” in short, man is now prepared for absolute self-government. Grant, for the sake of argument, (which, however, we are far enough from actually doing,) that there may be some shadow of truth in this: we ask, then—what has produced the change? If it be Christianity, let us acknowledge it with devout thankfulness to God, and with a stronger conviction of its importance—not only as the foundation, but as the pervading spirit of all our institutions social and political, as well as religious. Let us not rashly throw down the ladder by which we have risen to such an eminence. Let us not put out the very light of our political life to silence the clamour of the infidel. Let us be careful how we seek to return to our “state of nature,” or rely on our phrenological developments, or trust that philosophy which teaches that sin and crime are but defective organizations of the brain, requiring medical remedies rather than *punishment*. Let us beware how we substitute this for Christianity, or endeavour to make it the State’s philosophical creed, and its advocates the favoured *sect*, lest it be discovered, when perhaps too late, that of a truth, “the very light within us is but darkness.”—*American Review, March No.\**

THE AUTHORITY OF THE CIVIL MAGISTRATE.

*Mr. Editor*,—In the June number of the *Covenanter*, you gave your readers some valuable extracts from the historical part of the New Testament of the Reformed Presbyterian Church in Scotland, and, among the rest, one which, you say, you “are not prepared to endorse fully,” namely, the reply to an objection on that passage in the Westminster Confession of Faith—“infidelity, or difference in religion doth not make void the magistrate’s just and legal authority, nor free the people from their due obedience to him.”

As you have not mentioned what that part is that you “are not prepared to endorse fully,” I have presumed to think it might be that part, where the extract refers the “*infidelity*” mentioned, to the *subjects*, and not to the *rulers*. If I am right in my conjecture, I would be very desirous, as I doubt not many of

your readers would be, to learn your objections to that view. You must be well aware that this passage of our Confession is wofully perverted by many, in the times in which we live; and that it is made to countenance opinions of which the worthy compilers never thought. Would it not then be doing a kindness to all who maintain the whole doctrine of that Confession, to give this passage of it a thorough investigation—to elicit the truth contained therein—confute the errorist—and vindicate our noble Confession from the false glosses heaped upon it. Either yourself, therefore, or some of your able correspondents will, I hope, respond to this request. This I would the more earnestly urge, because I adopted, long ago, views on that passage corresponding with those referred to in the above extract, and if I am wrong, I am desirous to be set right.

A sketch of these views, as expressed some fourteen years ago, I herewith subjoin. If you think it worthy of a place in the *Covenanter*, it is at your service. If it should do nothing more than cause a full examination of the subject, I have gained my object. Let the truth be elicited, and it will ultimately prevail.

Yours respectfully, W. B.

“Infidelity, or difference in religion, doth not make void the magistrate’s just and legal authority, nor free the people from their due obedience to him.” (Confession of Faith, chap. xxiii. sec. 4.)

From the above passage it is argued, that an “infidel” may be a lawful magistrate, even in a Christian country, to whom obedience is due for conscience sake. Now is this really the meaning that was attached to that passage by the compilers of our excellent Confession? Is such an explanation consistent with their conduct, and with other parts of the same Confession? Does it teach doctrines diametrically opposite to each other? This it must do, if it supports the claims of persons to office, who are unworthy of social intercourse, much less of being set up as rulers over moral and accountable beings. How then are we to understand it? Whether are we to apply it, indiscriminately, to all “*infidel*” magistrates, or to *subjects*, and not to magistrates at all? Are we to attend to nothing but the bare sound of the words, without regarding the sense and the analogy of other parts? If we are, then I know not what erroneous principles and doctrines might not be founded on our Confession. For instance, by attending only to the mere sound of the words, I can prove the very contrary of what the compilers intended, namely, that we should hold ecclesiastical communion with papists. For in chap. xxvi. sec. 2, when speaking of communion, they say, “Which communion, as God affordeth opportunity, is to be extended to all those who, in every place, ‘call upon the name of the Lord Jesus.’” Now do not all who profess Christianity, “call upon the name of the Lord Jesus,” whether they be Hopkinsians, Arminians, unitarians, or papists; and is not the conclusion inevitable, that we should hold communion with all. Nay, according to this mode of interpretation, none can be excluded except Jews, Mahometans, pagans, deists, and atheists. Who, therefore, does not see the absurdity of this; and ought not such consequences lead us to examine carefully the *sense* rather than the *sound* of any controverted passage?

In that examination, then, permit me, in the first place, to call your attention to what constitutes “just and legal authority,” as exhibited and taught in this same Confession, and see whether it will apply to infidel magistrates or not. According to it, a legal civil magistrate must be “ordained of God to be under him, and over the people, for his own glory, and the public good,—for the defence and encouragement of them

that are good, and for the punishment of evil-doers," and the texts referred to in proof, are Rom. xiii. 1, to 14th verses, inclusive. But how will this agree with placing an infidel at the head of civil affairs in a kingdom or commonwealth?

2. I argue from the character given in the Scriptures, of a heathen or infidel magistracy. A power to have "just and legal authority," must be a moral power, and the "legality or illegality of the command is determined by the legitimacy or illegitimacy of the power from which that command flows;" for "who can bring a clean thing out of an unclean? Not one." "No authority can be just and legal with which a contradiction to the moral law is essentially incorporated." And is there a heathen government on the face of the earth, that has not immorality and idolatry interwoven with its very existence? Has there ever been one of them acceptable to God, as being his ordinance, founded on his law? Let the historical records of all heathen nations answer. Have we, any where in the Scriptures, precepts given for the regulation of heathen magistrates? I know of none. Are they not left in this, as in other things, to walk, as the apostle tells us, after their own lusts and the vanity of their own corrupt minds? and are they not said to be under the government of him, who is the prince and god of this world by usurpation,—even Satan, from whom they receive their authority? See, 1 Thess. iv. 5, "Not in the lusts of concupiscence, even as the Gentiles which know not God." Eph. ii. 2, "Wherein, in time past, ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. vi. 12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." John xiv. 30, "For the Prince of this world cometh, and hath nothing in me." 2 Cor. iv. 4, "In whom the God of this world hath blinded the minds of them which believe not."

Is not heathen magistracy, too, as described by Samuel, the prophet, in order to deter the people of Israel from copying after their unrighteous model, a lawless, boundless thing? (See 1 Sam. xiii. 11 to 17, inclusive.) A late judicious writer\* says on this subject, "An appeal to the common sense of men, about the qualifications of a legitimate authority, and to the sacred oracles, will settle this point; for, however extensive the intellectual capacity, and energetic the arm of the ruler, yet unless he possess also a moral disposition, he cannot be recognised as a governor of moral agents. The greater his natural endowments of knowledge and physical force, if he be destitute of benevolent principles, the more dangerous and destructive will be his authority. Common sense would shudder at a proposal to have a malicious spirit, a devil, to be the ruler of moral agents, the chief magistrate of any civil society." If then, "He that ruleth over men must be just, ruling in the fear of God," 2 Sam. xxiii. 3; if he is to be the "Minister of God for good—a revenger to execute wrath upon him that doeth evil," Rom. xiii. 3, 4; how can an infidel have any "just and legal authority," especially over Christians? No one, I presume, will argue that any heathen magistrate, in any country, has the above mentioned qualifications, or that he acts even agreeably to the law of nature implanted in man at his creation. Have not all heathen governments, from Nimrod to the present day, been founded in usurpation, in rapine, and in blood, and administered with

\* Dr. Alexander M'Leod.

cruelty, oppression and tyranny? And what character can be considered more unworthy of confidence than an infidel? Has a nation any grounds to hope that he will have any regard to his promises or oaths, whenever it may suit his humour or advantage to violate them? I conclude, therefore, that this cannot be the meaning of the passage; and, if so, the whole argument, that an infidel may be a legal magistrate, falls to the ground.

3. I argue, that, in the nature of things, this passage cannot be applied, consistently, to an infidel magistrate, either in a heathen or a Christian country. This, I think, is evident, from the second and third sections of this same chapter, where Christian, and not infidel magistrates, are undoubtedly referred to. In section second, it is shown to be lawful "For Christians to accept and execute the office of a magistrate;" and in section third, "That he hath authority, and it is *his duty*, to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, &c." And, in the fourth section, where our controverted passage lies, we are taught, that it is our duty "to pray for magistrates" thus constituted—that we should "honour their persons,—pay them tribute—obey their lawful commands, and be subject to their authority for conscience sake."

Now, is it reasonable to suppose that so many learned, judicious, and godly men, who had solemnly sworn, in the National Covenant of Scotland, that "All kings and princes shall promise by their *solemn oath*—to the uttermost of their power, to serve God according to his word contained in the Old and New Testament;" and, in the "Solemn League and Covenant," to extirpate "Popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness"—and, "to preserve and defend the King's majesty's person and authority *only in the preservation and defence of the true religion.*" I say, is it reasonable, in the nature of things, that, after all this, these very men should act so inconsistently as to enjoin an indiscriminate acknowledgment of such characters as infidels for legal magistrates. How would such injunctions agree with the duties required in the second commandment, such as "disapproving, detesting, opposing all false worship; and according to each one's place and calling, removing it, and all monuments of idolatry?" Would not duty, here, be opposed to duty?

But if we apply the passage to subjects, and not to magistrates at all, then every difficulty vanishes, and perfect harmony and consistency are preserved. Then, the meaning of the passage would be this, infidelity, or difference in religion, in subjects, doth not exempt them from the duties which they owe to the lawfully constituted magistrate. This appears, to me, the plainest and most rational meaning of this controverted passage, and frees our Confession from the least appearance of inconsistency in the doctrines and principles which it teaches; and also completely harmonizes with the concluding part of the section, concerning Papists, against whom the passage seems evidently directed. The worthy compilers of our Confession had none of the modern squeamishness of many professors of religion. They were not afraid to call things by their proper names. They looked upon all thorough-going papists as infidels—unworthy of the Christian name, as not fit to be trusted—whom no oaths or obligations could bind—whom the pope, their *infallible* head, could absolve from all obedience, subjection, and

allegiance to civil rulers whenever he might think proper, and who taught, that all priests and ecclesiastics are subject to no temporal prince or power whatever; and therefore, they inserted this clause purposely to guard against such blasphemous, infidel and unscriptural tenets. Other explanations, I know, have been given of this passage, but, in my opinion, they all refer to the conduct only of Christians, in countries where they are in the minority, and point out their duty in relation to existing circumstances; but have nothing to do with the swearing of allegiance or the lawfulness of civil rule at all—just as we should, under the United States government, behave ourselves in a peaceable and Christian manner, while we refuse allegiance to it on account of its immorality.\* But all the explanations which I have seen, are, more or less, liable to objections, from which, I think, this is free. At all events, it has satisfied myself better than any other, and appears moreover to be in perfect accordance with the other parts of the Confession of Faith and the Scriptures.

W. B.

~~~~~

NOTE ON THE ABOVE.

We cannot perceive any material difference between the views of our correspondent and our own. However, as to the clause of the Confession of Faith upon which he comments, we still think it refers to the ruler, in part at least, and not to the people. We adopt as ours the views given of it in our Testimony.

"It is lawful for Christians residing in nations in which the light of the gospel has not been generally diffused, to continue in submission to such authority as may exist over them, agreeably to the law of nature, *which, where revelation does not exist, is the only standard of civil duty.* In such cases the infidelity of the ruler cannot make void the just authority conferred upon him by the constitution." (Test. chap. xxix. § 5.)

This is also the view of the eminently sagacious and faithful Thorburn. Speaking of the duty of a nation *coming* to the knowledge and the acknowledgment of the truth, while their ruler or rulers, it may be, have not been brought to receive it, he says,

"That, in this case, his or their infidelity, continuing to reign according to their constitutional laws, not repugnant to the divine law, *does not make void his or their just and legal authority.*"†

\* This seems to be the view taken of this passage, in the old Scotch and Irish Testimony of the Reformed Presbyterian Church. They say, "That they reject that corrupt sense and gloss which has been imposed upon it, whether by open enemies, or false friends to our covenanted reformation, in former or latter times, namely, "That a Reformed Christian people, having generally received, and publicly professing the true religion—may warrantably set over them an infidel, or one of a religion differing from the true religion, and thereupon acknowledge and submit themselves to him, as their lawful civil ruler for conscience sake. And, moreover, they declare, that they understand said article as principally relating to the *condition* of a people emerging out of the darkness and superstition of paganism or popery, &c." (page 174.)

"They likewise testify against, and reject that equally absurd opinion—that the office, authority, and constitution of lawful magistrates, doth not *solely* belong to professing Christians, in a Christian reformed land, but that the election and choice of any man whomsoever, made by the civil body (whether pagan, papist, atheist, deist or other enemy to God, to man, and to true religion,) makes up the whole of what is essential to the constitution of a lawful magistrate according to God's ordinance—a tenet contrary to the light and dictates both of reason and Scripture." (pages 168, 169.)

† Thorburn's *Vindiciæ Magistratus*, Edin. 1773, p. 193.

This is given, formally, as his interpretation, of the clause in the Confession of which we are treating; and he proceeds through five pages to vindicate it.

Finally, for it is not our design, to enter fully into the subject at this time, we refer to the views of the suffering remnant in 1685, as sustaining that which we prefer. They say, in the Sanquhar declaration,

“And so it is we understand that part of the 4th sec. 23d chap. of our Confession of Faith, and in a general and abstract sense, where it is said, (in opposition to sectarians, who assert that such are not lawful kings, who either know not Christ or believe not in him,) ‘that infidelity or difference in religion, doth not make void the magistrate’s just and legal authority, nor free the people of their due obedience to him:’ we acknowledge it to be true, indeed, that infidels, and those of a different religion, are not, (chiefly because such,) presently to be declared no magistrates, for *magistratus non est magistratus qua Christianus, sed qua homo*.\* So it is that the magistratical power considered *generaliter*, given for the good of human societies, may be in the person of an infidel, or one of a different religion, but considered *specialiter*, given for the good of the church, it is only in the person of a professor of the true religion. Hence, in travelling or trafficking in foreign lands, be the persons in whom is the power, infidels or of a different religion, we cannot refuse subjection to their laws, so far as they are consistent with the written word of God and our true Christian liberty.”†

All these, and it will be admitted that they are high authorities, accord with our view. Not one of them makes any allusion to the “infidelity,” &c., as being in the people. It was this part of the extract from the Scottish Testimony, which, as our correspondent rightly supposes, we were not ready to endorse. And we have shown that at least we are well supported by the brethren and fathers.—ED.

~~~~~  
 MEDIATORIAL DOMINION.

We can scarcely do more than allude to *Christ’s mediatorial dominion*: though it is a subject equally full of delight and consolation to the souls that are interested in him. The man Christ Jesus, the Saviour who loved us unto death, holds the reigns of the universal empire. Heaven, earth, and hell—all things in all worlds—obey his sovereign will. “The Father hath given *all things* into his hands;” (John xii. 3;) hath “set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put *all things* under his feet, and gave him to be the head over all things *for the church*, which is his body, the fulness of him that  *filleth all in all*.” (Eph. i. 20—23.) “God,” says the same apostle, (Phil. ii. 9—11,) “hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Let sinners hear and tremble. He whom they despise as a Saviour is also a king, yea, “King of kings, and Lord of lords.” “Yet,” saith God; (Ps. ii. 6,) in spite of the hatred and opposition of all his foes, “yet have I set my King upon my holy hill of Zion.” There he is exalted to “break” his enemies “with a rod of iron;” to “dash them in pieces like a potter’s vessel.” O bow ye to the sceptre of his grace, ere mercy abused issue in deadliest wrath. Now he is exalted to save; exalted, a

\* “The magistrate is not a magistrate as he is a Christian, but as he is a man.

† Reformatory Vindication, New York, 1844, pp. 290, 291.

Prince and a Saviour, to give repentance and remission of sins. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him."

This blessedness, my Christian brethren, is yours. This exalted Jesus is *your* Jesus; having universal dominion, and using that dominion, as Mediator of the new covenant, to bring about the everlasting counsels of his love in your deliverance from sin, and death, and hell. Here is the security of the covenant. Corruption is mighty; enemies are mighty; but he who loveth you, he who reigns for you, is mightier. When he ascended on high, he "led captivity captive," and laughed to scorn the enemies of his people. He is now baffling, and will baffle, all their projects; he "gives strength and power unto his people" in their present conflicts, and will bring glory to himself and them, in making them at last "more than conquerors" over all.—*Goode's Better Covenant.*

---

#### SEPARATION FROM THE WORLD.

*God's people separate themselves from an evil world.* From the beginning, ever since men began "to call upon (or rather to be called by) the name of the Lord," has a distinction existed between the church and the world,—the sons of God and the sons of men. (Gen. iv. 26, and vi. 2.) But it was more peculiarly marked in God's separation of Israel, as a people, to himself. "Get thee out of thy country," said he to Abraham, the father of that people, "and from thy kindred, and from thy father's house, unto a land that I will show thee." He could not serve God acceptably, but by breaking connexion with all that had hitherto been dear to him. When he arrived in Canaan, "by faith he sojourned in it as in a strange country;" he confessed himself "a stranger and a pilgrim on earth," who had no wish to settle in it. When Jacob, in after-times, went down into Egypt, Joseph, though high in the court of Pharaoh, studiously avoided the promotion of his brethren, and so the *blending* of his people with the Egyptians. "When Pharaoh shall call you, and shall say, What is your occupation? ye shall say, Thy servants' trade hath been about cattle from our youth." And why say so? "For every shepherd is an abomination to the Egyptians." (Gen. xlv. 33, 34.) Thus he took effectual means, pursuant to the purpose of God, for drawing a line of separation between the Egyptians and Israel. Follow them in their history; this feature of it is still the same. They must go out of Egypt to sacrifice; and in the wilderness they receive of God statutes and ordinances, which were expressly intended to be a "wall of partition" between them and the nations. "I am the Lord your God, which have separated you from other people. . . . And ye shall be holy unto me, for I the Lord am holy: and have severed you from other people, that ye should be mine." (Lev. xx. 24, 26.) Accordingly, God, by the mouth of Balaam, selects this as characteristic of them. "Lo, the people shall dwell alone, and shall not be reckoned among the nations." (Num. xxiii. 9.) And to this very hour, amidst all the vicissitudes of that extraordinary people, has this prophecy been accurately accomplished.

The same is true, in a still higher sense, of God's *spiritual* people. Whatever was once their connexion with a world that "lieth in wickedness," they are now distinguished from it, in the whole tenor of their pursuits, and current of their affections. They accord not with its sen-



timents; they have no longer a relish for its pleasures; they affect not its society, its honours, its wealth, its grandeur. They will have no fellowship with the unfruitful works of darkness, but rather reprove them, whatever be the specious names under which their deformity may be veiled. Do any ask, What has wrought the change? We answer, Belief of the truth. "This is the victory that overcometh the world, even our faith." They believe, what others will not, that "if any man love the world, the love of the Father is not in him." That the "friendship of the world is enmity with God." That "Christ died for us," for this very end, "that he might deliver us from this present evil world." O that men who call themselves Christians, yea, some who surname themselves the people of God, would consider this! It was *not* the *heathen world*, but the Jewish world, unconverted professors of the true religion, of which Jesus testified "that the works thereof were evil." (John vii. 7.) And this testimony is equally true of the Christian world, so called; the great mass of which have nothing of Christianity beyond the name and outward forms of it. Their ways, and God's ways, are as opposite as light and darkness, Christ and Belial, heaven and hell: the two are utterly irreconcilable. "Ye cannot serve God and mammon."

And this, let me observe, presents the character of Christian separation from the world in its true light. It is *not a mere coming out*—an abstaining from certain amusements or customs of the world, because *others* do; or because we have, *naturally*, but little taste for them; but a separation *of heart*: many part with it, outwardly, who yet hanker after something they have left in it; and many, who so leave it for a time, go back, in the hour of temptation, more greedily than ever, and "the latter end is worse with them than the beginning." But the believer *loves not* the world. Mark this. His *affections* are set free: and the reason is, God has said to him, "I will be to thee a God." O the sweetly constraining influence of that word of promise, believed and embraced indeed! "Come," saith the believer, "return unto *thy rest*, O my soul, for the Lord hath dealt bountifully with thee!" If Pharaoh could say to Jacob, Regard not thy stuff; for the good of all the land of Egypt is yours,—well may God say to his people, Regard not thy stuff; look not at what you leave: grieve not for the pleasures of sin for a season,—for the good of all the heavenly land, yea, the God of heaven himself, is thine, thy portion, thy possession for ever! My brethren, is it *a sacrifice*, think you, to the believer, to part with the world, when he realizes this truth of God? On the contrary, hear Paul, thus appealing to the saints of old: "Ye took *joyfully* the *spoiling* of your goods, knowing in yourselves that ye have, in heaven, a better and an enduring substance." Surely that word, "Come out and be separate," once so harsh in the ears, is now as music; as the call to one who has been long in fetters and a dungeon, Come out, be free. May the Lord make the pleasures of a sinful world thus *distasteful* to our souls! May he enable us to say, "Our *πολιτευμα*, our citizenship, is in heaven, whence we look for the Saviour, the Lord Jesus." (Phil. iii. 20.)—*Goode's Better Covenant*.

---

SCRIPTURE METAPHORS.

The prophet Isaiah thus describes the coming calamities of the proud and apostate kings and nobles of Judah and Israel: "*The day of the*

*Lord cometh upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up.*" Isa. ii. 13, 14.

A dense assemblage of striking metaphors. The "cedars" here spoken of were the most lofty and wide-spreading, the most majestic and beautiful of their species. They grew on Lebanon, "that goodly mountain," which stretched its giant limbs—Libanus and anti-Libanus—from the north of Syria, to the very borders of Palestine. Elevated in position, no desolating flood could reach them. Firmly rooted and durable, they bade defiance for a thousand years to the fiercest wintry tempests.\* Bashan, in the north-eastern extremity of the possessions of Israel, was distinguished for the exuberant fertility of its soil, the fineness of its climate, the fatness of its pastures, and, particularly, for the extent, richness, and beauty of its forests of oak. Tall and stately, they attracted every eye by the expansion and symmetry of their well-clad branches; while under the umbrageous covering reposed in contented quietude, the far-famed "Kine of Bashan." Like the cedars of Lebanon, the oaks of Bashan seemed predestined to a perennial existence and undecaying glory.

Such, in their own estimation, and in the estimation of those who "see as man seeth," are great, ungodly, civil rulers.

"Mountains" and "hills" are very striking emblems of established and well consolidated national authorities. They are conspicuous, and immoveable—"the everlasting hills." They are also eminently useful. In Alpine regions, they break the violence of the piercing winds. In torrid climes, they furnish salubrious retreats for the panting invalid. In all, they afford in their capacious bosoms ample reservoirs of water, which, descending by hidden channels, enriches with its refreshing influences the parched and sultry plains, and every where the "mountain" and the "hill" that is "lifted up" presents an object gratifying to the eye of taste. Such should civil governments be. They should "bring forth peace—all manner of prosperity—to the people. But alas! how different often! How different is Israel! How different are ungodly rulers every where! "Lifted up!" lusting to weigh down the "poor people," upon whom they press as an intolerable burden. Rugged and unprotected, they rear their daring front even against the heavens, while in their deeply cleft sides are the dens of wild beasts, and the lurking places of venomous serpents. Naked and desolate, they furnish no shelter. And their verdure is itself poisonous and blasting.

Such were the haughty kings of Israel—and such the pampered nobles of Judah. And such every where are wicked men, exalted by wealth and by office to eminence and power. But what then, shall they so escape God's judgments? Shall they flourish for ever in their pomp and magnificence—in the pride and arrogance of their high estates? Nay, verily, "Upon them, the day of the Lord cometh." And the

\* Lebanon still bears most majestic cedars. Some of them are from twenty to thirty feet in circumference. Maundrell found one to be thirty-seven feet in girth, and more than a hundred in the spread of its branches. At present the groves of cedar appear to be on the increase. And late travellers have discovered many more than were known to the earlier visitants of this mountain. These cedars are evergreens, have long stems, and are equal in height to the fir. The stem is upright, the wood hard, and said to be incorruptible. The tree in its general appearance resembles the pine. Some of them now in Lebanon, cannot be less than a thousand years old, and it is by no means impossible that some of them may have been in existence while the Jews still occupied their own land.

"Bashan languisheth, and Carmel and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt:" Nah. i. 4, 5, and "Behold the Lord, the Lord of hosts shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one." Isa. i. 33, 34.

All this was fulfilled—not one word failed against the idolatrous princes and nearly equally guilty people of Israel and Judah. Their wealth, their armies, their strong fortresses, their balanced constitutions, their ancient name, and wide-spread renown, could not save them. Famine, foreign invasion, intestine feuds, and the altered channels of commerce, "laid low the haughtiness of men." "The haughtiness of men was bowed down," Israel was carried away—his kings and his princes to a strange land—all his glory made desolate. And Judah, she also was wasted in "the day of the Lord," by the avenging sword of the king of Assyria, or in the figurative language of the evangelical prophet, (Ch. viii. 7, 8,) "The Lord brought up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory." Where then her pomp and her boastings, where her strength, in which she trusted? "They go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty." Isa. ii. 20.

Let ungodly nations and their ungodly rulers read, in all this, their doom. The same God is still Lord. R.

~~~~~

A FAITHFUL REBUKE.

The General Assembly of the Presbyterian church in Ireland, have transmitted, after careful revision, a letter to the body of the same name in this country, in which they deal in no ambiguous terms with the subject of slavery. Among other things equally pointed, they say:

"You appear proud of the liberty which the inhabitants of the United States enjoy, and you quote what has been called the golden rule of doing to others as we would that, in like circumstances, they should do to us. Permit us, then, to ask, when your hearts are exulting with the triumphant feeling of conscious liberty, what must be the experience of the poor slave in America, who is as much the property of his master as his ox or his ass, and who has no liberty, but to submit, suffer, and obey? And how would his master feel were he to be treated as the kindest master treats his slave? "Men stealers" are classed in the Divine word with murderers of fathers and murderers of mothers; and we cordially adopt the declaration, that "men stealers" are "*all those who are concerned in bringing any of the human race into slavery, or in retaining them in it.*"

Again they say,

"You declare that you do not countenance the enormities to which your civil code lends its sanction; but we pray you to consider whether you acknowledge as Christians those who commit them. Is any one admitted to your fellowship who keeps possession of a slave, of whom he has obtained possession, directly or indirectly, by the claim of man-stealing? Is any admitted who, in obedience to any laws, withholds from his slave or servant the use of the Holy Scriptures or Christian instruction? Is any man recognised as a Christian brother who has separated husbands and wives, parents and children? or who even holds slaves on such a footing, that if God were to remove him by death, the members of families thus intimately related would be exposed to compulsory separation? We are persuaded that our Lord and his apostles would not have acknowledged as disciples those who, under any name or pretence, were guilty of such wickedness."

These are home questions. Will the General Assembly here flare up and cut loose from the Irish as they have done from the Canadian

church, for their fidelity? But we must go on with our quotations. The following is pretty plain speaking:

“We observe, with regret, that your reprobation of the alleged errors of the abolitionists is much stronger than your condemnation of those who are seeking to perpetuate the accursed system of American bondage. You thus seem inclined to cast the chief blame of the continuance of the acknowledged evils of slavery, as it exists in your country, upon the only persons who are making any vigorous efforts for their extinction. We, who live at a distance, find it very difficult to believe that, not the slave-holder, but those who are aiming at the extinction of the system, are to be blamed for the continuance of it in its unmitigated severity. We greatly apprehend that your defence of slavery or servitude, in the abstract, accompanied with your feeble reprehension of its admitted enormities, is much more likely to retard its abolition or mitigation than any amount of violence or imprudence on the part of them who seek its removal.”

It does us good to hear, in this flattering age, so much downright, honest truth. How nobly it contrasts with the mealy-mouthed accents of the Free Church in addressing the same body? But they go on to say,—

“You tell us of your missions to the heathen, and we rejoice in their magnitude and success; but, dear brethren, how inconsistent to seek to bring into the liberty of God’s children heathen at a distance, and keep so many in a state of deplorable heathenism at home.”

This is a severe thrust. It hits a very sore place. We hope this letter will do good. It will, if the body to which it is addressed is not beyond, or beneath the influence of argument, affectionately, but plainly urged. Will the Presbyterian publish this letter?

---

#### CHRISTIAN SCHOOLS AND COLLEGES.

We are pleased to see increasing tokens of a deep interest on the subject of religious education, as constituting a part of the primary and collegiate course of instruction. This question, especially as it relates to collegiate instruction, came before the Assembly of the Presbyterian Church, Ireland, at its late meeting. There appears to be a most decided and powerful opposition, among the ministers and others of that church to the Queen’s College, Belfast—the new government institution. It is opposed on many grounds: chiefly because, according to its charter, the course of instruction is to be neutral in all that relates to religion. They are determined—and so they have virtually decided after long and earnest debate—that if the college in Belfast cannot substantially be made a Presbyterian institution they will erect one of their own. A committee has been appointed to make known the wishes of the Assembly to the government. If they fail, they then proceed—and as they have received from Mr. Magee, of Dublin, a legacy of £20,000 for this purpose, with every prospect of success—to erect an institution of their own. In the course of the debate, which was very able throughout, the necessity of having religious institutions of the higher grades was fully demonstrated. We have only room for a few extracts from the excellent speech of Dr. Dill of Dublin.

“Be it remembered,” said he, “that the period at which a young man comes to college is the most critical of his life, his mind ready to receive any bent, his heart any impression. Removed, probably for the first time, from the restraints of home—placed, with the command of pecuniary means, in a large city, without supervision or control, at an age when passion is in its utmost strength, and before reason and experience have acquired power to guide. What unspeakable importance to be placed, at such a time, under the tuition of profes-

sors of moral and religious character, and whose lectures were fitted to leave religious impressions on their hearts and minds: but how perilous, how pernicious, to be placed, at such a time, under the teaching of professors of perhaps immoral and irreligious character, and whose prelections, if not calculated to sap the foundations of virtue and piety, were, at least, destitute of every thing fitted to purify the heart, or to guide the life."

These movements are most important, as indicating a growing disposition in the church to assume a more independent position—to run more distinctly the boundaries which are to separate her from *un-godly* governments. They are going on, less or more, in most protestant countries. However, the standard is not yet high enough any where. The whole course of education needs revision. The corrupting works of the pagan schools must be thrown away, and the Bible brought in as the basis of all solid instruction—made the chief text-book. Why do not the ministry especially take hold of this work? They could accomplish it. On these mainly rest the guilt and the shame of the existing state of things, when nearly all ministers are familiar with Virgil and Horace, while not one in a hundred can read, with even tolerable facility, the Old Testament Scriptures in the original tongue.\*

---

RONGE.—HIS HISTORY.

A brief sketch of the life of Ronge may not be unacceptable to our readers. He is not, indeed, a Luther—he is too much of a Rationalist—but he is a remarkable man, and has performed a great work.

John Ronge was born on the 13th of October, 1813, at Bischofswalde, a village in the circle of Neisse, in Silesia. He was the third child of his parents, who had twelve children, two of whom died early. The parents possessed a small farm, on which the children laboured. From his 6th until his 12th year, John kept the sheep, whilst his elder brothers attended to the farm. "My father," says Ronge, "was grave, fearless, of a sound judgment, and free from superstition. He died in March, 1842; my mother lived for her family, and died in October, 1831." His earliest instruction was received at the village school, where he was taught to read, write and cipher, and where he learnt by heart the Catechism and Biblical history. At the instance of one of the teachers, the father of Ronge consented to send his son to the gymnasium at Neisse, where he remained from the year 1827 until 1836. German literature and history were his chief delight there. During the three years that followed, Ronge accomplished his term of military duty at Breslau, and in December, 1839, he entered the priests' seminary. Here he found a moral stagnation, on the one hand engendering depression, and on the other, levity, discontent, or indifference. The fearful system enforced, the silence, idleness of mind, the continual hourly repetition of the same forms of prayer, the want of all social communication with those around him, wrought upon the ardent mind of the student, and filled him with alarm lest his moral energy might give way beneath the pernicious influences of idleness and hypocrisy. In the year 1841 he quitted the seminary to undertake the office of chaplain in Grottkau, whither he had been called. It was here that Ronge first began to

---

\* "We find it incidentally mentioned among the late accounts from the missionaries residing among the Nestorians, that the Bible is their principal, almost their only, text book. It is so in the schools in India. When will it be so in Christian lands?"

preach as a Reformer. His superior at Grottkau, the vicar-general of the diocess, would have brought the people back to the darkness of past ages. Ronge resisted his efforts. At a later period he published an article against the proceedings of the chapter of the cathedral of Breslau, whose chaplain he was, and for this act he was suspended in February, 1843. He proceeded shortly afterwards to Laurahütte, where he acted as chaplain, and as a teacher of the school in the iron foundry, where his famous letter to the Bishop of Treves was given to the world.

~~~~~

THE BIBLE AND LIBERTY.

“The Bible is the great protector and guardian of the liberties of man. There never has been on earth true liberty, apart from the precepts and the principles of the Bible. This remark is fully sustained by the history of the world. Go to the plains of Babylon, and the entire history of that empire, until its destruction by Cyrus, is a history of the most absolute despotism. Egypt and Persia were equally strangers to civil liberty. The same was true, with some slight modifications, of Greece and Rome. Facts spread on every page of the world’s history, point to the Bible as the only basis of the temple of freedom. Where the Bible forms public opinion, a nation must be free. ‘Christianity,’ says Montesquieu, ‘is a stranger to despotic power.’ De Tocqueville says, ‘It is the companion of liberty in all its battles and in all its conflicts—the cradle of its infancy, the divine source of its claims.’ The Abbe de la Mennais, whom a late writer distinguishes as one of the most powerful minds in Europe, speaks eloquently of the Divine Author of Christianity, ‘as the great republican of his age.’ Every where, the men whose minds have been imbued with the light and spirit of the Bible, have been the devoted friends of civil liberty. Such were the Lollards in England, the adherents of Luther in Germany, and of Knox in Scotland. Such were the Huguenots of France, who fled their country, or sealed their testimony with their blood on the fatal revocation of the edict of Nantz. Such were the Puritans, who, with the courage of heroes and the zeal of martyrs, struggled for and obtained the charter of liberty which England now enjoys. Hume, with all his hostility to the Bible, says, ‘the precious spark of liberty had been kindled and was preserved by the Puritans alone, and it was to this sect the English owe the whole freedom of their Constitution.’”

—*North American.*

~~~~~

THE BASIS OF UNION.

This document, which was prepared for the purpose of uniting, has already done more towards division than any movement of any kind we have ever known. It has received its *quietus* in the Associate Synod, and will be disposed of, it is likely, in the same way by the New Lights. The Associate Reformed of the West, finding that it was not accomplishing the desired end, let it drop, at the same time, however, stating that “no obstacle existed on their part, to a union on this Basis.” So this production is dead, and is about to be buried, or rather to lie as a monument of the failure of its authors and their friends, to amalgamate mutually protesting bodies on an ambiguous Basis.

While we are upon this subject, we may as well add a small piece of history, in regard to the course of the New Light Covenanters, in

proposing this union in 1835, and then, after ten years, backing out so unexpectedly and mysteriously in 1845. Perhaps the mystery may be solved by comparing some facts and dates. And we begin by stating that in the year 1835, a letter was transmitted from the Scottish Reformed Presbyterian Synod declaring the determination of that body not to recognise the new views. We quote the language of the letter itself.\*

Your Committee are not aware of any change in the federal government of America affecting the truth contained in the above judicial declaration.† The brethren in America approve of the churches in Europe dissenting from the Erastian civil establishment of Britain. While there are in several points essential differences between the two governments, your Committee cannot perceive that the American Government possesses that moral and scriptural character which would supersede dissent and protestation on the part of the enlightened followers of the Lamb. Your Committee are aware that differences of opinion and practice have obtained, in the application of the principles of the church, on this point, and that there are practical difficulties. Still, taking into view the *defect* and the *immorality* in the federal government, your Committee cannot see upon what principle a direct homologation of it can be vindicated. Were a similar application to be made of the same principle in Europe, the church might be relieved from some difficulties, might be saved some reproach, and might probably obtain accessions to her numbers; but all this would be at a sacrifice of the distinctive principle upon which the church has hitherto dissented from, and protested against, the civil constitution of these lands. The antichristianism interwoven with the constitution of these lands is very bad, and forms the reason of dissent. And the atheism in the federal constitution of America, in the absence of all recognition of a Deity, and the infidelity, in the absence of all recognition of Divine Revelation, and of the supremacy of the Messiah and the authorizing of slavery, in the terms of the above extract, your Committee cannot regard as minor things. Your Committee consider it to be required of the Church, not only to avow a general principle, but also to legislate on the application of that principle, in the case of prominent and permanent evils connected essentially with a civil constitution; as, without this, their testimony, in the avowal of the general principle, must be neutralized and contradicted. On these accounts your Committee cannot acquiesce in the change of view entertained on this subject by their brethren.

This letter must have deprived the New Lights of all solid ground to hope for a recognition by the trans-atlantic brethren. And we state the fact, leaving our readers to draw their own inferences, that from the same year, the zeal of the New Lights for union with the Seceders, &c., is to be dated. Let us now proceed to the year 1845.

In that year, or rather in 1844, a letter was received by them, very unexpectedly we may say, from the Scottish Synod, in which they were addressed as a branch of the Reformed Presbyterian Church. Their hopes of recognition abroad—we will not say how justly—revived. And, whether as a consequence or not, from that day they began to cool wonderfully on the subject of union—that very union which had been commenced by them and of which they had been all along the prime advocates: For it is a notorious fact, that the other bodies were

\* This letter will be found in full in the Belfast Covenanter, July, 1835.

† The declaration referred to is contained in the Testimony of the Reformed Presbyterian church, and is as follows:

“There are moral evils essential to the constitution of the United States which render it necessary to refuse allegiance to the whole system. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God—there is no acknowledgment of the Christian religion or professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honours Jews, Mahometans, Deists, and Atheists. It establishes that system of robbery by which men are held in slavery, despoiled of liberty, and property of protection. It violates the principles of representation, by bestowing on the domestic tyrant, who holds hundreds of his fellow-creatures in bondage, an influence in making laws for freemen proportioned to the number of his own slaves. The constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive, and impious.”

quite indifferent about it, until of late. Now the New Lights are afraid to "lose the name," to "separate from the trans-atlantic brethren," &c.! Other bodies will learn presently, that it is not altogether safe to deal with men who have abandoned their principles, and yet attempt to palm themselves upon the Christian public as the very people from whom they have gone out.

---

RELIGIOUS HISTORY OF HOLLAND SINCE THE REFORMATION.

[Condensed from Lectures on Foreign Churches.]

AT the period of the reformation from popery few countries struggled more devotedly, or endured more patiently than Holland for the faith once delivered to the saints. Amid the sufferings which the Dutch endured in casting off the yoke of bondage which popery had imposed on them and on all the nations, they were forced to fall back on first principles; in other words, to take the scriptures of truth for their supreme, their only guide. The result was, that a religion of first principles, because a religion founded exclusively on the word of God, both as to doctrines and forms, was planted in that land. To enlist your sympathies in the cause of truth, and to show what Christendom may expect, should popery regain the ascendant, I recite a few of the incidents carefully registered by the historians of those bloody times. Wives durst not shelter their husbands, nor children assist their parents. A father was put to death, in Utrecht, for merely allowing one night's shelter to his son. In 1522, the emperor of Germany appointed a functionary to make strict inquiry into people's opinions and belief in religious matters. John de Backer, William, of Zoral, Teekson, of Narden, Wendelmost Klaas, and a "cloud of witnesses" appear as the first fruits of the persecution. Preaching the gospel was made a capital crime. Books were forbidden to be printed or read regarding the disputed doctrines. Wendelmost Klaas illustrates the spirit in which those martyrs suffered. Being asked what she thought of the mass, she replied, "I think it only a piece of dough." To one that said to her, "You do not fear death, because you have not tasted it," she rejoined, "True, nor shall I ever taste it: for Christ hath said, 'If a man keep my sayings, he shall never see death.'" In this spirit she went to the place of execution, where she was first strangled, and then burned to ashes. It deserves to be noted here, that, as a double precaution, the inquisitors in those days burned both the Bible and the printers of it. Nine men were imprisoned for a fortnight, and then beheaded by the emperor's command, (1531.) At Haarlem, (1532,) three men were carried to the Hague, chained to a stake, and roasted to death by a great fire, kindled at some distance from them. But time would fail to catalogue these barbarities. The most revolting atrocities that were ever perpetrated—except, perhaps, by Indian scalping-knives—is found in Brandt's History of the Reformation, spreading over a period of sixty or seventy years. But, in spite of every obstacle, the truth grew and prevailed. The church in Holland was at last established upon thoroughly reformed principles—(1579)—and the result was, that, for many generations, its people were signalized by their high-toned moral and religious character. But the glory has departed. In process of time the church of Holland shared in the general religious depression which crept over Europe about a century ago,—popery is now struggling hard for the mastery. Erastianism reigns, for their church is managed by a minister of state, appointed for the purpose. Socinianism is prevalent among the religious teachers, and thus Holland, so bold and resolute for the truth, when first it was reformed, has consented to substitute the fancies of men for the revelations of Jehovah. Socinians, Arians, Pelagians, Remonstrants, all under the name of reformed pastors, preach in full liberty their perverse doctrines. There are three universities, and in two of them men teach an infidel science—a modified rationalism. Under this pernicious system they retain the Bible, they retain their ancient



catechisms; but the heart—the heart is far from God, and the Saviour is well nigh unknown. But have the gates of hell prevailed against the church of God in Holland? Is the candlestick utterly removed? Far from it. The hour is come when the children of God in that privileged land begin to awake from their torpor. A goodly number of ministers are now proclaiming all the counsel of God. Religious societies and meetings are held.—Men boldly say, let the formalist condemn, but it is for the life, and the salvation of our souls that we act. But this extent of revival has not been allowed to proceed without hinderance or hostility. In the year 1834 a secession from the established church took place, headed by Dr. Cock, pastor of the church at Ulrum in Friesland, a bold, impetuous man. The seceders at least professed to adhere to the Church's original constitution; but Dr. Cock was deposed, and other pastors joined him—Scholte from North Brebant, and Brummekamp, from Guelderland, adopted his sentiments and adhered to the movement. Sympathy in their sufferings, and approbation of their opinions, swelled their numbers, but they have endured sore privations and hardships. They have been persecuted, fined, and subjected to military oppression, in a word, the scenes once so common in Scotland have been recently repeated in Holland against men who dared to assert the rights of conscience. And what has been the result? Have the enemies of the truth succeeded in their blindfold attempts to extinguish conscience, and rob men of their spiritual freedom? They might as well attempt to roll back the flowing tide. Religion has continued steadily to revive, and no created power can put it down. The sword of the Lord and of Gideon is drawn, and in spite of persecution its bloodless victories will be achieved. Let British Christians labour and pray for that result, fraught, as we hope it will prove, with blessings to the nations. The population of Holland is about two millions and a half. In 1829 there were 1600 ministers in the kingdom; of these 1478 belonged to the Reformed Church, 63 to the Lutherans, 35 to the Baptists, and 24 to the Armenians. In 1830, the population of the Netherlands stood thus—protestants 1,541,748, Romanists 836,920, Jews 45,493, unknown 3,045, total 2,427,206.

~~~~~

BOARD OF FOREIGN MISSIONS.

We take great pleasure in laying before our readers the following encouraging report. All the members of the Board, with a single exception, were present. The business was transacted with the utmost harmony, and evidently with increasing zeal in the cause. The treasurer's report, taking all the circumstances of the church into the account, is highly flattering. It shows a devotion to the cause of Foreign Missions, on the part of the members of the church generally, far exceeding our most sanguine hopes. Such a beginning seems to indicate very important results.—Ed.

New York, Aug. 3, 1846, 5 o'clock, P. M.

The Committee on Foreign Missions met, according to adjournment, and was opened with prayer by Rev. David Scott. Members present: M. Roney, J. Chrystie, D. Scott, J. M. Willson, A. Stevenson, H. Glassford and J. Brown. W. Bradford absent by indisposition.

Minutes of the preceding meeting read and approved. On inquiry it appeared that the members had complied with the directions given at the preceding meeting.

The committee appointed to make inquiry respecting the sailing, outfit, &c. &c., of the Missionary, reported. Report accepted.

The committee appointed to draft a schedule of instructions for Mr. Johnston, reported in part. The report was accepted, and after much deliberation, was recommended to the committee, to complete it and report at next meeting.

The treasurer presented his report. Report accepted, and ordered to be printed in connexion with these minutes.

The treasurer was directed to furnish Mr. Johnston with means to defray his expenses in coming to New York. Adjourned to meet at the same place, on the 2d Tuesday of October, at 3 o'clock, P. M.

Rev. James Chrystie closed the meeting with prayer.

A. STEVENSON, Sec.

*Hugh Glassford in account, &c.*

|          |                                                                         | DR.                            |           |
|----------|-------------------------------------------------------------------------|--------------------------------|-----------|
| 1844.    |                                                                         |                                |           |
| Feb.     | To Bovina congregation, .....                                           | \$10 00                        |           |
| 1846.    |                                                                         |                                |           |
| Jan. 12. | Female Missionary Society of Coldenham cong., Rev. J. W. Shaw, ..       | 30 00                          |           |
| May 16,  | Do. of Ryegate and Barnet cong., Rev. J. M. Beattie, .....              | 34 17                          |           |
| June 22, | Pittsburgh Presbytery, per Rev. Thomas Sproull, viz.                    |                                |           |
|          | Cincinnati cong. by Dr. Willson, .....                                  | \$3 00                         |           |
|          | Steubenville Society, by Rev. J. Love, .....                            | 4 00                           |           |
|          | Londonderry cong. by ditto, .....                                       | 10 75                          |           |
|          | Bequest of Mr. John M <sup>c</sup> Caughan, .....                       | 16 07                          |           |
|          | New Alexandria cong. by J. Shaw, .....                                  | 5 00                           |           |
|          | Collected by Dr. Willson, .....                                         | 4 70                           | 43 52     |
| July 11, | Donation from Miss. fund of 2d cong. N. Y., Rev. A. Stevenson, ....     | 115 00                         |           |
| “ 13,    | Bloomington cong. Indiana, Rev. Mr. Faris, .....                        | 10 00                          |           |
| “ 20,    | White Lake congregation, N. Y. ....                                     | 5 00                           |           |
| “ 23,    | Conococheque cong., Rev. J. Kennedy, .....                              | 45 00                          |           |
| “ 27,    | Old Bethel cong., Illinois, Rev. James Wallace, .....                   | 10 00                          |           |
| “ 28,    | 2d cong. Philadelphia, Rev. S. O. Wylie, .....                          | 42 00                          |           |
| Aug. 1,  | Missionary Society of 1st cong., Phila., Rev. James M. Willson, .....   | 64 00                          |           |
| “        | Collection of Pittsburgh and Allegheny cong. ....                       | 31 66                          |           |
| “        | Missionary Society of ditto., Rev. T. Sproull, .....                    | 50 00                          | 81.66     |
| “        | By Rev. J. Galbraith, viz.                                              |                                |           |
|          | Brecknock Society, .....                                                | 5 50                           |           |
|          | Union, ditto., .....                                                    | 1 00                           |           |
|          | Big Pine Creek, .....                                                   | 50                             |           |
|          | Connequenessing, Mrs. Anderson, .....                                   | 1 00                           | 8 00      |
| Aug. 3,  | First cong. New York, Rev. James Chrystie, .....                        | 50 00                          |           |
| “        | By Rev. M. Roney, viz.                                                  |                                |           |
|          | Newburgh congregation, .....                                            | 29 00                          |           |
|          | Some ladies in ditto. ....                                              | 8 52                           |           |
|          | A fund to ditto. ....                                                   | 20 00                          |           |
|          | A lady in Alabama, .....                                                | 1 00                           |           |
|          | Mr. John Long, Vermont, .....                                           | 1 00                           | 59 52     |
| “        | Monongahela congregation, Rev. John Crozier, .....                      | 6 00                           |           |
| “        | By Rev. D. Scott, viz.                                                  |                                |           |
|          | Lisbon Congregation, .....                                              | 5 50                           |           |
|          | York congregation, .....                                                | 21 86                          |           |
|          | Rochester congregation, .....                                           | 15 00                          |           |
|          | Some members of ditto., by H. Robinson, .....                           | 7 64                           | 50 00     |
| “        | By Rev. J. B. Johnston, viz.                                            |                                |           |
|          | Miami congregation, .....                                               | 40 00                          |           |
|          | James Wright, a member of ditto., .....                                 | 30 00                          |           |
|          | Hugh Park, of Delaware Society, .....                                   | 4 00                           | *74 00    |
| “        | Utica and Jonathan's Creek cong., Rev. A. M <sup>c</sup> Farland, ..... |                                | *30 00    |
|          |                                                                         |                                |           |
|          |                                                                         | Amount, .....                  | \$767 87  |
|          |                                                                         | Deduct, .....                  | 4 63½     |
|          |                                                                         |                                |           |
|          |                                                                         | Balance in the treasury, ..... | \$763 23½ |
|          |                                                                         |                                |           |
|          |                                                                         | <i>Contra.</i>                 | CR.       |
| 1846.    |                                                                         |                                |           |
| June 5,  | To printing a circular, .....                                           | \$0 56½                        |           |
| “        | To postage, .....                                                       | 3 42½                          |           |
| July 25, | Discount on uncurrent bills, .....                                      | 65                             |           |
|          |                                                                         |                                |           |
|          |                                                                         | Amount, .....                  | \$4 63½   |

\* The sums marked thus have not reached the Treasurer. They have been reported by Messrs. Johnston and M<sup>c</sup>Farland. All which is respectfully submitted.

HUGH GLASSFORD, Treas.

## AFFAIRS ABROAD.

*New Zealand, and Cape of Good Hope.*—The former is pacified, in the latter, there is war between the settlers and the Caffres. The advantage, as we might suppose, is on the side of the English troops. The settlers have, however, suffered.

*Tahiti.*—It is stated by a London paper that the French will not be able to secure their conquest of the Island of Tahiti. The natives have fortified themselves in a valley, formed by nature on the top of a mountain, rendered impregnable to an invading enemy by the rocks and precipices to be surmounted in gaining access to it.—A gentleman who visited their camp a few months since, says:

“They have fortified themselves very strongly, so as to be able to resist an attack, should the French get near them. Sentinels are placed on the tops of all the hills surrounding the camp, so as to command a view of every movement that takes place on the plains below, and who warn the camp by loud shrill cries or screams, of any hostile movement they may perceive. The camp is well supplied with provisions. The chiefs sleep in small huts built of cane and thatched with leaves, and the common people require no other covering than what their scanty rags of clothing afford them. Every man in the camp is well armed, and there is an abundant stock of ammunition.

“The French are spending a great deal of money on Tahiti, building houses and cutting roads. They have also, from time to time, succeeded in gaining over and retaining in their interest some of the natives, whom they dressed up to ‘play at soldiers,’ but their loyalty is not much to be depended upon, for as soon as they are out of hearing of the French soldiers, or they get an extra drop of grog, they give vent to their feelings of animosity against the usurpers of their country; and it is generally supposed, that if the inhabitants of Papineau were to make a descent upon the town, they would be willingly joined by the Tahitians, who render an unwilling submission to the French authority. Indeed, the French must be very jealous of them, for they never withdraw many of their soldiers, from the neighbourhood of the government house.”

A battle has been fought, in which the natives, under the direction, it is said, of English officers, defeated the French with great slaughter. In this island, (formerly called Otaheite,) the South Sea Missions were first commenced, and until the disastrous invasion of the papists from France, they had been in a very flourishing state. Should the French persist, they must be greatly harmed, if not entirely ruined.

*Turkey.*—A letter from Constantinople of the 25th of June mentions that the Sultan had, on his return to that capital, appointed a Minister of Public Instruction, and earnestly recommended his minister to propagate and encourage public instruction. The Sultan appears to be taking very effective steps to extend education, and to find very efficient aid in his chief minister, Reschid Pacha, as well as in Emir Pacha, a young and enlightened Turk, who has had the advantage of a Cambridge education. A normal school for the education of teachers is to be instituted, for the conducting of which teachers are to be brought from Western Europe.

This is a pregnant sign of the times. Mahometanism must be greatly on the wane, when the proud Turk knocks at the door of the despised Giaour, and asks instruction. The Koran and the laws of Mahomet are gone. The days of Islam are numbered.

The latest and most credible accounts bring home to Mr. Southgate, the bishop lately sent to Constantinople by the Episcopal Church in this country, the charge of, at least, encouraging the Patriarch in persecuting the converted Armenians. The Bishop will, probably, be recalled. In the mean time, the civil authorities continue to protect the dissenters, and moreover, the missionaries have been gratified by the presence of some Turks in their public meetings.

*The Nestorians.*—The efforts to impart new life to this interesting people seem to be attended with some success. In spite of all the attempts of the Jesuits, the missionaries are now labouring peacefully among them. By the last accounts, what they call a revival was in progress among them. They report a number of converts: some from the students in the school at Ooroomiah: some from among the inferior clergy. We have not much confidence in conversions, arising as these evidently did very much, from the influence of sympathy: still we hope that good will result. The Nestorians have been considered by some very intelligent men—among them the late Dr. Grant, the first missionary to the country—to be descendants of the ten tribes.

*Holland.*—This country, once among the most distinguished of the reformed nations, for orthodoxy, intelligence, and consistent piety, has long been enslaved and stupified by the delusions of Neology. The form of religion was, indeed, retained, but it had lost its power.

Within a few years past, however, there have been indications of a change: not only is the early faith of the church reviving in the bosoms of her children, but God is raising up men of ability and the true spirit to defend it. This is the case particularly at the Hague; men of talent, energy, and devoted piety, have come forward to expose the dangerous errors spreading in the church, and bring back the doctrines which “were mighty through God,” in the days of their fathers. The movement in Scotland has given a kindred impulse to Holland; and as the Free Church have broken asunder from unholy state alliances, so these Dutch brethren are aiming to recover for their church its ancient liberties. Dr. Cappadoze, a leader in this great work of reform, writing to the members of the Free Church, thus speaks of this awakening piety in humble life:

“You bring up afresh before our view those times when your faithful witnesses, those devoted men who, on account of persecutions for the name of our great God and Saviour, quitted their native country, and were received with open arms by the brethren of the Church of Holland; but we tell you that we do not need to go to these distant times to discover that harmony of character, of tastes, of principles, of religion, which has ever existed between our two countries; and I could show you many examples among the working-classes—of many honest fathers of families, at their round tables, by the light of a little lamp, edifying their wives and their children by reading the most valuable works of Durham of —, and of others of your excellent theologians whose works are translated, read, understood, and keenly relished by the children of God in Holland.”

“As regards ministers of the gospel, I may say it to the glory of our God, that we have a tolerably small minority of faithful pastors; but these, for the most part, do not feel any necessity for uniting together in order to act in concert as one man, and oppose the progress of error.—The idea of the Church in general one—as a body—as an organization of God, with inalienable rights and privileges under its only chief and king, Jesus Christ—alas! that idea is almost entirely forgotten by the greater part of the faithful pastors. But not only does the number of those who preach the truth increase, we have the happiness to see in our academies a nucleus, a commencement, however small, of faithful young students, who, united by the same principles, maintain a spirit of unity and affection which is truly rejoicing. Thus at Utrecht there is a little society of young men who seek the Lord, of the number of sixteen or eighteen, among whom I took care that our young friends, the brothers Murray, should be received; and I think that, through the blessing of God, this introduction may do them much good.”

The friends of evangelical religion met lately—twenty-five persons—for mutual consultation. Not much was accomplished. But their minds were turned to two subjects—1. The publication of a journal.

2. The establishment of schools on Christian principles. The existing system, they say, banishes every Christian element from the course of instruction. In the mean time, they still retain their communion with the established church, and labour by preaching and by the press, to revive the "dead bones."

We should take a deep interest in the trials and successes of these Holland brethren. Their fathers and ours were knit closely together by a common faith, and by mutual good offices. And there—and to this Dr. Cappadoze feelingly alludes—our persecuted ancestors found a hearty welcome and a secure refuge. Holland, during a large part of the 17th century, was the bulwark of the Protestant cause on the continent of Europe.

*France.* "The Rev. Dr. Bushnell, of Hartford, Ct., lately travelling in Europe, spoke, in a letter home, of the present aspect of things in France as follows:

"I am surprised by what I see of the condition and character of the French people. They are fast becoming a new people. The revolution was a terrible, but yet I am convinced, a great good to France. It has broken up the old system, and blown it as chaff to the winds. Priestcraft has come to a full end—the lordly manors of the hierarchy are utterly swept away. Property has gone into a new distribution—it is in fact well distributed—better nowhere, as I might show by statistics, save in the United States. Industry is called into action, and stimulated by new hopes. Wealth is increasing. Education is becoming a topic of greater interest; and with all this, it is clearly to be seen, which must indeed be a consequence, that the character of the people is undergoing a very marked change. I had heard of the volatility of the French people, as who has not; and I expected, when I entered France to see nothing else, and indeed that I should hardly keep my gravity. But the first thing that struck me on landing from Italy, was, that I had come among a sedate, sober, thinking people. They have a look of care as you pass them, and walk as if they had some business on their hands. Judging from their manner, you would think you had mistaken their country, and landed in the United States. Nothing is so common as to hear that Paris is far less gay than it used to be, and yet it is richer and more populous than ever.

"No country in Europe is advancing so rapidly as France. I doubt whether there is any, where there is more general happiness. You will see more filth and wretchedness in London in one day, and will be accosted by more beggars, than in Paris during a week; indeed I have scarcely been saluted by a beggar since I have been here. Even New York is far worse than Paris in this respect. Such a nation, rely upon it, is destined to be free as it desires, whether nominally republican or not."

This account is probably to be received with some deductions. We have no doubt, however, that a great change is passing over France. On the one hand, popery is more active, and, on the other, great exertions are making by the evangelical portion of the protestant church, to enlighten the nation. The following account, taken from the correspondence of the "Presbyterian" shows with how much readiness the inhabitants pass over from popery. The writer says,

"The gospel is gradually finding its way into new localities. The inhabitants of Marle, a small country town on the road from Bordeaux to Paris, went to a Roman Catholic notary of the place, and asked him what measures they should take, in order to become Protestants. He replied, that he would inquire into the matter, and requested them to call back at a convenient time afterward. When they returned: 'My friends,' said he, 'I have procured myself a Bible, and have examined it; and after what I have seen in it, I commend you for wishing to change your religion, and I wish to do the same.' A colporteur has gone to fix himself in that town, that he may communicate to it a knowledge of the word of God."

We subjoin a statement of the receipts and disbursements of these societies, during the past year.

|                                                      | Receipts.  | Expenses. |
|------------------------------------------------------|------------|-----------|
| Tract Society,                                       | fr. 29,082 | 25,496    |
| Society of general interest of French Protestantism, | 31,075     | 33,270    |
| Protestant Bible Society,                            | 32,897     | 29,281    |
| French and Foreign Bible Society,                    | 46,034     | 46,945    |
| Primary Instruction Society,                         | 59,500     | 58,600    |
| Missionary Society,                                  | 104,173    | 162,035   |
| Evangelical Society,                                 | 231,077    | 239,270   |

*The Jews.*—There is a deep and growing interest in the Christian mind, in relation to the Jews. They are themselves in full expectation of a speedy change in their condition and relations. True, their eyes are still blinded. As a people, with noble exceptions indeed, they either look mainly for additions to their worldly substance and influence, or seek for—they know not what. Still these hopes and expectations are indications of an approaching crisis. A late writer, speaking of the Jews of Europe, says:

“The proportion of Jews who have a literary and scientific education is very great, owing to the proverbial liberality of the Jews to the poor of the same community; and once educated, there seems no end to their clever activity. Independently of the fifteen exclusively Jewish journals of Germany, four of which have made their appearance since the beginning of the present year, the daily political press of Europe is very much under the dominion of the Jews; as literary contributors, they influence almost every leading continental newspaper; and as controversy seems to be their native air, and they bring into the field mental energies of no ordinary stamp, they find no lack of employment; and if any literary opponent ventures to endeavour to arrest the progress of Judaism to political power, he finds himself held up to public notice, and exposed to attack after attack in most of the leading journals of Europe. Such, for instance, was the lot of a Roman Catholic priest of Prague, who lately wrote a pamphlet, entitled, “*Guter Rath fur Zeit der Noth*,” directed against the advancing power of Judaism. And such is my conviction of the extent of the participation the Jews take in the every-day literature of Germany, that I never pass by a crowded reading-room, but what I think I see standing behind the scenes, a Jew, causing new ideas to rise and stir, and develop themselves in the unsuspecting mind of the Gentile.”

With all this they are earnestly looking for a settlement at an early day in Palestine. The society for the “Promotion of Colonization of the Holy Land” say in their late report:

“A vast number of Jews are preparing to emigrate from Poland and Germany to settle in Palestine; whilst throughout the whole of Europe and Asia a general expectation is raised amongst them, that the time of their deliverance is drawing nigh. Throughout Italy the same uneasiness and expectation may be observed.”

We add, that Sir Moses Montefiore has obtained permission from the Emperor of Russia, for 10,000 Jews to emigrate to Palestine. And also, that very encouraging success has attended missionary efforts among them, in different parts of Europe.

*Italy.*—The present pope seems disposed to modify somewhat the iron rule of his predecessors, to make some concessions to the popular feeling of the States. He is favourable, it is said, to rail-roads, so firmly opposed by Gregory XVI.; and in general terms, will be more liberal than popes have usually been. All this, however, will not save him. Italy will be revolutionized. His very concessions will hasten it. They are *changes*, and *change* is fatal to the papal system. New demands will rise, and old ones will be urged with new vigour and higher confidence.

*Great Britain.* 1. *Statistics of the Dissenters in England.*—By a recent

report the British Nonconformist churches were enumerated as follows: *Independents* in England and Wales 2316 churches; *Baptists* in Britain and Ireland 1676 churches; *Presbyterians, Orthodox*, in England, 120 churches; *Calvinistic Methodists* in England and Wales, 716 churches; *Methodists* in England and Ireland, 4000 societies,—besides the “Friends” and other religious communities. In all, the Evangelical Protestant congregations in England and Wales, amount to at least eight thousand.

From another source we state that the Presbyterian Synod of England, consists of six presbyteries—the presbytery of Lancashire; 12 ministers and 17 congregations; the presbytery of London, 11 ministers and 15 congregations; the presbytery of Newcastle-on-Tyne, 8 ministers and 10 congregations; the presbytery of Northumberland, 13 ministers and 15 congregations; the presbytery of Cumberland, 7 ministers and 7 congregations; the presbytery of Berwick-on-Tweed, 6 ministers and 9 congregations; in all 57 ministers and 73 congregations.

2. *Political Events*.—The Whig ministry are fairly at work, and may, from present appearances, be able to sustain themselves in power for some time. The next great popular movement will, probably, be in the entire separation of Church and State. The existing ministry are not prepared for this. But they are prepared to favour popery, or rather the papists—to make great concessions. Some of them, indeed,—we refer chiefly to the celebrated writer and orator, T. B. Macaulay—stand pledged not to endow popery in Ireland. And Mr. Fox Maule, a leading elder of the Free Church of Scotland, is a member of the government. Still, no one need be surprised at any favours shown to popery, even to the extent of endowing it in Ireland. At present all is politically quiet.

3. *The Crops*.—The season has been highly favourable, and the crops are very forward, and promising. The destitution in Ireland has not been nearly so great as was anticipated.

---

AFFAIRS AT HOME.

*Statistics*. 1. *General Assembly Presbyterian Church, (O. S.)*—There are in connexion with the General Assembly, Synods, 22; Presbyteries, 116; Ministers, 1643; Licentiates, 218; Candidates for the ministry, 339; Churches, 2274; Members admitted during the year on examination, 7766; Members admitted during the year on certificate, 5699; Total of Communicants, 174,020; Adults baptized, 2033; Children baptized, 9639; Moneys contributed for religious purposes, \$254, 514. 2. *The Associate Reformed of the West*—The two Synods number more than one hundred ordained ministers. They have two Theological Seminaries, one at Allegheny, another at Oxford, Ohio. They have three professors, and in all, between forty and fifty students. They have a foreign mission in Syria, and have raised during the past year \$4095 for missions, domestic and foreign. 3. *Colleges in the United States*—The whole number of Colleges in the United States, which bear the name, (although some of them are not in full operation, and deserve scarcely to be enumerated,) is *one hundred and nine*. The whole number of students in this country at the present time, may be safely stated in round numbers at 10,000. An estimate, founded upon the ratio between the number of students in those colleges whose graduates are known, and the number of students in all the colleges of the United States, would give for the whole number of graduates during the year, a little short of two thousand.

Of the one hundred and nine colleges in this country, fourteen belong to the Roman Catholics. From eleven only, is the number of students reported, and these contain ten hundred and sixty, or an average of nearly one hundred in each.

Thus it would seem, that about one tenth part of the young men now under course of collegiate instruction in our country, are under the tuition of Roman Catholics. It is not probable that the Romish population furnishes even a moiety of this number.

Of the higher institutions, there are nine Law Schools, with 411 students; twenty-nine Medical Schools, with 3,950 students; thirty-four Theological Seminaries, with 1,286 students.

4. *General Assembly, (N. S.)*—Synods, 20; Presbyteries, 105; Ministers, 1430; Licentates, 151; candidates, 89; churches, 1581; communicants, 145,416.

*Temperance in Rhode Island.*—The question of License or No License having been left to the voters of this State, it was decided by nearly all the towns against License! There are this year but nine grogeries in the State. There are besides, six stores in Providence licensed to sell by the quart.

*Benevolent Societies.* 1. *The American Bible Society*—This institution has been in a flourishing state during the past year. The receipts of the year (or rather of eleven months) have been \$197,367,48, being an increase of nearly \$30,000 above those of the preceding year. The whole number of books printed during the year is 482,000 copies—an increase of 64,750 over the amount of the previous year. The number of Bibles and Testaments issued in the same time is 483,874—an increase over the issues of the previous year, of 154,781: and an aggregate since the formation of the society, of 4,497,265. Many of these were distributed among sailors and boatmen, and in foreign countries.

2. *Foreign Evangelical Society.*—Receipts \$20,145; expenditures \$19,959. Their report says,—

“The chief field of labour is France, but during the year, \$365 have been expended for printing in the Spanish language, and \$1600 have been sent to Canada. Forty copies of D'Aubigne's History of the Reformation, in the French language, have been sent to New Orleans, and many copies of this work, in the Italian language, have been distributed in Italy. The Rev. Mr. Trumbull, recently of the Theological Seminary at Princeton, has been stationed at Valparaiso, where, as in other parts of South America, there is a prospect of much good being done. In Belgium and Spain there is great encouragement to labour, and if we might speak of Italy, astonishing results might be shown of efforts for the progress of truth even in that country. In some of the Departments of France, some of the scenes of the sixteenth century are renewed.”

3. *American Home Missionary Society.*—*Resources* of the year, \$128,928: *Liabilities* of the year, \$139,058: *Payments* of the year, \$126,893. The *Receipts* of the year are \$3178 greater than those of last year. The Society has had in its service the past year, 971 ministers of the Gospel in 26 different States and Territories; 633 preaching in single congregations, 288 in larger fields. The number of congregations supplied, in whole or in part, is 1453; and the aggregate of ministerial labour, 760 years. The number of missionaries is greater by 28 than in the preceding year; 24 more years of labour have been performed: and 208 more congregations and districts blessed with the ministry of the word. This enlargement has been chiefly in the Western States.



*The Increase of the West.*—The West is rapidly filling up. Its growth, as stated in the following extract, is almost incredible.

Ohio welcomed the first permanent settlers in 1788; now it is occupied by 1,732,000 people. Michigan, to which the attention of emigrants was turned twelve or fourteen years ago, now has 300,000 people. Indiana, admitted into the Union in 1816, has received a population of more than half a million in 30 years, and now numbers more than 900,000 inhabitants. Illinois was organized a separate territory in 1810, and entered the Union as a state in 1818. From that date, its population trebled every ten years till the last census, and in the last five years, has risen from 476,000 to 700,000. Missouri, which in 1810 had only 20,800 people, now has 600,000, having increased fifty per cent. in six years. Iowa was scarcely heard of at the East ten years ago, and it is but fourteen since the only white inhabitants north of the Missouri line were a few Indian traders. More than 100,000 now make that beautiful land their home; 60,000 of whom have gone in during the last four years. Wisconsin was organized ten years ago; the marshals are now taking the census, and, from present appearances, the population will vary but little from 150,000, being an increase of one hundred thousand in five years. One portion of the territory, 33 miles by 30, which, ten years ago, was an unbroken wilderness, now numbers 87,000 inhabitants; and the emigration to that portion of the West is greater than ever."

*The Mormons.* A large proportion of these fanatics have left Illinois, and are on their way to Oregon and California. Those who remain behind are still at variance with the citizens of Hancock county, but are preparing to leave the borders. Should not the civil authorities seize and punish the leaders of these deluded people, and break up their community? Is it not ultra and unreasonable toleration, even in this tolerating country, to allow a few designing knaves to mislead so many of the poor and ignorant?

*Political Events and Changes.* 1. *The Mexican War.*—The troops on both sides have been idle of late. So much the better. There are some rumours of peace. Whether it will yet take place is uncertain.

2. *Anti-Slavery.*—The repeal of the Tariff has galvanized the anti-slavery spirit in the North, at least in some sections of the country, into unusual activity. We put little confidence in that opposition to slavery that is nothing more than a matter of dollars and cents—that has in it no feeling of humanity to the oppressed.

*The Season,*—thus far, has been, in an extraordinary degree, favourable to vegetation. The crops are most abundant, and, thus far, it has been generally healthy.

---

#### OBITUARY OF MARY JANE GLASGOW.

She was the wife of Moses Glasgow, a ruling elder of the congregation of Cincinnati. Her father was Francis Augustus Pierce, a native of Connecticut. When a young man he removed to Pennsylvania, where he married. The family removed to Indiana, 1819, thence to Camden, Ohio, where, 1820, Mary Jane was born. At 12 years of age, with her father's family, she became a resident of Cincinnati. In the year 1839 she was married to Mr. Glasgow. March 14th, 1846, "she yielded up her spirit to God who gave it."

Mrs. Glasgow was careful to make herself familiar with all the standards of the church, and was a highly intelligent and zealous Covenanter. The tenor of her life was noiseless and peaceful. When any difficulty arose among members of the congregation, she wisely kept herself aloof. If she could not speak good of her brethren and neighbours, she was

silent. She was never heard uttering insinuations to mar the reputation of brethren. This is great praise, in an age like this, when ill nature mingles the waters of strife with the tears that bedew the graves of the dead. Had the wife of every officer in our Lord's house, the law of kindness dwelling in her tongue, as it did in Mary Jane Glasgow's, the church would be freed from many petty but grievous annoyances.

As soon as her sickness, an affection of the lungs, began to assume an alarming type, she sent for the minister who officiated in the congregation where she worshipped.\* Her mind was found in much darkness, of which she had, in distress, complained to her husband. Suitable promises, with other words of encouragement, and prayer, were blessed to dispel the cloud. This was several weeks before her death, and the rod and staff of the good Shepherd continued to comfort her until she had passed through the valley of the shadow of death. While she laboured under the hidings of her heavenly Father's countenance, the leaving of three little children, in this merciless generation, gave her much concern. But when strengthened to commit, with entire confidence, the salvation of her soul to Christ, she was enabled to commend without anxiety, her children to his tender care.

She was instant in prayer, read the word much, and when too feeble to read herself, listened to it with intense interest when read by her husband.

Her youngest child, John Cameron, at the age of about five months, died two weeks before her. She said with entire composure, "Let its corpse be put into a vault for a little; it will save trouble to bury it and mine together." She did not suffer much pain, except for one night, at least she never complained. Fearless of death, she said,

"I trusted also in the Lord,  
Slide therefore shall not I."

She remarked to her husband shortly before her death, "If God gives you the means, educate our little boy (Robert Findley, about two and a half years old) for the ministry; for as soon as he was born I dedicated him to Christ for that work. Her heart was in the church. In prayer by her bed-side, the main topics were the church and the seminary, which as experienced ministers know, showed what she set above her chief joy.—*Communicated.*

~~~~~

NEWBURGH CONGREGATION.—We were in error in our notice of this congregation, in stating that the society had increased from 1811 to 1817. Upon the whole it had decreased during that period, and had been reduced to five male members. We should also have added, that the congregation now numbers about 100 members.

~~~~~

LISBON CONGREGATION.—I have received, as agent of the Rochester Presbytery for that purpose, the sum of fifty dollars from the Missionary Society of the Reformed Presbyterian congregation, Cherry street, Philadelphia in behalf of the Lisbon congregation. J. BALLANTINE.

\* In this, too, others should imitate her example. Families are sometimes offended with pastors for not visiting the sick, when the first knowledge they have of the affliction is an invitation to the funeral.

# THE COVENANTER.

---

OCTOBER, 1846.

---

## THE OFFICE OF THE DEACON.

The posture of some Presbyterian churches—and among the rest of some congregations of the Reformed Presbyterian church—in regard to the office of the deacon, is altogether anomalous and extraordinary. The office is acknowledged in their standards to be “ordinary and perpetual;” the deacon is admitted to be an officer distinct from the minister and ruling elder; it is known, and not denied, that the churches of the Reformation from which they are descended, and whose steps they profess to follow, were all constituted with deacons: many of them, especially Covenanters, frequently renew their profession of faith in this office, as taught in the Scriptures and exhibited in the church’s formularies; and yet, with all this, we find them not only willing to live without making any serious effort to exemplify this part of the government of Christ’s house, by reinstating the deacon in his right position, upon the arrogant plea that they can “get along well enough without it,” but, in some instances, actually opposing such efforts when made by others. Some do not even stop here, but go so far as to malign those who desire to see this admitted scriptural officer in his place, as if they were pressing some innovation, something unknown, until of late, among the Lord’s people.

Why is all this? Why should brethren be unwilling to reduce to practice their own avowed doctrines? And especially, why should the attempt to do so be regarded as solid reason for bringing charges against those concerned in them, as if they were troubling the church, and going “beyond their own line of things?” And,

1st. *Is it not wise and safe to insist upon conformity to the church’s standards?*

That all Presbyterian churches do recognise the office of the deacon as one of Christ’s institutions, is known to every body. And, moreover, they do all regard it as an “ordinary office” in the Christian church. The language of the Westminster Form of Church Government—which all Covenanters receive—is very explicit. Speaking of “the officers of a particular congregation,” this document says, “It is *requisite* that there be others (beside the pastor and ruling elders) to take special care for the relief of the poor.” “It is *REQUISITE* ;” that is, it is “required,” it is “demanded.” By whom? By what? By the Lord Jesus Christ. By the principles of Presbyterian church government. And, besides, the very same word is employed, in the same connexion, in reference to the duty of having ruling elders. “It is *re-*

*quisite* that there should be others to join (with the pastor) in government.”\*

Now, if the standards are right, then they who are for having deacons ordained, where it is practicable, are right, and, of course, those who oppose them are wrong, and are in fact opposing their own acknowledged formularies of faith and church government. Now, unless we greatly mistake, the inevitable effect of neglecting to reduce to practice so explicit a portion of the standards, and especially arguing against doing so, will be to disparage the standards themselves, and to weaken their influence on other points both of faith and practice. It is making a breach, which is “like the letting out of waters.” All who love the standards, and wish to preserve them unimpaired, should consider the matter seriously, in this point of view. Whatever follows, we are sure that those who have in this acted agreeably to their professed creed, will not be in fault. But,

2d. *In ordaining deacons, we follow the footsteps of the faithful.* Was there ever, until within the last hundred and fifty years, a congregation calling itself a fully organized Presbyterian congregation, that had not deacons? Not one. *All* the apostolic and primitive churches. *All* the churches of the Waldenses. *All* the Presbyterian churches of Switzerland, France, Holland, Prussia, *Scotland* and England, from and after the great Reformation of the 16th century, were organized with deacons. In all these, deacons continued to occupy their place, until in a few of them, as in England and Scotland, the whole order of things in the reformed church was thrown into confusion by defection and persecution. Hence, those who have chosen and ordained deacons, have in this followed the “footsteps of the flock,” while those who remain without them have so far departed from the attainments of their fathers.

Nor is this all. We believe that at this present time a majority of Presbyterian churches have deacons. On the continent of Europe, there are some thousands—many hundreds of them evangelical. In Great Britain there are *all* the congregations of the Free Church of Scotland, and some of those belonging to the Assembly in Ireland. In the United States, there are all the congregations of the Reformed Dutch, and of the German Reformed; many of the General Assembly Presbyterian church; and, besides a few of other bodies, about one half of the congregations of the Reformed Presbyterian church.† These, taken together, make up, we have no doubt, a clear majority of all Presbyterians, and these, generally, consisting of the soundest and most orthodox.

Still, some will endeavour to evade the force of the argument drawn from the example of the faithful, by appealing to the fact, that for an interval of more than one hundred years, from 1688 to the beginning of

\* Confession of Faith, Phila. ed. 1842, p. 516.

† There are in the Reformed Presbyterian Church in the United States about forty-six congregations. Of these, about twenty have chosen deacons, and in one—Sandusky—a presbyterial appointment has been made for this purpose. Of these congregations, about one half lie west of the Alleghany mountains. In one or two instances, however, they have not yet been ordained. Of the remaining twenty-five or twenty-six, a very large majority—say sixteen or seventeen—have no committees or trustees. The elders attend to their financial concerns; leaving in a very lean minority those who still persist in sustaining human inventions in the church.

this century, deacons were wanting in the congregations of the Reformed Presbyterian church. True. But this is readily accounted for. During a large part of that time, what we usually call a congregation had scarcely an existence. Covenanters were, indeed, a broken and scattered remnant. Even a session could, in most places, barely be said to have the *oversight* of the people. They were as sheep almost without a shepherd. But did they not assume, in time, the form of regular congregations? True. And then they should have had deacons. Some of their wisest and best men saw and lamented the deficiency.\* And we are now suffering, in the necessity of protracted efforts to bring back the right order of things, the evil consequences of the neglect to do what could have been easily accomplished before so much worldliness began to prevail among us. He is a singular Covenanter who will refer to that period for an example of the carrying out of the principles and order of the church—a period when a few individuals were struggling, in want and dispersion, to hold their own amid the current of defection,—in preference to the palmy days of the second reformation, when the church appeared “fair as the moon, clear as the sun, and terrible as an army with banners.”

But even during the interval to which we have referred, we cannot find any evidence, and we have made considerable inquiry, that the fiscal affairs of the church were ever put into the hands of any *standing* body of unordained trustees or committee-men. In most instances, we believe that they were managed by the elders. In some, and these later years, we are aware that temporary committees were appointed; but

---

\* The following quotation from a speech of Dr. Andrew Symington, of Paisley, Professor of Theology in the Reformed Presbyterian Church, Scotland, confirms our remark. We find it in the published proceedings of their Bi-Centenary Celebration, pp. 212–13:—

“Respecting *deacons*, an order of officers greatly in disuse among us, though recognised in our ecclesiastical standards as of Divine authority, I have long been of opinion that our churches would have a more complete organization, and a more efficient administration of the ordinances of Christ, by the revival of this order. I by no means insinuate that our widows are neglected in the daily ministrations, but I have a conviction that the inspection of the poor, and *kindred offices*, would be provided for more directly in the line of the will of Christ, and more efficiently, by calling in the appropriate officers. This would leave more time for the discharge of the proper duties of the ruling elders. I do not make this suggestion from the recent revival of deacons in certain departments of the Presbyterian church; having, on different occasions, long ago, expressed the same judgment on the subject. It calls for regret, if either an impression that the office of the deacon is superseded by that of the ruling elder, or discordant views of the extent of the power attached to the office, should occasion still its discontinuance. *As churches, we should aim to stand complete in all the will of Christ.*”

As to Dr. Symington’s own views as to the extent of the deacon’s office, Rev. D. Scott stated on the floor of last Synod, that they accorded, substantially, twenty-five years ago, with those that we advocate. This was not confined to the ministry. Some at least among the elders shared the regrets of the reverend professor. We mention Andrew Stevenson, grandfather of Rev. Andrew Stevenson, New York, an elder of Breda congregation, Ireland, who has left behind him, in a printed pamphlet, his testimony to this effect. Mr. S., who lived at a time when there was no organized presbytery in our church in Ireland, has left a name second to none, for intelligence, integrity, and consistent piety.

these, if not always, were generally considered merely as "helps" to the session, and hence their accounts were made up under the supervision, and often under the direct control of the elders. If they had not deacons, they did not, until very lately, depart so far from their professed faith, from the example of their fathers, and from the "pattern shown in the mount," as to bring in, as a standing part of the church's institutions, their own contrivances. Still, for the reasons already assigned, we go back to the era of the second reformation. There we find the plain and free footsteps of the flock. These, we repeat, they have followed who have ordained deacons in their congregations. But,

3d. *In so doing, they have obeyed the will of Christ.* In reasoning with a Presbyterian who professes to believe, with his brethren, certain standards as containing a correct exposition of the teaching of Christ, it ought to be enough if we bring his practice to the test of the rules thus mutually agreed upon. In reasoning with Covenanters who profess to walk in the footsteps of the flock, and, in particular, to aim at a near conformity to the pattern set by the fathers during the second reformation, we have done *something* when we show that they come short of that example, and especially if we show them, as we have done the opponents of the deacon, that they are at war with one of the cherished parts of the order then established. Still, we would not even appear to throw a shade over the paramount, the supreme authority of the Lord Jesus Christ. "To the law and to the testimony," we make our last and highest appeal. And this completes and seals up our vindication. Now, we have,

(1st.) The distinctly marked fact, that under the former dispensation none of the funds of the church were committed to unordained men, but *all* to the hands of recognised and ordained church officers. (2d.) We have, Acts vi. 1—6, the solemn and most deliberate act of the apostles, acting under the Divine direction, as the founders of the New Testament order of the church, placing again all the ecclesiastical goods in similar hands—the hands of deacons—of men whose business it was made, διακονειν τω πεζαο, to attend to pecuniary matters. (3d.) We have the repeated recognition of such officers in the apostolic epistles, in the mention made of some whose official duties were "helping," "giving," "showing mercy," and "ministering," or "exercising the office of a deacon."\* (4th.) We have standing directions given, 1 Tim. iii., respecting the character of those who should then, and *in all future times*, be called to the office of the deacon. Rather a useless precaution, we would think, if there need be no deacon! And, we would add, a part of the Scriptures of which we can scarcely see the use to anti-deacon or no-deacon congregations. The very phraseology of this passage, moreover, intimates that the congregations of the faithful were expected to have deacons: "Let *the* deacons be grave," &c. (5th.) We have the address of the apostle, Phil. i. 1, "to the saints which are at Philippi, with the bishops and *deacons*." Surely, it was according to the will of Christ that deacons were found in the covenanted Macedonian churches; and unless there was one government for them and another for us, it is equally his pleasure that they should be in Christian congregations now.

We thus appeal to the word of Christ. And our cause is sustained. "Where, then, is the wise? Where is the scribe? Where is the *dis-*

\* 1 Cor. xii. 28 : Rom. xii. 8 : 1 Pet. iv. 10.

puter?" Bring up your strong reasons; call in your hair-splitting distinctions. Scatter, with might and main, your bags of metaphysical dust. All is in vain. Either the word of God is what the papists say it is, a nose of wax that may be made to point in any direction, or the Lord's congregations ought to have deacons. The conclusion is unavoidable.

And who are we, that we should set up our will against Christ's will, even though it might be upon the self-confident assertions that we could "get along as well without them," that "other officers could take their place and do their duties," that it is "a very small matter?"\* We dare not venture upon such conduct. We remember Korah and Uzzah. In ordaining deacons, we are *sure* that we please Christ, for we are obeying his will. In refusing to do so, how could we be sure that He would hold our pleas and excuses valid?

But here some wise head proposes the sagacious inquiry, "Is it, then, *essential* to the organization of a congregation, that it have deacons?" We reply, that it is essential to the *full* and *complete* organization of a congregation. There may be a congregation without a minister; there may be many congregations, composing too a distinct body of the Lord's people, without a minister. This was the condition of our fathers for eighteen years after 1688. And had there been no ruling elder adhering to them, that broken remnant would still have been a church of Christ, entitled to all the ordinances so soon as they could be obtained. And, in the sense in which the term is used in the early creeds of the Scottish Reformers, they would still have been the Lord's "*congregation*." That there may be a congregation without deacons, no one that we ever heard of has attempted to dispute. Nor have we ever heard it disputed that the Independents—or rather the Congregationalists—have congregations, although *they* are without ruling elders. They are assemblies of professors of religion, having among them the word and sacraments, and even some form of government and discipline. But were not our fathers bound, just so soon as they could, to have ministers of the gospel to break to them the bread of life? And what would we think of one who could have argued in this way, "Ministers are not essential to the being of Christian congregations, and, consequently, we need not trouble ourselves much about them?" And are not Congregationalists bound to choose and ordain ruling elders, that so they may be scripturally organized? What Presbyterian would listen, for a moment, to the pleas, "That they could get along without them;" "that they had no cases of discipline;" "that what little they had, temporary committees could attend to very well?" Just so, we say about deacons. A congregation may exist without them; but, whatever be the cause why they are lacking, no congregation is fully organized which has not deacons.

---

\* "It may be in reference to the time we live in some think if it were Christ Jesus, if it were any fundamental point, we would stand for it life and estate, and all that we have. But it is thought that some things that Christians stand upon are but fancies, and nice scrupulosities, and if there be any thing in them it is but a small matter. Shall a man venture his condition here and hereafter upon such and such a small thing? Indeed, if they be none of Christ's small things, let them go; but if it be one of his, will ye call that a small thing? His small things are very great things; and what if this be warranted and proven to you, that there was never a tryall since the beginning of the world, but in the while (time) it was a tryall, it was a small thing."—*Sermon by John Livingston.*

Another query is proposed, namely, "Is every congregation which has not deacons, living in sin?" To this we reply, that every congregation neglecting, and especially *refusing*, to ordain deacons, if it be practicable to do so, is living in disregard of the will of Christ in this matter. Whether this be sin or not, judge ye. That a body of the Lord's people may be, for a time, without ruling elders, and without a minister, and be guiltless, none have ever questioned. They may be too few, or too scattered, to co-operate in choosing either the one or the other. In regard to deacons, it may be, that ruling elders having been chosen, there may not be further materials suitable for other church officers—although this is probably an extreme case.\* Possibly some other cases might be stated, in which a people might be providentially unable to exemplify this part of the will of Christ. If so, they will be guiltless. But all this has nothing to do with the great majority of instances in which congregations are derelict in this matter. These are all providential. There is a necessity, and "necessity has no law." But where there is in other respects a congregational organization; where there is material, that is, persons fit for the office, there there should be deacons. In the language of our Form of Church Government, then "it is requisite." Nor do we admit the plea, "that there is nothing for them to do." Are there no poor, either in the church or in the neighbourhood? Are there no mission funds, no Seminary funds to collect? Is there no salary to be paid? No money to be handled? If there are none of all these, then in truth there is no need of deacons. And we beg leave to say, that among such a people, judging by the past, neither minister nor elders could be of much use. If it be said, there are some of these, or even all, but that they are otherwise attended to, then we say, that so long as this divinely appointed order is not established, just so long there is guilt somewhere: for "it is requisite" that there be deacons in every congregation, so that it may be fully conformed to the principles of Presbyterian church government, to the example of the faithful, and to the will of Jesus Christ.

~~~~~  
(For the Covenanter.)

#### THE LIBERTY PARTY AND THE CONSTITUTION.

A considerable portion of the last two numbers of the "American Citizen," the organ, here, of the Liberty party, is occupied by the editor with a laboured attempt to prove that the Constitution of the United States is anti-slavery. There is an appearance of sincerity running through the whole article, which might possibly induce some weak-minded persons to suppose that the writer had some solid grounds for his opinion. It is very difficult, however, to give a man of Dr. Brisbane's intelligence, credit for sincerity in the belief of the dogma he attempts to establish. And it is still more difficult to admit that he has any faith in the soundness of the arguments by which he endeavours to prove his position. With his sincerity, however, we have nothing to do. "To

---

\* We mean among Covenanters. Among others it is not so unusual. We remember, in the year 1838, to have heard a member of the General Assembly (O. S.) from the South inquire what was to be done in regard to deacons, in case there were not male members enough to make them of, at the same time enforcing his remarks by giving instances of this kind in the south, and that where there was but *one* elder!



his own Master he standeth or falleth." We propose briefly to examine his principal arguments, and show their fallacy.

As a preliminary step to his attempt to prove the Constitution anti-slavery, he repudiates the design of the framers—the journals of the Convention, the Madison papers, and all historical evidence in relation to the matter, and rests solely on the "grammatical and verbal construction" of the document itself. This is the plan usually adopted by those who are determined to force an anti-slavery construction on this instrument. And herein they discover their wisdom, for all the evidence is against them. It would be strange, indeed, if this Constitution was intended to abolish slavery, that it should not have produced the desired effect in a single state; for it is a notorious fact, that the adoption of the Constitution did not in any instance abolish the existing institution of slavery. Certainly no candid man, with a mind open to conviction, can read the evidence referred to on this subject, and remain unconvinced that the design of the framers, at least a large majority of them who voted for the provisions in relation to slavery contained in that instrument was, to make the Constitution as much pro-slavery as was necessary to protect the slaveholder.

But while we maintain the necessity of examining all the evidence that can be obtained respecting the design of the framers, in order to a correct understanding of the Constitution, and especially on doubtful and disputed points, still we are willing to meet our friend on his own ground. We deny that the language of the document is itself anti-slavery. We maintain, on the contrary, that its *pro-slavery* character is so plain, that "he who runs may read." Here, then, we join issue with the doctor.

After repudiating, in a very summary manner, the "purpose and design" of the framers, our friend proceeds at once to argue from this very "purpose and design," as expressed in the preamble to the Constitution. He seems to have no objection to this mode of ascertaining the meaning of the document when he finds something which his ingenuity can turn to his own account. When historical documents are presented which prove beyond all controversy that the design of the framers was to protect the slaveholder, then their design is to be disregarded. But when in the preamble their design is stated in such general terms as to admit of any construction we choose, then their design is all important. We put it to Dr. Brisbane's candour, whether this is a fair method of arriving at a correct interpretation? But here again we are willing to grant him all the aid he can obtain from the design of the framers, as expressed in the preamble, and leave out of view all the evidence contained in the Madison papers, the journals of the Convention, and elsewhere, and yet show that he utterly fails in proving his position.

He first tells us that the design of the framers, as expressed in general terms in the preamble, are to be taken "as the true interpreter of the Constitution itself." Now this principle we hold to be contrary to common sense. It seems to us that the true way of interpreting any document is to make the specific provisions the interpreters of the general declarations. That which is specific and stated in detail, is less liable to be misunderstood, than general and loose expressions. For this plain reason we must explain the general expressions by those which are clear and tangible—that which is loose and ambiguous by that which is undoubted and positive. When we read in the preamble that the

Constitution "was ordained in order to form a more perfect union," we can form no very definite idea of what the details of that Constitution are to be. There may be a very great variety of opinions as to what a "more perfect union" is. And it is certainly a wild sort of reasoning to say that because they intended "to form a more perfect union," therefore they intended to abolish slavery. Could no union be formed in the slightest degree more perfect than the old confederation, without the abolition of slavery? Such a supposition is ridiculous.

Again, when they propose to "establish justice," how are we to understand what they mean by justice, but by an examination of the provisions of the Constitution which follow. There is no reference in the whole document to any rule of justice. The law of God is not named nor hinted at. Justice, then, being an undefined term, we can learn nothing of the meaning of the following provisions from it. Nay, we must interpret it by them, if we attach any meaning to it in this connexion at all. Southern men, and all opponents of abolition in the north, regard it as great injustice to interfere in any way with the legal relation of master and slave. They regard abolition as the most unjust thing in the world, and abolitionists as the most unjust and wicked of men. And have not they a right to their opinions of justice as well as you? All these professions of the establishment of justice are of no avail, unless they declare slavery to be injustice, or distinctly declare the law of God to be the rule of justice.

This Constitution, too, we are told, was designed to "ensure domestic tranquillity." And how is this to be done? Why, by "calling forth the militia to suppress insurrections." Surely, this is strong anti-slavery doctrine. Oh, but there might be a "whiskey insurrection," and this clause authorizes the suppression of that, and therefore it would not authorize the suppression of the slave insurrection! Admirable logic!! But the Dr. maintains that this clause requires the abolition of slavery, because the best way to suppress a slave insurrection is to employ the militia to help the slaves. The slaveholders being in the wrong, he says, are the real insurrectionists, and the militia ought to be employed to assist the slaves in quelling them. Well, there is ingenuity in this. But it seems to us it would be a troublesome business to make the slaveholding militia of the south assist the slaves in fighting against themselves. Surely, the Dr. has hit upon the true grammatical and verbal interpretation!!

In like manner the expressions, "to provide for the common defence, to promote the general welfare, and to secure the blessings of liberty," &c., are all to be understood by the specific provisions which follow. And we find none declaring slavery inconsistent with any of these objects. Indeed, they make it perfectly clear that the preamble does not abolish slavery, and was not so intended.

When the Dr. has gone through the preamble and comes to examine the provisions of the Constitution, he next attempts to show that its pro-slavery provisions are really anti-slavery. He quotes Art. i. sec. 2, par. 3, which reads thus:

---

"Representatives and direct taxes shall be apportioned among the several states which may be included within this union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to serve for a term of years, and excluding Indians not taxed, three-fifths of all other persons."

Here we have a portion of the inhabitants recognised as in a condition of freedom, and among them is included those bound to service for a specified time; and we have another portion recognised as not in a state of freedom; nor yet bound to service for a given time, but "other persons"—"all other persons." This clearly sanctions the holding of persons in a condition different from that of freedom, and also different from that of temporary servitude. Such a condition, in a country where there are slaves, necessarily includes slaves. Dr. B. says that "perhaps women are meant in the three-fifths enumeration." This is not so clear. Surely the grammatical construction does not require us to understand women here. We thought that women were *free persons*! He also supposes that it would apply as well to hired servants who are not bound for a "term of years,"—but of months or weeks,—and to soldiers, sailors and prisoners. Well, Dr., suppose it does include all these and a thousand other conditions, if it were possible to contrive so many—what then? Does it follow that slaves are excluded? Ah! no, Dr. This language is framed so as necessarily to include slaves, if such a class of persons exist in the country. "All other persons," will admit of no limitations. The condition of slavery for one portion of the community is here as clearly sanctioned as the conditions of freedom for the other.

But we are told that this provision does not sanction or support slavery, because it deprives the slave states of a part of their representation in Congress, to which they would otherwise be entitled. Well, suppose it does abridge southern power in this way, what then? Is not that granting a license to slaveholding? And do not they who license crime, sanction and support it? What would be thought of a constitution of government which granted power to license *brothels*? Would the Dr. quote that very article as an evidence that such constitution actually abolished such establishments? The language of the Constitution is virtually this: "You can hold as many persons in the condition of slaves, as you please, by submitting to a trifling diminution of political power in proportion to the number you hold." No sanction could be clearer than this. But this is by no means a full exhibition of the wickedness of this very significant paragraph.

Strictly speaking, while the power of the slaveholding states, as such, is hereby abridged, the power of the slaveholder is really increased. The slaves lose their political power altogether, while the slaveholders gain three-fifths of it. Direct taxes, moreover, are apportioned in the same ratio, which is another clear gain to the slaveholder. His political power is increased in proportion to three-fifths of his slaves, and his direct taxes decreased in proportion to the other two-fifths. Slavery, then, is not merely sanctioned by a sort of constitutional license, but supported and encouraged by paying the slaveholder a bounty for committing this sin. Now, will Dr. Brisbane say candidly, that this paragraph was intended to abolish slavery?

The next paragraph, upon which our friend exercises his ingenuity, is as follows:

"The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by Congress prior to the year 1808, but a tax or duty may be imposed on such importation not exceeding ten dollars for each person."

Here is sanction and ample protection, not only to slavery, but the

slave trade. And it is a stubborn fact, that nearly if not quite a million of the slaves now in the United States became so by the operation of this execrable and infernal provision.

But we are told that there is no mention of slavery in this clause. Very true. But by the grammatical and verbal construction, it necessarily protects any of the states then existing in the importation of slaves, should they think proper to admit them. Nay, should they think proper to admit them for some purpose still more wicked (could any such be conceived,) this clause would sufficiently protect them. But we are told again that "it clearly implies a power in Congress to legislate *against*" such importation. Yes, and it as clearly implies a power in Congress to legislate *in favour* of such importation. It forbids the exercise of this implied power *against* it for more than twenty years; but it forbids not the exercise of this power *in favour* of this business at any time. Should Congress *now* repeal the law which prohibits the slave trade, the Constitution would to this day protect any of the original states in carrying on the nefarious traffic; ay, and continue to protect them to the end of time, unless amended in this very particular. Indeed, one branch of this trade (the internal or inter-state) is still pursued with vigour under this constitutional sanction. By what grammatical construction can any honest man say, that this clause either did abolish, or was intended to abolish, slavery? Nonsense!

The next quotation is Art. iv. sec. 2, par. 3:

"No person held to service or labour in one state, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labour; but shall be delivered up on claim of the party to whom such service or labour may be due."

"Persons held to service or labour." First we have the phrase, "other persons," "all other persons." Then, "such persons," &c. Now, "persons held to service or labour." How ineffably modest! Why this sickening squeamishness about the use of the word *slave*? And yet the meaning is so clear that it cannot be mistaken. Persons may be held to service or labour under the laws of a state. They may be so held either with or without their consent. There is no kind of limitation. Slaves are so held, and hence, beyond all controversy, slaves are here included, whatever other persons may be. Then it is clearly in accordance with this Constitution to hold slaves under the laws of a state. Is not this sanction? But if they escape out of that state, by the laws of which they are held, into another under whose laws they would be free, what then? Shall they be permitted to remain? By no means. They must be delivered up on claim of the party to whom, by the laws of the state which they left, their labour is due. It is not enough that slavery be sanctioned and protected within the borders of those states whose laws make men slaves. Oh, no! This grand *anti-slavery* Constitution goes a little farther, and compels those states whose laws guaranty liberty to all the inhabitants, to bind the chains of slavery again on those who have escaped from it. If this Constitution be *anti-slavery*, it is beyond the power of our imagination to conceive what a *pro-slavery* constitution would be.

But the Dr.'s grammar gives us an interpretation *sui generis*, purely anti-slavery. "No person shall be discharged," &c., and then, "no person (the same nominative) shall be delivered up," &c. Now, the Dr.'s grammar may be very correct, yet we think this is rather hyper-criti-

cal. The little particle "but," seems to us, by the aid of a very small infusion of common sense, to make the paragraph plain enough. "No person shall be discharged from such service, *but* shall be delivered up." Had the Dr. condescended to admit common sense, as well as grammar and verbiage, among his rules of interpretation, he would have been more likely to arrive at a correct construction. When we make nonsense of any passage, we may be sure we have a wrong interpretation. If the language of other writers was put on the Dr.'s grammatical rack, we think he would find a vast amount of nonsense in almost every book in the world, not excepting even the Bible itself. Let him explain, for example, Eph. iv. 29, by this rule, and see what he will make of it. "No man ever hated his own flesh; but nourisheth and cherisheth it." "No man" hated his flesh; and "no man" nourisheth and cherisheth it. To all these verbs the nominative case is "no man." But such trifling is too ridiculous to be treated seriously. Of all the sophistical and silly trash that has been written by new-light Covenanters in defence of the Constitution, we know of nothing to compare with this.

Again, we are told that a slave is not here spoken of. It is a "person held to service," and from whom "service or labour may be due;" and the learned have never given a definition of slavery that would admit the application of this language to a slave. Now, we do not pretend to know much about the definitions of slavery given by the learned—nor do we think such definitions of much importance. We are very sure that most of those who understand best what slavery is—the slaves themselves—know very little about "the definitions of the learned." And we are very sure—grammar or no grammar—that slaves are "persons held to service or labour," and that their "service or labour is due;" by the laws of the slaveholding states, to those who *hold* them thereto. To that kind of slavery (if such slavery can be) which does *not* hold persons to service or labour, we see no valid objection: and with those laws of states which free the slave from all obligation to his master, we fully accord. The definitions of slavery given by the learned, then, would seem to us rather to be definitions of freedom. How Dr. Brisbane could honestly assert that the correct grammatical and verbal construction of these passages would abolish slavery, is past our comprehension.

The Dr., in conclusion, quotes a number of clauses from the Constitution, such, for example, as that "Congress shall have power to regulate commerce with foreign nations—to establish a uniform rule of naturalization—to raise and support armies—to provide and maintain a navy," &c. &c. It must surely be a strange sort of grammatical construction that will make these clauses abolish slavery—any of which, he says, would abolish slavery if the Constitution was righteously administered. But not one of them has any bearing on the subject; and we would consider it an imposition on the readers of the Covenanter to attempt to answer things which have not even the appearance of arguments. One article, indeed, he quotes, respecting the power of Congress over the District of Columbia, which beyond all controversy proves that Congress has power to abolish slavery there. But had he proved that Congress has power to abolish slavery not only there, but in all the states, so long as the Constitution does not require the exercise of that power for the abolition of slavery, it necessarily protects those states and territories in its perpetuation, which choose to perpetuate it. But

the Constitution has in fact prohibited Congress from exercising any power for the abolition of slavery in the states. Nay, it even denies to them any power in the case; for it declares, Amendment X., that Congress has no power but that which it (the Constitution) confers. And it has nowhere conferred the power to abolish slavery in the states. Therefore, the Constitution prohibits the nation from abolishing slavery, and therefore, on the Constitution and on those who swear to support it, the guilt of perpetuating slavery rests. D.

~~~~~

NOTES OF A WESTERN MISSIONARY TOUR.

*To the Editor of the Covenanter.*—Sir,—I have been solicited by several to write a narrative of my late western mission. I feel delicate, and afraid that, by stating bare facts, it will be flat and destitute of interest, and if I should enlarge, that I shall be egotistic and extravagant. I shall endeavour to make it for edification, and not for ostentation. My congregation thought that by deaths and removals, they were not competent to take all my time, though my salary stipulated was only three hundred and fifty dollars. They accordingly applied to presbytery to take part of my time off their hands. The presbytery declined. I stated to the congregation that I would take some of it for one year, and employ it as I might find most for edification; and the congregation were so kind as to propose that I should take the time in the summer season, when my health would be least exposed to danger.

Accordingly, on the Monday preceding the week of the meeting of the Board of Inspection of the Theological Seminary (near the first of April,) I started, by steamboat, from Elizabethtown for Pittsburg. My health was very infirm; I was affected with rheumatic headache, and my mind was melancholy. In a moping mood, therefore, I was sequestered in a corner of the cabin. I took little notice of any thing for a while. When roused from my reverie, I was astonished and grieved at the sight of a group of gamblers at a table contiguous to the bar of the steamboat. Not satisfied with the insults which they perpetually offered to the Most High, by the profanation of the ordinance of the lot, they were in a still more audacious and conspicuous manner insulting his majesty by profane oaths. I calmly stepped up to the company, and asked them if they were *republicans*? They answered, with a terrible volley of oaths, "Yes, and democrats too." "I am glad to hear that," said I. "You will, of course, agree to have it decided by the majority of the company, whether it is proper to have cards and swearing, or not." They answered, "they would not have their liberty abridged by the vote of any company." "Well, then," said I, "you are not republicans. Are you reasonable creatures?" "Yes," said the leader, a captain of another boat, as I afterwards learned, "we are reasonable creatures, and will reason with you on any point you please." "You may name the subject," said I, "as you have challenged to the combat." "Theology," said he. "The very theme I like to discuss," said I: "and now you will be so good as to define our subject;" which he attempted to do, but in such an awkward manner that it was easy to show him the inaccuracy of his definition, and he immediately covered and made partial concessions, owning the sin of swearing, when there were young persons present who might be corrupted thereby, and learn the habit. I told him, if there was no harm in swearing when once the

habit was formed, I could not see what the harm would be of teaching youth the lesson. From one thing to another, we had the cards laid by,—the stormy, profane language hushed,—pleasant, calm, and even religious conversation commenced, which continued until we arrived at Pittsburg, and the ringleader in the profane game then expressed his regret that he could not enjoy my company and instruction any longer.

Having seen the bad consequence of my neglect of the adage, *obsta principiis*, I determined to take time afterwards by the forelock, and apply preventives and prophylactics before the moral contagion began to work. Of course, when starting in the boat from Pittsburg, I kept my eyes open, and embraced the first opportunity to place myself in midst of a group of the more aged and sedate of the passengers, and pronounced, in an audible voice, a congratulation to this effect: "The appearance of the passengers is such as to inspire a hope that we shall have no annoyance from cards and oaths." Some of the aged expressed their wish and hope in unison with mine, and the consequence was that the cards kept concealed, and only one or two oaths were heard, in all the protracted passage to Cincinnati.

I succeeded in having our eating introduced by an acknowledgment of our dependence on the Most High, by a short prayer. Thanksgiving was out of the question. Sometimes I acted as chaplain for the second table. We had prayers in the evening, and when stopped by the fog, had a very attentive audience to hear a discourse. Our company was very civil, and the interest of our conversation was greatly heightened by the presence of a son of Abraham, who professed to be a Jew, but who was really an infidel. He ascribed the miracles of Moses to his skill in sciences, his acquaintance with the flux and reflux of tides. I of course had a good opportunity of bringing before the listening company the evidences of the truth and divinity of the Scriptures. He and I had a great many arguments—all in very good humour. I told him, in relation to the way he accounted for the transit of the Red Sea, that I would believe his solution to be reasonable and correct when he, or some of the learned Rabbis would lead, or make the slaves of the south believe that he or they had led them, across the Gulf of Florida or of Mexico. When he found himself embarrassed, he would always make a bow and say, that is the morning, or that is the evening, lesson, and so go and study for another interview. He never seemed to be the least offended when I called him a deist and an infidel, but when I charged him with atheism and irreligion, he denied the charge stoutly, and said, "when I see the spring assuming her robes of green, and all the bleak barrenness of winter passing away and giving place to the verdure of spring, the blossoms of summer, and the yellow plenty of harvest, how can I question the being and kindness of God? and when I start out upon a journey, I frequently invoke the divine presence and blessing to be with me." I was glad to hear all this, and thought that perhaps his statement might be a reproof to some of us who hold a more Christian creed than he. I gave him credit, and endeavoured to impress him with the important truth that our prayers must have the advocacy of the Son of God to give them currency. He frequently said in my absence, "Well, I believe that old man wishes me well!" When we were about to part, he made me a handsome present, and took a very affectionate farewell.

On the day that I supposed was the fast-day of the congregation in

Cincinnati, I abstained, of course, from breakfast, and during the time the rest were eating, I lectured on the ninth chapter of John. All gave decent attention, and the Jew, we all remarked, seemed perfectly astounded, and almost forgot to take his meal.

The communion in that city was edifying, and all the business of the Board of Inspection, to which we attended the ensuing week, was calculated, in regard to those of us who feel our days nearly numbered, to make life more pleasant, and death less formidable. The young men gave evidence not only of industry and hopeful progress in their studies, but also of progress in sanctification of character and devotedness of disposition and heart to the cause of Christ.

From Cincinnati I went to Beechwoods, and spent a Sabbath, and visited the greater part of the few families of that little congregation. The majority of the people there called Covenanters, follow Rev. Gavin M'Millan. He professes to believe all the doctrines of the Westminster Confession of Faith, and to hold to the entire testimony of the Reformed Presbyterian church, and also to the practical application of all these principles—says he takes no part in the corrupting politics of the time, and teaches his people to abstain—says he would a good deal rather be united with the Old Light brethren than with those who have confessedly gone far down in defection from the principles of the reformation, and from the attainments of the covenanted church—is of opinion that no union can be formed with these declining bodies without some participation in the sin of their defection.

Had I not been promised to the society of Louisville, I should have been glad to have gone to Garrison, where I understood several, once of my former charge in Vermont, now reside. But my promise, and the general desire to hasten to missionary ground, prevailed, and the Sabbath following I went to Louisville, and preached in the Third Presbyterian church. I had calculated to preach in Jeffersonville, but the friends in the larger place prevailed. I said little directly on slavery, only in one of the prayers, and I was not a little surprised to find that that was spoken of as a thing unusual in the place. A gentleman came on Monday, out of his shop, and asked me, on the street, in a whisper, "if I was the gentleman who had preached yesterday in the Third Presbyterian church?" I answered, "yes." Well," says he, "if I had known I would have heard you, for I understood that you prayed for the slave, which has not often been done here." He also said, there were many of anti-slavery sentiment in the place, but they had to be quiet. Another gentleman who had an active hand in getting me into the church, said he never had any slaves of his own, and thought he never would have; "but," said he, "I have sometimes done what you will say is as bad; I have hired the slave, and paid the legal owner what I believe ought to have been paid to the worker himself; but I could not help it."

On Tuesday afternoon, I left Louisville for Evansville. The captain, clerk, &c., were very civil and kind to me, and countenanced my missionary operations. The passengers seemed, generally, to be disposed to listen to disquisitions on moral and religious subjects. The conversation turned, without any difficulty, on matters of importance, and then I had a number of questions proposed on moral and religious subjects, which, I trust, I was enabled to solve in a way that was acceptable and likewise profitable to the passengers. There were two rowdies, how-



ever, or would-be-accounted gentlemen, who were exceptions. They had frequent errands to the bar for their brandy and cigars. I admonished them of the danger of these habits in which they indulged. They pretended that they used the ardent spirits to prevent chills and subsequent fevers. Of course it was all a pretence. When we came near our place of destination, I stated to the passengers that our intercourse on the way had been very pleasant, and I felt a desire to give them a farewell advice, never expecting to see them again. They all agreed, except the two dram-drinkers; the one of them from Arkansas, and who had told me before that that state had few ministers, and did very well without them. However, I proceeded to tender them an affectionate exhortation. The attention of the company was generally given, but the two smokers prepared their cigars, and during a considerable part of the time in which I was employed in demonstrating the truth, and urging the importance of the Christian religion, they kept their cigars going. After awhile I succeeded, by means of the argument, in stopping their smoking so long as to let the fire go out. The argument was this:—Life is desired, not so much for the comforts that accompany it here, as for fear that a change of state will usher us into a worse condition. We smoke, we dissipate life with pastime and amusements, and yet are afraid to have time terminated and life extinguished. Why? Because of unwelcome fears of a judgment and a terrible eternity. For instance, a wicked man who has no great amount of comfort in his present condition, or in future prospects, still feels terribly alarmed if a vessel springs a leak or a boiler threatens to burst. In the prosecution of this argument, the leering gleam faded away from their countenances, the smoke vanished, and they became solemn.

JAMES MILLIGAN.

(To be continued.)

~~~~~  
(For the Covenanter.)

SKETCHES FROM MY NOTE-BOOK.

NO. 1.—THE UNIVERSALIST'S DEATH-BED.

Soon after my ordination and settlement in the ministry, an old gentleman, whom I shall call *Demas*, came to reside in our neighbourhood. He was in feeble health, his person much bent, the almond-tree flourishing, his whole appearance indicating that he had filled up the "three-score and ten," the measure usually allotted to human life. The appearance, however, was deceitful, for, as I afterwards learned, his decrepitude was premature, and the result rather of *high*, or as it is sometimes termed, *fast* living, than of old age. Of his early history I know little. His life had been similar to that of many others. Born in a distant state, reared in poverty, he had in early youth made his way to one of the Atlantic cities, stimulated by the hope of improving his condition. He obtained employment, was industrious and economical, and in a few years was able to commence business for himself. He prospered. If the acquisition of property was his principal object, it was realized. He became rich, his mountain seemed to stand strong, and he had every prospect of enjoying his old age in peace and plenty. But the commercial distress of 183—, which involved so many in one common calamity, did not permit him to escape. He had ample illustration of the great truth, "Riches make to themselves wings and flee away toward heaven." He lost his property, and on my first acquaintance with

him, he was comparatively poor. Death had robbed him of the wife of his bosom and several children; this, together with his loss of property, seemed to sour his temper and render him less desirous of society than otherwise he might have been.

As his residence was next to mine, we had frequent opportunities of becoming acquainted. And I soon discovered that he neither loved the Lord Jesus, nor sought the consolations of the Holy Spirit which can sustain in adversity, and even then fill the soul with a joy greater than that of worldly men, when corn and wine do most abound. For some time, a false delicacy restrained me from introducing a religious subject in conversation, and prevented me from doing any thing to awaken him to a sense of his danger. My mind was not easy. I determined to speak freely to him on the subject. My difficulty was, how to approach him. He took no interest in religious conversation, and I feared that, speaking too abruptly, he might become so prejudiced as not to listen to me afterward. Perceiving him occupied chiefly in reading the demoralizing productions of the press, called *cheap publications*, and that these were the only books in his possession, I offered him the use of my library. He thanked me, appeared grateful, and said he would read carefully any book I was pleased to lend him. Next day I gave him "Baxter's Call to the Unconverted." He began to read, but, as I learned, grumbled exceedingly that he had been so simple as to promise to read it through; swearing profanely, sometimes at the author, sometimes at me for giving him such a book, saying it would make him crazy if he believed it. Still, he said, "he would read it, he would keep his word, and not return it unread; it was kind in me to lend it, and he was not so simple as to be injured by it." He returned the book by a servant, so that I had not an opportunity to inquire if it pleased him. Some time after I offered him another. He made some frivolous apology, and it was not received. From what I heard and witnessed, I knew his conscience was awakened, and occasionally I dropped a remark in his presence respecting death and the necessity of making preparation for the event. On such occasions, his manner was respectful; but he seemed unhappy, and endeavoured to change the subject as soon as possible.

Attendance upon the superior judicatory and some other ecclesiastical business, occasioned my absence for several weeks. On my return, I found that owing to his health, *Demas* had moved some miles distant, expecting to obtain better medical attendance and advice. I soon visited him. He was greatly changed. His feet and legs swollen, his face pale, and his body greatly emaciated. What rendered the scene so painful was, that while death was evidently approaching with accelerated motion, he thought he would soon be well, would again resume business, and seemed less than ever disposed to think of his dissolution. I could not leave him thus. I told him not to be deceived, his disease would prove mortal, and asked him on what he rested his hopes for everlasting happiness. He said, "God is merciful." I replied, "he is also just," and proceeded to explain man's state by nature; that he is a child of wrath, and unless he obtain remission of sins through the blood of Jesus, he must suffer the vengeance of eternal fire. "Stop!" said *Demas*, with a voice tremulous with emotion; "stop! or you will drive me crazy." For a moment I was confused. His manner was so different, his appearance so changed, I knew not what to think. He

proceeded, "I do not believe in a hell or a state of future punishment. God has punished me in this life as much as my sins deserve; I do not expect him to pursue me with his wrath in the next. I look upon death as the termination of all my troubles. I am a Universalist, and I consider your exhortations about death and judgment and eternity almost impertinent. You must stop, sir; I am glad to see you, but we will talk on some other subject. I often wished to tell you this. You are the only minister who has ever annoyed me about the state of my soul, and I have entertained as many ministers at my table as any man in the city. I wonder I have borne so much from a young man. I have never had a day's peace of mind since I became acquainted with you. I am a Universalist; I do not believe a word you say, and I hope you will not refer to this matter again."

I replied, "I believe in a place of eternal punishment for impenitent sinners, and as a minister I cannot desist from warning you of your danger. You have given me credit for consistency, and you must see, that whether I am in error or not, my motive is to do you good. If there be a hell, you should know it; and if you are fully convinced there is no such place, you should not be annoyed by my remarks respecting it. You will pardon me, however, if I say that notwithstanding your assertions, you do believe what I have said, or your conscience would not be so alarmed." I then proceeded to describe his condition, and, living and dying unchanged and unpardoned, the awful fate that awaited him. He listened in sullen silence, while his bosom was heaving in deep emotion. After a pause, and with a voice greatly softened, he said, "My mother taught me all that, while I was a child. She taught me to commit the Westminster Shorter Catechism, before I was six years old; and many a night I lay awake, trembling, when I was a very little boy, lest I should be sent to hell for my sins. I even believed in the imputation of Adam's first sin to his posterity. My mother taught me that too. *She* believed it. But I learned better after I came to the city, and I never could endure such doctrines since. No, no! I cannot believe that God will damn me or any of his creatures. I did not think of the catechism for thirty years. I thought I had forgotten it; but your conversation and that book which you lent me have brought it fresh to my recollection, and now I can repeat every question. I cannot banish it from my mind, but I do not believe it. If I did, I say it would make me crazy." I gave him some farther advice, told him Universalism might do to live by, but it would not sustain him in death; that I thought his scriptural education would overcome his universalism, and cause him to abjure it before he died; that if he did not repent, a mother's instructions despised, and truth disregarded, would so fill his soul with terror as to constrain him to profess his belief in a hell, and I hoped he would see his folly in time. He appeared a good deal affected, and invited me to call again, which I promised to do.

Soon after, in company with his son and daughter, I made him another visit. They were not professors of religion, but they respected the institutions of God's house, generally attended public worship, and seemed anxious that their father should be brought under the genial influence of the gospel. He was much weaker, and evidently hastening to the termination of his journey. I endeavoured to engage him in religious conversation, but he absolutely refused. His pride of heart, as I suppose, prevented him from making any acknowledgment of sin, or manifesting any change in the presence of his children. He said he

did not pray. He did not believe God would change his purpose for his asking, &c. &c.; his whole manner indicating a determination to show no fear of death, and not to be moved by any thing a minister could say; while it was evident he was enduring a painful mental conflict, and found it difficult to remain a consistent Universalist. I took my leave with a heavy heart, and thinking my visits would not be productive of any good, two or three weeks elapsed before I saw him again. And O, how changed!

A near relative of his called one evening to say that Demas was much worse; that for twenty-four hours he had been delirious; that it was frightful to hear him; that he believed himself to be damned, and would not be persuaded otherwise; that at intervals he had called for me, and wanted very much to see me; that they had offered to bring Mr. ———, a Universalist minister, to converse with him, but he would not permit them; he wanted me, &c. &c. The night was dreadfully tempestuous. The elements seemed to threaten certain destruction to man or beast exposed to their fury; yet I did not hesitate to answer the summons, and, in company with the messenger, I reached the lodging of Demas in safety. Many relatives and friends were present—all strangers to me. When I entered, Demas was silent; he seemed to be asleep. In low tones of voice the attendants informed me of his sufferings, and endeavoured to prepare me for the frightful speeches I should hear when he awoke, unless sleep should compose his mind, which they earnestly desired. They said he raved continually about hell, and his being damned, but I must not think any thing of it, as he was not in his right mind, and it was only to please the old gentleman they had asked me to visit him, as they were sure I would not make him understand any thing. Demas was not asleep. He overheard the conversation, and distinguishing my voice, inquired eagerly, "Is that Mr. ———?" Being answered in the affirmative, he turned in the bed, extended his hand, and with a voice and manner which I can never forget, said, "Can you, as a minister of the gospel, stand between me and God?" I replied, "There is but one Mediator between God and men, the man Christ Jesus." While proceeding to show that Jesus is the sinner's only hope, Demas interrupted me, saying, "Can you, then, as a minister, after all you know about me, pray to God for me?" I asked him if he were willing to pray for himself. He said he could not pray; he had not prayed for many years; it was no use for *him* to pray; he was damned to *all* eternity; he was lost, soul and body; he was sure now of a hell, and it would be his portion for ever. I encouraged him to hope, and urged him to present the prayer of the publican. After some delay, he consented, and, in a solemn manner, said, "God be merciful to me, a sinner." I then knelt by his bed-side; all present knelt with me, and prayer was made to God for him. While so engaged he groaned heavily. On inquiry whether he had heard the prayer, he said, "Yes, every word of it; but it is no use. I am lost, I am lost. Why should you pray for me? I have not prayed for myself—I know there is a hell. O, yes; you said I would confess there is a hell before I died. I have confessed it—I do confess it—I know it—I feel it. O! to be damned for ever—how dreadful!" Thus he continued till his voice failed, and he remained motionless upon the bed. I said to those present, "This is Universalism; judge it by its fruits. I warned Demas of this privately; I told him Universalism might do very well for worldly men to live by, but unless conscience was entirely

seared, it would utterly fail in the dying hour. You may think Demas delirious, but rest assured his distress arises from the terrors of an awakened conscience." I was not aware that nearly all present were Universalists. Such was the case, yet not one opened his mouth in defence of this "strong delusion."

I called next day, and learned that shortly after I left, he had again broke forth in a more fearful strain of imprecations,—cursing himself, cursing others, and so continued till a few moments before his spirit took its flight from its mansion of clay. He had died without comfort and without hope.

Reader, have you had a religious education? When you were a little child, did your mother teach you the catechism? Did she pray with you, teach you to pray, and make you acquainted with the evil of sin? Did she tell you of heaven, the place of enjoyment for all who love God, and of hell, the place of endless punishment for all the disobedient? And have you tried to forget your mother's instructions, and to live careless and prayerless, neglecting God and the interests of your immortal soul?—Remember Demas. He thought he had forgotten his catechism, and all that his mother had taught him. But when conscience awoke, he remembered all, and the consciousness of truth despised, a mother's advice neglected, and her prayers lightly esteemed, filled him with unutterable distress.

Are you prosperous in the world, increasing in wealth, and careless of your soul's salvation? So was Demas. He was rich, but his riches passed away. He neglected his soul, despised good instruction, was given up to strong delusions, believed that his end would be peace, though he continued in sin. But conscience awoke like a giant refreshed with wine, and its power to torment him was increased in proportion to the length of its slumber.

Are you a minister of the gospel, and can it be said that, entertained by the rich and thoughtless, you have seen them absorbed in the concerns of this life, no preparation for happiness in the next, and you have not reminded them of their immortality, their guilt and danger? If so, remember Demas. He had associated with ministers. He had entertained them at his hospitable board; they were acquainted with his conduct, and did not rebuke him. When conscience awoke, he despised these time-servers, yea, he cursed them. Be instant in season, and out of season, reprove, rebuke, exhort, lest the blood of men be found in your skirts.

Are you deeply concerned for your soul's salvation? Look to Jesus; seek an interest in his atoning blood. Nothing else will cleanse or purify the conscience. Nothing less will sustain you in the trials of life, make death peaceful, or prepare for the enjoyment of the inheritance of the saints in light. "Mark the perfect man, and behold the upright, for the end of that man is peace. But the transgressors shall be destroyed together. The end of the wicked shall be cut off.—The righteous hath hope in his death, but the wicked is driven away in his wickedness." S.

~~~~~

### "WHAT IS BELIEVING?"

"At last," says he—a young man who had been long under deep convictions—"when I had lost all hope, these words were deeply impressed on my mind: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'" I cried out in agony, What is believing? What is real scrip-

ture faith? Lord, teach me! I know nothing! I can do nothing! If thou save me not, I perish! It was then brought to my mind, Cast all thy care upon Him. I cried, Lord, the burden of my sin is all my care, and may I cast this upon thee? Wilt thou receive such a sinner? I know thou art able to save, and thy blood is sufficient to atone. But art thou indeed willing? It came into my heart—Only believe. I felt a rising hope, and cried, I will. But my sins stared me in the face, and I thought, O, it is impossible! My sins have been so secret, so complicated. It came to me again—Only believe. I thought, it cannot be now. I must repent more, be more in earnest. It is impossible he should be so merciful, to forgive all my sins now. It was applied a third time—Only believe. I said, Lord, help me to believe, and to cast my soul upon thy free mercy! Let me know that I am indeed born of thee; that I do believe to the saving of my soul. I have nothing to plead, but Jesus came to save sinners, even the lost! I am lost. Thou hast said, Come unto me, all ye that are weary and heavy laden, and I will give you rest. I am weary and heavy laden—I come—therefore the promise is for me. While I was thus pleading, I was enabled to venture my soul upon the Redeemer, with an assured confidence in his promises. Then I was happy, indeed. His love was shed abroad in my heart; and those precious words were applied, ‘He that loveth, is born of God.’ Now, if I had a thousand souls, I could have trusted Him with them all. I found a real change in my heart; I was a new creature; I was a child of God.”—*Evangelical Magazine.*

~~~~~

#### APPEARANCE OF SARDIS.

“As the gloom of evening came on,” says Dr. Durbin, “and rendered still more impressive the solitude and desolation which reigned around me, I read the epistle which Jesus sent by his servant John to the ‘Church at Sardis,’ and felt the force of the words, ‘Thou hast a name that thou livest, and art dead.’ This is remarkably true, both of the city and of the church. It was sad to think, that of the ‘few names, even in Sardis, which had not defiled their garments,’ not even one was left. Nowhere is the impression of total abandonment, of profound and unbroken solitude—the stillness of death—so deeply made upon the mind of the wanderer through the ruins of the ancient cities in Asia Minor, as at Sardis. An impression prevails among the Turks, that the place is unwholesome. ‘Every man,’ say they, ‘who builds a house in Sardis dies;’ and accordingly they avoid it. A few wandering Turkomans dwell about the ruins in little black tents, and these are all the human inhabitants of the once splendid metropolis of Lydia.”—*Presb.*

~~~~~

#### CHRISTIAN EDUCATION.

We hail, with no little satisfaction, the sentiments contained in the following extract from the Belfast Missionary Chronicle. They are from the pen of its editor, Rev. Thomas Houston.

“The cause of *Education*, generally, should be seriously considered by the Church. The Reformed Synod has repeatedly testified against unsound systems of Education; and our people, without exception, are the non-compromising advocates of an unrestricted Scriptural Education. It is a maxim now almost universally admitted, that a Church cannot

with safety leave the Education of the youth committed to her care, to the influence of systems of which she disapproves, or over which she has no control. This principle, we fear we must say, has been in practice sadly overlooked by the Covenanting Church in this country hitherto. The time has certainly come when we should look the whole question of Education gravely in the face. The members of the Church are in some places involved in difficulties from the prevalence of unscriptural systems of education, and the educated youth of the Church are continually pressed with seductions from the same quarter. Might not the Synod, moreover, most usefully direct attention to the state of parental training of the young, and give some important hints upon the subject? And although we might not be able to do much for the advancement of Scriptural Education generally throughout the land, it could easily be shown that we might provide a proper Education, under our own immediate control, for the children of the members of the Church. Each congregation, without any great effort, might, at least, support one Scriptural school: and this, besides being a good testimony of our attachment to the cause of Scriptural Education, might be the means of preserving our youth from temptations to which they are now exposed, and of aiding educated youth in their progress towards the ministry."

~~~~~

#### CHURCH DEDICATION.

We find the following in the columns of the Christian Intelligencer, of August 21st. Similar notices occur frequently in our leading religious journals:

"A house of worship for the service of the Reformed Dutch church was *dedicated to the Triune God*, in the village of Piffardiana," &c. "The dedicatory act was performed by the Rev. J. C. Van Liew," &c.

Now, we would ask, with all due respect, Where is the authority for such a transaction? And, What is this in principle better than a popish consecration? We believe that a house built, and *paid for*, is property *devoted* to God. But it is devoted by the donors, or dedicated, if the word be preferred. We ask the authority for a minister to stand before the congregation, and in his ministerial, or indeed in any other character, to dedicate *this house* "to the Triune God." The ceremony may be very imposing. It may be thought a very favourable opportunity to make an impression by some extraordinary service. But where is the authority? If there be none—and we have never known even an attempt to adduce any—then, is not the whole business nothing more nor less than "a show of wisdom in will-worship?" And will not God say, "Who hath required this at your hands?" Protestants should cease this distant and feeble imitating of papists, or, if they will persist, let them take their basins and brooms, and sprinkle their holy water, while they utter their enchantments. We would about as soon be found at the one as the other.

~~~~~

#### GROSS MISSTATEMENTS.

The following statements are taken from a book entitled, "An Original History of the Religious Denominations at present existing in the United States." The projector of the work employed prominent ministers and members of different denominations, to write the narratives of

their respective Churches, and has made a book of considerable value, for reference. The narrative of the Reformed Presbyterian Church, contained in the work, was written by Rev. J. N. McLeod, D. D. Some of the statements contained in this narrative will compare with any thing we have ever seen written, for cool, deliberate, and, we fear, intentional misrepresentation. Covenanters should be acquainted with them. The following extracts justify our remark.

"In the year 1776 the Declaration of American Independence took place. They (Reformed Presbyterians) took an active part in the war. Some of them were *members of the conventions which established the States' constitutions*, and subsequently of their legislatures; and although they saw defects in the new government, *they cordially recognised it as legitimate, and deserving of their conscientious support.*" p. 629.

"The position which the Reformed Presbyterian Church in the United States is understood to occupy towards the government of the country, is simply this, believing that a representative democracy is the ordinance of God, she approves of its republican form and character. *She perceives no moral evil in its constitution. She finds it promoting the best interests of the citizen, and throwing the shield of its protection over the church of Jesus Christ; and therefore she leaves her members at liberty to incorporate with it by becoming its citizens, and assuming its offices, if they can do so in consistency with their own conscientious convictions.*" p. 633.

"Some Reformed Presbyterians have, from time to time, entertained the opinion that the constitution and government of the United States is essentially infidel and immoral, and that therefore they should be dissenters from both. And principally on the ground of maintaining this opinion, in the year 1833, a number of ministers with adherents seceded from the General Synod of the Church, and formed a separate organization. But the position of the Church is as above stated." p. 634.

As this is given simply for the information of Covenanters, no refutation of the statements are needed. A knowledge of the man who *could dare* to write them is, however, instructive as it furnishes a sample of those who figure in the Conventions for Christian union. He is not alone in propagating those falsehoods.

The above extracts are by no means to be viewed as a fair specimen of the book from which they are taken. The names of other writers forbid this idea. And it is to be hoped that not one other of all the forty-three writers who have been engaged in furnishing the materials, has made such bare-faced misstatements, except Joe Smith, and it is doubted whether even he has exceeded in misrepresenting his own Church. The compiler of the work has evidently been imposed on. And yet "it is strange how he could be, if he honestly sought after *all* "the religious denominations," &c., being conversant in Philadelphia, where the work was published, and living in Lancaster, Pa. He gives five Baptist denominations, five Methodist, two of Friends, two of Mennonites, and two Presbyterian. Why did he not know of the Reformed Presbyterian Church as distinguished from the New Lights, especially as she has five congregations in three principal places which he mentions, New York, Philadelphia and Newburgh. If he gave a general invitation, and Covenanters neglected to respond, that of course is not his fault. It would have been an effectual mode of spreading the distinctive principles of our church before a numerous class of readers that we have no other way of reaching. In the west, at least, the book bids fair to be popular—second only to Buck's Dictionary, and that is esteemed by a certain class of professors in some denominations as next to the Bible—indeed it is read by some much more than the lively oracles.—*Reformed Presbyterian.* R. H.

Is it any wonder that lying is the order of the day in politics, when such false-



hoods are propagated under the signature of a professed minister of the gospel? That they are "falsehoods," not only Covenanters, but all Seceders, all of the Associate Reformed, most Presbyterians, and many others, know perfectly well. Hence, there is not only an extraordinary effrontery in these statements, but a recklessness that we do not often witness. Still, it is all of a piece with the conduct of some others of the same body, who have reported among the Scottish brethren, and have even attempted the same thing this side the Atlantic, that the Old Lights vote, *as well as themselves, in the election of civil officers.* This report has been extensively propagated. What, we would ask our Seceder and Union friends, could you gain by being united with men who can make, or allow to be made, such misstatements?

As to the intimation of "R. H.," that there may have been a general invitation extended to all Covenanters, to write for Mr. Rupp's book, we take the opportunity to state that there was no such call; and we add, that Mr. Rupp would have been a singular editor, had he taken such a plan to get contributions! He *applied* to individuals in the different denominations to write for him. And, finally, with regard to this volume, which appears to be so very popular in the west, we scarcely ever hear it even alluded to in this part of the world. Dr. Baird's work, of the same general tenor and design, published at the same time, and at a cheap rate—62½ cents—has been largely circulated. In this will be found a fair and well-substantiated account of the Reformed Presbyterian church.—ED. COV.

~~~~~  
AFFAIRS ABROAD.

*New Zealand*—The war in these islands, which has terminated in the subjugation of the native tribes, was commenced, strange to say, by a *Christian chief*, (Hone (John) Heki,) who had been educated in the family of a missionary. Hence, the missionaries and their establishments were all carefully spared. Even at the Bay of Islands, while the fort and the village were burnt, the mission establishment was left untouched. The cause of the war was, as we supposed, the rapid increase of emigrants, and the fear, on the part of the natives—not an unreasonable one—that the result would be their extermination. Heki, in his manifesto, as it would be called among the civilized, refers with great force to the results of British rule in India, New Holland, &c.! We can hardly suppose that peace is permanently secured, while jealousies, so well founded, exist on the part of the sagacious, and partially-instructed, natives.

*The Nestorians.*—This people, the followers of Nestorius, a bishop of Constantinople, who was deposed A. D. 431, on a charge of teaching various heresies, reside in the mountains and plains on the north-west of Persia. Long lost sight of by the churches of the west, and suffering under the severity of the Mahometan rule, they have become greatly reduced in numbers, not numbering more than 70,000, and these sadly degenerated; their religion being little more than the observance of outward forms. Of late years, however, a reformation has begun among them—brought about by the efforts of American missionaries. At the last accounts, considerable accessions were making to the ranks of the evangelical party. Mar Johanna—Lord (master) John—one of their bishops, who visited the United States a few years ago, seems to be a genuine convert, and also Mar Elias. The missionaries meet with many difficulties, arising principally from the intrigues of the Jesuits, who have long been attempting to establish themselves in this region.

*Turkey.*—Great changes are constantly taking place in Turkey—all tending to the overthrow of the Mahometan Anti-Christ. One of the latest, and most important, is the toleration of a Protestant church, formed out of the Armenian community! We have already alluded to the fact, that the patriarch of the Armenians had excommunicated some converts, and that by this act they were subjected to many severe trials. The affair was brought before the Turkish authorities, and the result was, the proclamation of entire toleration. The persecution at Erzeroom was the means of procuring an express decree in the following terms, addressed to the Pasha of Erzeroom:

“A\*\*\*\*, and some persons among the Armenians, . . . having left their former belief and gone over to the Protestant faith; . . . therefore, in order that the Armenian primates and community may not be suffered in any way to persecute or interfere with them when occupied in their commerce or gaining their living, provided their life is decent and orderly, and that they are not guilty of improper conduct, this official letter has been written and forwarded, that your excellency, (the Pasha of Erzeroom,) may protect and defend them.”

Nor is this all. The Sultan, during a tour through European Turkey, allowed the following doctrine to be put forth in his presence and in his name:

“The warmest desire of his highness is, that justice may be strictly administered to all classes of his subjects without distinction, and that the national rights of no one should be violated. The subjects of the Ottoman Empire, to whatever faith they may belong, are all the children of the same country; and his highness wishes that a perfect union should exist between them, and that they should all strive to contribute, according to their ability, to the regeneration of their common country.”

These are remarkable indications. They give decided evidence that the spirit—the proud, exclusive spirit—of the Mahometan religion is rapidly disappearing. And hence, the bigoted Turks look upon them with the utmost chagrin, and, so far as they dare, meet them with determined opposition.

*Greece.*—Dr. King, a missionary of the American Board, has been employed for some years past in efforts to bring evangelical truth before the minds of the Greeks, by preaching, by schools, and by the circulation of tracts. Among the latter, issued last year, was one condemning the worship of the Virgin Mary. For this, he was prosecuted; and, notwithstanding an able defence by two Greek advocates, was “condemned” by the Holy Synod, and sent to Syra, there to be tried by the criminal court, July 22d. As the vessel in which he was conveyed reached the wharf at Syra, a crowd on shore was assembled to seize him, and he would have been put to death had he landed. Those having him in charge returned to Athens, when he placed his house in a position of defence against popular violence. What follows, should be read with humiliation by every American. “The *British* Ambassador waited upon him with an offer of special protection.” We never hear of any officer of the United States—this “no-church and state” country—interposing to protect a missionary under such circumstances. In what a dead, a deplorable condition, are these eastern churches, the Nestorian, the Armenian, the Greek! “Can these dry bones live?”

*Madeira.*—Persecution still continues in Madeira. Some of the details follow.

“The son-in-law of Maria Joaquina was tried on the 6th, and found guilty of having denied that in the consecrated wafer there is the body of God; and of having lightly esteemed the divine office of the mass. The judge repeatedly asked him what he then—at the bar—thought of the host? He replied, that ‘he most deeply respected the sacrament, as left to us by our Lord Jesus Christ, but could not believe that in the consecrated wafer his body exists as perfectly and truly as in heaven.’ The jury found him guilty, and the judge condemned him to five years’ banishment to Angola, which is nearly equivalent to death. In the sentence, the judge says, ‘As the accused has thus incurred the penalties of the Ordenacao, book v. title 1, and others analogous, which cannot be enforced in all their extent, because they are abolished!!! therefore, and attending to the time of imprisonment which the accused has suffered, *I condemn him to five years’ banishment to Angola*, and let him pay the costs, in which also I condemn him.’”

“On the 27th (June) two men were condemned to six months’ banishment to Porto Santo, because they would not take their children to be baptized by the priest.”

It is but justice to add, as intimated in the above extract, that the laws do not now sanction the putting to death of those who abandon popery—they are satisfied with lesser punishments. Still, papists would gladly execute the highest penalty. They are restrained only by fear of Protestant powers. These sufferers should have an interest in our prayers.

*Italy.*—The new pope seems to be doing wonders on the liberal side. He has opened the prisons to all political criminals—6,000, an awful number for such a population—and has given permission for those exiled, for the same reasons, to return home, merely by inscribing their names in the records of the consul where they reside. He is personally affable, and easy of access; and seems to be determined to ameliorate the state of things in his dominions, by lightening taxes, by better modes of collecting them, and by greater regard to justice in the legal tribunals. How is all this to be interpreted? Is it all a piece of Jesuitry? or is the pope really inclined to liberal views in political matters? It is too soon to decide fully as to which of these is the true solution. A writer in the Edinburgh Witness takes the former view. He says:

“Pius IX. is said to be of mild and humane dispositions, and the new measures might therefore be held as indicating simply an excellence of personal character on the part of the present head of the papacy. But it is well known that there is a power behind the pontifical chair greater than the pontifical chair itself, and that the private dispositions and feelings of the pope are able to influence only so far the public measures of the papal government. It is well known that the Jesuits are the authors and the directors of all the grand movements of the papacy; and, if we mistake not, the deep and crafty genius of Jesuitism may be seen shining through the new measures. \* \* \* The loss of its temporal resources and influence can be averted only by patching up the Constitution of Italy and other popish countries; and, provided this can be done successfully, who knows but popery may yet be able to cover Europe with secular as well as spiritual soldiers?”

This may be so. But we confess that, at present, we incline to the other view. And, 1. The pope is opposed by all the old, bigoted cardinals. It is against no hidden opposition on their part, that he and Gizzi, his secretary of state, are carrying forward their measures. 2. Jesuitry might attempt, for reasons assigned in the above quotation, to ameliorate, but would it let loose at once *thousands* of ardent democrats? And, especially, would it recall thousands more who have been for years

in Protestant countries, and who have consequently become familiar with the improvements, social, economical, civil and religious, of which these have been the theatre—returning, of course, to bear with them materials of the very best sort for the production of an entire revolution in the popish states? Jesuitism would not go so far as this. 3. This view is confirmed by the fact, that Pius IX. was *unintentionally* elected. This has been stated, and in a way that renders it highly probable. If so, then we may be pretty certain that he means to make some reforms.

But whether Jesuitry or not, of one thing we are sure, that all this is hastening the end of the papal civil power in Italy, and, indirectly, of the downfall of the papal system. Pius is doing a work, of whose ultimate bearings he, probably, foresees very little. He expects, we presume, to arrest agitation by concession. He is mistaken. Louis XVI. was a Liberal. He conceded more than the kings of France had conceded for a thousand years before him. Yet Louis XVI. died on the scaffold. Concession only imboldens to ask more. So it will be, if we mistake not, in Italy. There may be a momentary lull, but the storm will burst forth with even the greater fury.

The Tuscan states have been the scene of a calamitous earthquake—many villages destroyed, and not a few lives lost. It extended as far as Sicily, where great damage was done. The whole of Western Italy, including Rome of course, is volcanic.

*France.*—The following abstract of a letter published in the London Protestant Witness, contains some facts regarding both the decline and the present state of the French church, that we have not met with elsewhere. It is long, but we do not see how it could well be more abridged. As to the decline of religion—

“Symptoms of laxity first became apparent about the time of the revocation of the edict of Nantes, the great assemblies of the church not being allowed to meet subsequently to the year 1659, the date of the last National Synod. Nevertheless, the evil was not yet great; and our exiled pastors, who pitched their tents in different parts of Europe, presented to foreign nations the model of a solid and vital piety.

“But unhappily a change took place. When the intolerant fanaticism of Louis XIV. had dispersed our flocks and banished their leaders, the people, left to themselves, having no longer ministers to instruct them, abandoned themselves to mystical and visionary excesses. There were pretended ‘prophets’ in our southern provinces; and these poor deluded creatures, losing all Christian sobriety, believed they every where saw marvellous prodigies. After a period of from twenty to thirty years, several pastors, at the peril of their lives, essayed to bring these wandering sheep together, and to teach them sounder doctrine. These ‘ministers of the desert,’ as they were called, were not, in general, erudite theologians; they had neither the classical knowledge nor the time requisite to give solidity to their studies; but they were *orthodox* in the true sense of the word, and they restored, so far as they were able, the walls of our desolate Zion.

“Our churches would have returned to their former fidelity, had they not experienced from a new train of circumstances a more terrible blow than that inflicted by the hand of persecution. I refer to the skeptical philosophy of the eighteenth century, the pernicious influence of which was not fully resisted by our pastors. They read the writings of Voltaire, Rousseau, and Diderot, and gradually lost their orthodoxy. When the revolution of 1789 broke out, there were certainly faithful ministers among us, but they were few in number. The majority preached *semi-orthodoxy*—a something without decision or completeness, and which was neither the gospel nor infidelity.”

Having then proceeded to show that from Geneva,—once the source

of true reform—most of the irreligious influence by which they have been affected, of late years, has spread, the writer thus describes the existing race of French pastors:—

“First, there are the *Rationalists*. These are the lowest in the scale, but happily they are but few in number in the Protestant churches of France. I believe that some young men who have been recently in Germany, have brought back with them something of the kind; but they are destitute of influence, and they are not likely to make many converts.

“Secondly, the *Latitudinarians*. This is a more numerous class than the preceding. I must explain what I understand by the word ‘latitudinarian,’ as its signification has varied with time and place. The pastors of whom I speak are not precisely opposed to orthodox doctrine in theory, but they controvert it in their practice. Whatever indicates the existence of real and lively faith, is stigmatized by them as ‘Methodism.’ They attack private meetings for edification, because it seems to them sufficient to pray in the churches, on the usual days, and at the appointed hours. They also attack the distribution of the Bible amongst the Roman Catholics, because it may disturb social order. They are opposed to the Evangelical Society, because of its excessive zeal in making converts. In a word, these Latitudinarians are opposed to every thing bearing the impress of vital godliness. They do not deny the divinity of Jesus Christ, but neither do they affirm it; or they explain it in such a manner as virtually to deny that holy doctrine. His divinity lay in his ‘mission,’ in his ‘teaching,’ not in our Lord’s positive and personal deity. The same with other articles in the orthodox faith. There are so many subterfuges and labyrinths in their explanations, that it is equally difficult to know what they believe and what they disbelieve. The Latitudinarians do much harm to the cause of the gospel in France. Possessing great power in the majority of our consistories, which are composed of worldlings, they fetter the action of the pious pastors, raise barriers against all Christian enterprise, and often occasion deplorable strife.

“Thirdly, the adherents of *dead orthodoxy*. These dead orthodox pastors are generally peaceable men, who willingly keep at home, take care of their property, spend their time in the care of their families, and on the Lord’s day regularly preach a sermon, very correct in point of doctrine, very correct as regards language, and wanting in nothing—but life! If you enter into conversation with them on the important truths of Christianity, they say yea and amen to all you advance. They mourn with you on the decline of piety; they are of your views on the duty of arousing the slumbering zeal of Christians; they applaud all your projects of evangelization. But beware of requiring from them any thing beyond this. They have not time, say they, to enter these new paths; they have not sufficient strength! It is enough for them to fulfil their pastoral duties!

“A fourth class of pastors are the *Nationalists*—that is to say, those who attach extravagant importance to the union of church and state. These are in general very respectable and well-informed men—men of piety and love, but perhaps too prepossessed in favour of one idea. I have no intention of here discussing this much controverted point. I think there are good Christians amongst those who wish the church to be united to the state, as well as amongst those who desire its separation.

“The fifth class of pastors I must mention, is that comprising men who possess *living faith, accompanied by zeal*. I have little to say about them. They are the best supporters of the Evangelical Society, and of all other Christian efforts. I will not attempt to determine the precise number of these pastors; calculation is impossible, since we cannot read the heart.

“The last class of pastors is that of the *Independents, or Dissenters*. They are not distinguished from the orthodox members of the National Church by doctrinal views. They have the same creed, the same preaching, and the same aim. They form a party only because of their opinions on ecclesiastical discipline and government. The Dissenting pastors, however, are, generally speaking, more rigid Calvinists than those of the National Church. They teach predestination and its correlative doctrines with more strictness. I do not mean to say that there are not also very decided Calvinists in the National Church; but the Independents have more inclination for, and are more devotedly attached to, that opinion.”

Upon the whole, the state of things is more promising than we had

thought. There is more orthodoxy, and less rationalism, than we had been led to think. And the changes are all in favour of truth and piety. The Theological Seminary at Montauban—decidedly evangelical—is exercising a most wholesome influence.

*Great Britain.*—1. *Ireland.*—All accounts agree in stating that the failure in the potato crop is much greater than last year. Attempts are making to supply the deficiency by importations of Indian corn. But this can be but partial. And, besides, the majority of the sufferers have nothing to buy with.

2. *The Evangelical Alliance.*—This body, which met August 20th, in London, was numerously attended. Sixty delegates were present from the United States—some from the Continent, many from the Free Church of Scotland, some Episcopalians, of the Low Church party of course, and some Reformed Presbyterians. The doctrinal basis formerly agreed upon, was, with slight alterations, re-adopted. Five branches are to be established. 1. In Great Britain. 2. The United States. 3. In France. 4. In the North of Germany. 5. In Southern Germany and German Switzerland. Conferences are to be held every seven years or oftener. Czer-ski was not admitted to the conference on account of his doctrinal errors. The subject of slavery, which gave some trouble, was disposed of by allowing each branch to settle its own local affairs—slavery being a local or internal matter!—in its own way.

That this Alliance will be made an instrument of accomplishing some good, we do not doubt. But we do lift our protest—feeble though it is—against all such ecclesiastical amalgamations. That Christians, differing in some things, may and ought to co-operate in effecting reforms of a certain character, we admit; but here is an *organization*—an organic union. Nor is it any defence to say that such an alliance is necessary for the purpose of opposing a barrier to the rising influence of Antichrist. We do not believe that Wesleyan Methodism is much of a weapon with which to oppose popery. Arminianism is the essential principle of both. We would not come down, for all the advantage of numbers and concentrated action, from the high vantage ground of Calvinistic truth. In such a contest, this amounts almost to the giving up of the battle before the fight has begun. Still, this is a movement in Providence, and another sign of the times.

3. *Political Events.*—The Whigs appear to be well established in the possession of the reins of government; not, however, through their own numbers or strength, so much as through the divisions of their opponents. They are in a minority in the Commons; but Peel's party support them rather than a protectionist ministry; the protectionists prefer them to Peel, whom they most cordially hate. Hence, there is now no opposition. We find some movement towards diminishing some of the more overgrown bishoprics—a very necessary reform, and if only carried far enough, so as to convert *all* their bishops into true working pastors, might do some real good. As it is, the principal result will be, the increase of the Bench of Bishops in the House of Lords, where none of them should be. A writer in Blackwood's Magazine thus comments upon the late anti-aristocratic successes:

“In England we are preparing the way for a total change. The ground-work of a revolution is laid from hour to hour; the aristocracy, the church, the landed proprietors, are made objects of popular libel, only preparatory to their being made the objects of popular assault. The League has not yet taken upon it the office of the Commune of Paris, nor have the nobles, the clergy, and the bankers

been massacred in the prisons; but when once the popular passions are kindled by the hopes of national plunder, the revolution will have begun, and then farewell to the Constitution. The habits of England, we willingly allow, are opposed to public cruelty; and in the worst excesses, the France of 1793 would probably leave us behind. But the principle in every nation is the same; the possessors of property will resist, the plunderers of property will fight; conflicting banners will be raised, and, after desperate struggles, the *multitude will be the masters of the land.*'

~~~~~

CONVENTION OF REFORMED CHURCHES.

A body, thus designated, met in Pittsburg, September 8th. It was composed of delegates from the Associate and Associate Reformed Synods, (east and west,) from the Reformed Dissenters, and from the New Light Covenanters. The object of the Convention was to prosecute the hitherto unsuccessful efforts at union.

The former basis not being satisfactory to any of the bodies, the business was begun almost *de novo*. The principal conclusions to which they came, after almost a week's deliberations, are embraced in the following paper. It occupies a good deal of room in our pages, but our readers will like to have the whole before them. We take it from "The Preacher," of September 16:

Whereas the Convention of 1844 reported to the bodies represented, that a union of the churches represented could not be effected, except by an alteration of the Westminster Confession of Faith, and the adoption of a standing Testimony against error, as a term of ecclesiastical communion; and whereas the delegates of 1845 reported the consent of the churches to these propositions; therefore,—1. Resolved, That these points be considered as already settled, (1) Yet as some diversity of sentiment respecting the most proper mode of effecting this alteration exists, the Convention agree to the following declaration:—This convention being fully satisfied that the different bodies here represented, do either entirely, or so far agree in their views of the power of the civil magistrate respecting religious things, as a warrant to their union, so far as relates to this subject; and being desirous, where such an agreement exists in their principles, that no hindrance to union should occur on the ground of the form of expressing these principles, therefore agree, that the alterations of the Confession in the parts relating to the magistrate's power, shall be incorporated in that Confession in the following manner: namely, —The present text shall be printed in one column, under the caption, "The Westminster Confession:" the altered text in a parallel column, under the caption, "The Confession of the United Presbyterian Church." (2) *And as members of these churches may have their predilections for other forms of exhibiting their views on this subject, and the Convention do not wish to interfere with such predilections, it shall be judged sufficient as a ground of union, so far as relates to this subject, that all the members of the United Church agree*

(1) From this the New Light delegates, Dr. Black, A. W. Black, and T. W. J. Wylie dissented for the following reasons:

"The undersigned, delegates from the Reformed Presbyterian Church, request to have it recorded, that they opposed the adoption of the resolution requiring an alteration of the Confession of Faith, in those passages which refer to the power of the civil magistrate in matters of religion.

1. Because they believe the doctrines expressed in the controverted passages, as they understand the language, to be true.

2. Because they consider that the attempt to obtain a union by an alteration of the Confession, has been so far unsuccessful.

3 Especially, because they believe that a union will be more readily effected, if, instead of altering the Confession, the Convention had adopted an explanatory act, or a disclaimer, or a new testimony expressing the sentiments of the united church on this subject."

(2) That is, they will cast away this part of the Westminster Confession, but will do it the favour of printing it on the same page with their own! Will this device take the people along with them? Dr. Black recorded his vote against this.

to the doctrines set forth in the altered text to be adopted: and in Baptism, Ordination, and on all occasions when assent to the standards of the United Church is required, it shall be in the following form, namely, "You hereby profess your agreement with the doctrines set forth in the Westminster Confession of Faith, as they are received by the United Presbyterian Church." (3)

The following propositions were adopted by the Convention, on the various subjects reported on by their committees on the reports of the delegates.

1. *On Psalmody.*—Singing the praises of God is a solemn act of religious worship; and to be acceptable must be conducted according to divine appointment. The book of Psalms contained in the Holy Scriptures, is to be used in the worship of God, to the exclusion of imitations, and all other uninspired compositions, among which we include such songs as are employed under the name of Paraphrases. (4)

2. *On Slavery.*—Slaveholding, which is the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, subject to be bought and sold, is condemned by the law of God, and censurable by the church.—In what case a man may sustain to a slave the relation of a master, in the eye of the civil law, without being involved in the sin of slaveholding, is hereafter to be declared by the United Church. (5)

3. *On Communion.*—1. That the church cannot in faithfulness receive to her communion, statedly or occasionally, those who refuse adherence to her profession and subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession which she makes.—2. That the hearing of the word, in worshipping assemblies of the visible Church, we should regard ourselves as engaged in a solemn act of worship, and holding therein communion with God and his people. We should therefore avoid attending on the ministry of such as are known to be erroneous, and opposers of evangelical truth. (6)

4. *On Testimony bearing.*—1. Testimony bearing includes both the declaration of the truth, and the condemnation of the opposite error.

2. Although the church should forbear with those in her communion who have not attained a satisfactory view of every point in her testimony, while they consent to walk according to her profession, do not oppose it, and lie open to instruction; yet as a witness for Christ, she may not recede from a full and particular testimony which she has attained; but whereto she has already attained, she must walk by the same rule, and mind the same thing.

5. *On the Headship of Christ.*—1. Jesus Christ, besides the sovereignty and dominion belonging to him naturally and necessarily as the Son of God, has as mediator a twofold kingdom. He stands related to the church as his proper kingdom given to him by the Father, the subjects of which he makes a willing people by his grace. This kingdom is spiritual, and not of this

(3) If we understand this, it means that the United Church will have *no fixed* doctrine or mode of expressing the doctrine, as to the magistrate's power. How, then, can the Westminster Confession be adopted "as received by" this new body?

(4) To this we have no objection. It is, certainly, an advance upon what we have understood to be the position of the Associate Reformed (east.)

(5) These resolutions, we believe, are substantially the same with those of the Louisville General Assembly's. "Holding, and considering, and treating as property, is condemned," &c. To this proposition, Dr. Junkin would assent very heartily. And, then, the last sentence gives up the whole question as to the *inherent* sinfulness of slavery, and leaves the relation of slaveholding as one to be regulated. The new church, if it adopt this article, will take rank with the Old School General Assembly on this subject. The Associate have gone back here.

(6) This will allow of a pretty large margin, in regard to occasional hearing. The Associate delegates have conceded here, we think.

(7) This article is open to a good deal of remark. We only ask, How much of the church's testimony may a member not believe and be admitted? We thought all the bodies required an assent to their standards. This resolution lets the heart's blood out of the creeds of the church, as expressions of her faith and that of her members.



world, though it exist in it as a visible organized society. Of this kingdom, the Church visible and invisible, he is the alone King and Head.—2. Besides this kingdom, and in subservience to its interests, the Mediator has a dominion given to him over all created persons and things.—3. Among the things subjected to the Mediator, are to be reckoned the nations of the earth, and their constituted authorities, and where his will is revealed, they are bound in all their political relations and administrations, to be subject to his authority as “Governor among the nations and the Prince of the kings of the earth.”—4. Although the manner of administering his kingdom will be changed, yet Christ will not cease to be the Mediator, but as the Prophet, the Priest and the King shall, in full possession of the glory of God, remain through eternity the Head of his body the Church. (8)

6. *On Covenanting.*—Covenanting with God is a moral duty under all dispensations of the covenant of grace. We engage in this duty when we lay hold of God’s covenant, and take him as our God in Christ. And this is done in a very public and solemn manner, when we subscribe the Confession of the Church’s faith, and receive the sacraments. Occasions may arise, when it is proper that Christians should conjointly enter into a solemn and explicit engagement, to hold fast the profession of their faith, and walk in all the commandments and ordinances of the Lord blameless. And as often as God, in his providence, opens the way, and the duty appears seasonable, it shall be regarded as the privilege, and the duty, of all who may see their way clear to enter into such engagements; while it shall not be required of any as a term of communion, to enter actually into them. And such engagements may be made with the solemnity of an oath, or by subscription with the hand. Such covenant transactions by believers, with God as their own God, and the God of their seed, so far as agreeable to the word of God, bind posterity, and this not only because of their conformity to the word of God, but also in virtue of the public solemn engagement of their ancestors.—In times of danger to the church and to religion, it is consistent with the practice of the faithful in different ages, and with examples in Scripture history, for the people of God to associate by solemn compact or covenant, for the maintenance of true religion.—We acknowledge that we are bound to prosecute the great work of the reformation, and to abide in the true Protestant religion, as contained in the Confession of Faith and Catechisms, because we believe it is founded on the apostles and prophets, Jesus Christ himself being the chief corner-stone. And because our obligation is enforced by various acts of our reforming ancestors, and of our ancestors down to the present day, in entering into covenant with God. (9)

9. *On the Purchase of Christ.*—Common benefits being of an earthly and perishing nature, and common to believers and unbelievers, are not to be considered as purchased by Christ, but these benefits being by breach of covenant forfeited to all men, this forfeiture is, to believers, removed, and the sanctified use of them restored by their merit and mediation of Christ! (10)

(8) These are good resolutions. We are glad to find the delegates of the Associate Church assenting to them. If the body follow them in this, we hope to see our controversy with Seceders on this most important topic, soon terminated.

(9) Rather ambiguous. In fact, while parts of this article look differently, there is an explicit abandonment of the principle that social covenanting is an ordinance of God. Or else why do they say “It shall not be required of any as a term of communion to enter actually into them?” If this mean no more than that individuals may be church members without actually covenanting in this form, no call being made upon them so to do—to this we give our assent. But if it mean, as we think it does, that such a call being made, it shall be left optional to covenant or not, then, we repeat, this is tantamount to giving up the doctrine that covenanting is an ordinance of God. Nor can we see how this is consistent with what follows with respect to the descending obligation of covenants. In this article, we think, the Associate delegates did not correctly represent their church. If they did, we have mistaken her doctrines. The New Lights “declined voting.”

(10) What does this mean? “Not purchased by Christ,” yet, “this forfeiture removed, &c., by the merit of Christ!” This article, in its first clause, asserts a gross error. Temporal mercies

10. *On the Power of the civil Magistrate.*—As the kingdom of Christ is spiritual, acknowledging no other laws and no other rulers than those he has appointed in it, the civil magistrate, as such, is no ruler in the church of Christ, and has no right to interfere in the administration of its government. He is bound to improve every opportunity which his high station and extensive influence may give him for promoting the faith of Christ, for opposing the enemies of this faith, for supporting and encouraging true godliness, and for discouraging whatever in principle or practice is contrary to it. But, to accomplish these ends, it is not warrantable for him to use any kind of violence towards either the life, the property, or the consciences of men. He ought not to punish any as heretics or schismatics; nor ought he to grant any privileges to those, whom he judges professors of the true religion, which may hurt others in their natural rights. It is the duty of the magistrate to protect both the civil and the religious rights of all the members of the community; and while he is bound to do what he can for the promotion of the welfare of the community, and the individuals composing it, he may not assume to himself to control their faith, or manner of worshipping the Father of spirits. The appointed means for promoting the kingdom of Christ are all of a spiritual nature. The weapons of our warfare are not carnal, but spiritual; and mighty, not through the force of human laws, compelling men to that which they dislike; but, through God by his almighty power and grace making the obstinate and rebellious to yield a cheerful obedience. The civil magistrate ought, however, to restrain those vices which are injurious to civil society, and for which none can justly plead as what they are bound in conscience to practise. He ought to be a terror to evil doers, and a praise to those who do well; and so the proper exercise of his office is, in its consequences, beneficial to the church. (11)

Besides what appears here, a resolution was adopted, agreeing to the alterations of the 20th, 23d, and 31st chapters of the Confession already made by the Associate Reformed, and another embracing an alteration in the 5th paragraph of the 31st chapter;—the New Lights not voting.

From the inspection of the minutes, we gather, 1. That the New Lights will not, as a body, enter into the contemplated union. A few of them probably will, or else join the Associate Reformed. 2. That there is a party, we know not how large, in the Associate Church, ready to unite with the Associate Reformed, on nearly their own terms. Indeed, we can see but one or two points on which the latter have made any concessions of any importance. Perhaps we should say but one—that of Psalmody—and not much on this, for they have been, upon the whole, for the Scripture Psalms. If the Associate Synod adopt this basis, it will be, virtually, going into the Associate Reformed. 3. How is it that we do not see Mr. Davidson, the delegate from the Reformed Dissenters, in the negative on any of these resolutions? Is he ready to adopt now the very alterations in the Westminster Confession, that gave rise to that body in 1796? And, if he is, are the people ready to follow him?

---

are covenant, because promised mercies, to the believer, and all the “promises are yea, and amen in Jesus Christ.” From this article, the New Lights dissented.

(11) Divested of all unnecessary verbiage, this article means that “the magistrate” is to give no more *direct official* countenance to Christian than to Mahometan, or popish doctrines. He may and should use his individual “influence,” by going to church, &c., as we understand it, to encourage “the faith of Christ,” but as a *magistrate*, all are to be dealt with by him, alike. This article abandons the whole ground of the Confession of Faith and of the Bible, in regard to the duty of nations to promote the interests of the true church. It is expressed, moreover, in such a way as to contain most false and injurious insinuations against those who hold to the Confession on this subject, as if they held that the government should do “violence to conscience,” “control men’s faith,” “compel them to what they dislike,” &c. The New Lights “declined voting.”

THE  
COVENANTER.

---

NOVEMBER, 1846.

---

JUNKIN ON THE PROPHECIES.

“The Little Stone, and the Great Image,” &c. By George Junkin, &c. &c.—8vo., pp. 318. James M. Campbell: Philadelphia, 1844.

There are few more certain indices of ignorance or infidelity, than a disposition to sneer at the study of prophecy. For such conduct on the part of professed Christians, or even for the neglect of such studies,—however common,—we know of no apology. For what says the Great Master, Rev. i. 3? Is it not, “*Blessed,*” not demented, “is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein?” This is enough. If in the year of our Lord 96,—when the whole contents of the Book of Revelation, from the 6th chap. and onwards, was yet future,—he who read and studied it was “*blessed,*” much more may a blessing be looked for by the honest student of prophecy, *now*, when so many of its predictions have been accomplished, and so much light has been thrown upon the whole subject of prophetic symbols, by the researches of the faithful for eighteen hundred years. True, fancy, not judgment, has often been the guide in expounding the prophetic books; and ignorance has ventured, not rarely, to occupy the chair of learning. And, besides, it may be admitted that there are portions of even the fulfilled prophecies whose meaning and application we cannot as yet definitely settle, and, still more, that much obscurity rests upon some of the unfulfilled, especially in regard to their minuter details. But all this should not discredit a study so directly commended by the Holy Ghost, nor deter us from engaging in it with sober humility. Indeed, we look upon it as not among the least encouraging signs of the times, that so many learned and influential divines are turning their attention to the prophecies, and that, in consequence, an interest in them is becoming more general.

This volume of Dr. Junkin’s is, upon the whole, a valuable addition to our store. It is worthy of a careful perusal. His scheme is not novel. This is, of itself, no small recommendation. In the filling up, however, where there is a legitimate field for original conceptions, our author has furnished ample evidence that he is capable of thinking for himself, and to good advantage. As to his style, we find the same fault with this as with his other writings. It is rather stiff, and, perhaps, we should say, somewhat pedantic.

We find little calling for remark as to the outline of the book. In this, Dr. J. follows Newton, Scott, Faber, M’Leod, &c. Taking Nebuchadnezzar’s dream, and Daniel’s vision, (Dan. ii. and vii.) as fur-

nishing the key to the *general* design and objects of the connected prophecies, he follows the track of the Assyrian, Medo-Persian, Grecian and Roman empires, as there exhibited; giving, as he descends the stream, a luminous and convincing view of the mutual adaptation of history and prophecy. From this portion of the volume we make but one extract at present; and this, not on account of its connexion with his scheme, but for the purpose of giving a hint of what is in truth the great design of Dr. Junkin's book, viz.: *to show that despotic authority is not of God, but really from beneath.* Speaking of these four empires as symbolized by the term "beasts," he says:—

"These monarchies are all ferocious beasts of prey. They have one spirit and one general character. Arbitrary power, rending in pieces and tormenting the church of God, characterizes them all. They have one common source and one common tendency. Their origin is the turbulent ocean—the corrupt agitated body of men; and they ever aim at crushing the interests of that government which is founded in right, and exercises its influence by moral force. These beasts of prey are all monsters; there is no one creature of God capable of truly and fully symbolizing the despotic power. This teaches us the important lesson, that absolute monarchy, sustained by compulsion alone, *is a monstrous production, without and beyond the ordinary laws of creation, and which never could exist, but in violation of these laws.*"—Page 38.

In his exposition of the Book of Revelation, we find the same commendable readiness to accord with preceding expositors. The *seals*,—the seventh of course excepted,—he applies to events which preceded or brought about the downfall of pagan Rome. He rejects, on good grounds, that system of interpretation which makes the seals synchronous with the trumpets and vials. We wonder that such a thing was ever thought of. The first four trumpets,—chap. viii.,—he applies to the overthrow of the Roman empire under its 6th head, by the incursions of the Goths and Vandals. The 5th and 6th he correctly understands as referring to the rise and triumphs of the Saracens and Ottomans;—the last,—the 2d wo-trumpet,—terminating with the capture of Camenec in 1672. The seventh, or last wo-trumpet, is yet future—all these, with much besides, being comprehended under the seventh seal.

All this, together with what relates to the "little book," chap. x. and xi. 1—13, which he explains to contain, with chap. xii., predictions respecting the condition of the true church during the ascendancy of Antichrist, and also what relates to the two beasts, chap. xiii., which he understands to mean—the first or seven-headed, the civil, the second, or ten-horned, the apostate ecclesiastical Roman power—all is, substantially, the same with the views of the late Dr. McLeod. In the filling up, as usual, he presents the fruits of his own investigations. Dr. J. is not a copyist.

We have already hinted that our author does not give much credit to *absolutism* as of Divine institution. We now proceed to say that he rejects, if we understand him, the prevailing doctrine, respecting the Roman government, that it is the ordinance of God. We say, "is," for the Dr. very properly considers the ten horns now existing, as constituting a part of that same kingdom which Daniel saw as a nondescript and ferocious "beast." That such is his view, may be gathered from the paragraph which we have already quoted. But in his exposition of Rev. xiii. 1—13, or the seven-headed and ten-horned beast of the sea, he is much more explicit. He applies this to the *civil* power, and then adds:—

“Now, the source of this power is pointed out. The dragon gave it to him. Diabolus formed this city and government for himself. He bestowed upon the government its wisdom, cunning, energy and policy.

“The dragon invested him with authority. The Scripture account of absolute despotism, is, that Satan gave it, and the blasphemous slander of God is the argument by which the doctrine of legitimacy is sustained from the Bible.”—Pages 210, 211.

And, again, in Rev. xiii., where the same beast appears, bearing the scarlet-coloured woman—the civil Antichrist supporting the ecclesiastical, or the popish church,—he says:—

“The source is the bottomless pit,—the abyss. Its origin is the same as that of the dragon, chap. xii. 3, who is affirmed expressly to be ‘the devil, or Satan.’ So also the Saracenic locusts come out of the abyss. The ‘great red dragon’ has seven heads and ten horns. These verses compared, as before mentioned, prove that the Roman empire was from the beginning a diabolical government, subservient to Satan, and conducive to the spread of his dominion.”—Page 261.

In all this, he has before his mind, not the ecclesiastical Antichrist, but the political. He expressly adopts Newton’s view on this point, and all our readers know that the bishop opposes very strenuously the confounding of the two beasts, chap. xiii., or the beast with the woman riding upon it, chap. xvii. But, besides, Dr. J. meets an objection,—the usual objection,—to the doctrine that the Roman empire was of infernal origin. We give his own words:—

“‘All power is of God; the powers that be are ordained of God;’ therefore, iron-handed despotism is a divine institution. This is the conclusion of its friends, but the word of truth proclaims it to be from below. The same kind of logic will prove the devil’s own usurpations to be right and proper. ‘It avails,’ says Dr. M’Leod, ‘Beelzebub, the prince, as well as any of his servants or instruments. Satan is powerful; there is no power but of God; therefore it is wrong to resist the adversary.’ The fallacy here lies in a false assumption. Paul says, ‘the powers that be,’ *ἐξουσίαι*, that is, the civil government, is an ordinance of God; but the assumption is, that he means ‘arbitrary power, might without right. This is the logic by which Diabolus has blasphemed the Creator for a score of centuries.’—Page 211.

This is doctrine not usually taught by any but Covenanters in these times. We are right glad to find a writer so well known, and occupying so important a position,\* publicly and fearlessly taking this high but safe ground. But what becomes of the British government? Is our author ready to assign it the same origin? We again let him speak for himself. He says, p. 183:

“This kingdom (Great Britain) is a street of the great city, or western Roman empire,—a horn of the beast,—a toe of the iron foot.”

Again, p. 186:

“The other radical error in the British system, is the extreme defects in the representative system. We can only name some of them. In the popular branch of their legislature, there is but the semblance of equity in the election of members. It can scarcely be said that they are appointed by the people. In the upper house, there is not a pretension of the kind. The lords, spiritual and temporal, are under no obligations to the people. In regard to the former class, there is direct opposition to a fundamental law of Christ’s house, in the fact of their existence as members of parliament. ‘My kingdom is not of this world,’ and yet the bishops as such, form an important and very powerful part of the civil legislature. There is little probability this will ever be remedied by mild measures. Yet in a kingdom freed from Antichristian corruption, this can find no place. We can see from this, the inevitable necessity of the *great concussion*. The very principles on which this house is organized must be abandoned. The lords are either hereditary or created by an act of the sovereign. Both and each of these are inconsistent with that principle of representation which is indispensable to secure the rights of the people, and which lies at the foundation of scriptural church (civil?) government,—that right to rule over men

\* Dr. Junkin is President of Lafayette College, Easton, Pa.

never can exist without their consent. Whilst we contend, that government is an ordinance of God,—that man is so constituted as not to be able to exist without it. He has made man for government; yet the right to exercise it, no particular individual can have, but through the election of the governed. This fundamental principle is wholly unknown as to the house of lords and the throne; and the introduction of it, whether through violence or by pacific measures, will be a revolution in the English government.<sup>5</sup>

And, once more, p. 238:

“Such is the worship of the beast and his image in all Roman Catholic countries. In England it is a little different. There the monarch is head of the church. And in this one particular, *the English monarchy is more strictly antichristian than any other since the days of Phocas*. The ancient heathen emperors were heads of the state religion, the chief pontiffs. But Phocas conferred this upon the Bishop of Rome, and ever since no sovereign of the empire has been head of the church, even within his own kingdom, until Henry VIII. assumed this power, which the crown still holds. This dependence of the church on the crown is purely antichristian.”

This is rather novel language. True, we are all in the habit of hearing a great deal, in this republican country, of the deplorable evils of the British political system. From pulpit down to stump orators, all our public speakers are fluent on this subject. But *all* carefully avoid what we would suppose to be the natural conclusion, that such a system, to say the least, is not of God. Dr. J. does, indeed, qualify his language a little when he comes so near home, but he does not abandon his principles—he means to say that the British government is not the ordinance of God.

But, if the Roman government, under all its heads, and in all its horns, “is diabolical,” what of allegiance to it? Is it dutiful, is it safe, is it Christian, to be enrolled among its active supporters, or even to yield it conscientious obedience? Dr. J. sees that this question must arise, and prepares to meet it. On this topic, however, his views, as we might expect, are a little obscure. He says:—

All Europe acknowledged the supremacy of the emperor, and paid homage to him; except the true worshippers of God. These men would not acknowledge the divine right of arbitrary despotism, whilst they always admitted that civil government is of God. Nor did they ever allow the right of the emperor and king to dictate in matters of religion. The elect of God,—‘those whose names were written, from the foundation of the world, in the book of life of the slain Lamb,’ are excepted, from the universality of slavish and debasing adulation, especially in religious things.”—Page, 212.

And, again, p. 238:

“The burden of their song is a denunciation of God’s wrath upon the children of the apostacy. ‘If any man worship the beast.’ This regards the secular beast, in which, at this time, the dragon, or Diabolus, is incarnate. Consequently, *worshipping the beast*, implies the maintenance of the whole doctrine of legitimacy,—the divine right of kings, the doctrine of non-resistance, of absolute and unconditional submission:—that system which looks upon kings as the fountains of power, and their concessions to mankind, as the original source of human rights.”

Finally,

“All over the empire a fawning subserviency was manifested toward the tyrannical power, and through this, to Diabolus, who invested the emperor with this power, and by his influence in the hearts of wicked men, sustained the throne. The doctrine still maintained in the empire of unconditional submission, is as old as Rome. The most servile adulation and base flattery was paid by the Bishops of Rome and the mass of the people to the very basest of tyrants.”—Page 211.

The Dr. sees, well enough, that the “beast” here meant is the civil empire. And, moreover, he does not even resort to the subterfuge so

commonly employed; viz., that the beast is here considered *complexly*, as making *one* with the religious apostacy. Still, he turns aside his arrow just a little. He says, "*worshipping the beast* implies the maintenance of the whole doctrine of legitimacy," &c. But on what ground does this rest? The text does not say that they "worship" some system of abstract principles,—it is "*the beast*:" as he admits, the secular power. And it will not be easy to show that that worship does not consist, mainly, in yielding active support and conscientious obedience. If this be done ignorantly, it is not inconsistent with true piety. If with the design to perpetuate such a system, it is proof of a heart at enmity with God and man.

But why does the Dr., in his denunciations of these "beastly" governments, lay so great stress upon their despotic character, as if this were the chief cause of God's wrath against them? Why not lay at least equal stress upon their ungodly character? Perhaps it is that he may keep the way clear for bringing in the government of the United States as the exemplification of the government of "moral power."\* For, throughout the latter part of the volume particularly, the United States is constantly held up in contrast,—and to some extent, we admit, with great truth and force—with the despotic and aristocratic kingdoms of the old world. Is it enough to legitimate a government, as God's ordinance, that it is set up by the people? No, verily,—"They set up kings, but not by me; they have made princes, but I knew it not." So God says, Hos. viii. 4, of the ten tribes and their establishment by *free suffrage* of the whole people, of a new government among them. Dr. J. admits that civil government is an ordinance of God. Now, to say the least, it is possible, that a nation may establish over them a godless, idolatrous, and persecuting government—a government as bad as the worst that ever existed, with this exception, if it be one, that, instead of being a government forced, at the point of the sword, upon an unwilling *majority*, it is a government forced by the *majority* upon an unwilling *minority*. In fact, this was the character of the Roman government. It was set up by the people—its officers were elective—and it was still a slave-holding, bloody, immoral, idolatrous, and, at last, a persecuting government—a real beast of prey. This the Dr. admits, even as to its origin. He says, on Dan. viii.,

"The four winds are of course symbolical of the boisterous passions which throw human society into commotion. The number four is used because this is the common mode of designating influences from all directions—north, south, east and west; fierce passions of all descriptions distract the sea of human population, and out of the rolling waves proceed the monsters of oppression.

"Let us remember that human population, thrown into violent agitation by the furious and corrupt passions of man, is the great source of tyranny. The four beasts, one in spirit, end and aim, came up out of the sea. This sea, in a peaceful state, could not become the parent of such monsters. It is the corrupt passions that gender them. Sin, in the various forms of it, injected by the 'prince of the powers of the air,' produces such states of society as lead to despotism.

"The mass of mankind, thus agitated, could not possibly give existence to a pure and free system of rule. The 'troubled sea' must 'cast up mire and dirt.' Before

---

\* "In regard to the *plan* of this work, it is designed to exhibit a condensed view of that great conflict which has been raging in the world ever since the rise of the first great monarchy under the auspices of Nimrod,—the conflict between government by *physical force*, and government by *moral law*. The *great image* of Nebuchadnezzar, is the symbol of the former; the *little stone* of the latter."—Intro., p. 7.

this can cease, the agitation must cease; and before the agitation can cease, there must be a cause, a power to say, 'peace, be still.' Has ever such a voice issued from the deep sea of human corruption? Examine the page of history. What are its teachings? Does it point to the vast heavings of the perturbed ocean, tossing its foaming billows mountain high, as the source of order and quiet? Does it say that the agitated mass ever restored itself to tranquillity, the cause of the agitation still continuing? Did ever a revolution produced by such elements end in a free government? Of all the changes which the giant image has experienced, did ever one result in any thing to the human race, but a change of masters?"—Pages 38, 42, 43.

But, besides, is it not the fact, that in this very book of Revelation, the principal reason assigned for the out-pouring of judgments upon this seven-headed monster, is his ungodly, impious, idolatrous, and blasphemous character? This is not the only reason, but it is the chief. "Upon his heads was the name of blasphemy." The Dr. unduly exalts the mere article of freedom. We hold, indeed, that no government is legitimate which has not the sanction of the popular voice, for otherwise it must be a government of force. But there may be godless freedom. This there was in Rome for ages; in Greece; in revolutionary France; and, we add, this there is in the United States, and Dr. Junkin knows it. Hence he says:—

"The grand defect in the bond of our national union is the absence of the recognition of God as the Governor of this world. We have omitted—may it not be said refused?—to own him whose head wears many crowns, as having any right of dominion over us. The constitution of these United States contains no express recognition of the being of a God: much less an acknowledgment that the *Word of God* sways the sceptre of universal dominion. This is our grand national sin of omission. This gives the infidel occasion to glory, and has no small influence in fostering infidelity in affairs of state and among political men. That the nation will be blessed with peace and prosperity continuously, until this defect be remedied, no Christian philosopher expects. For this national *insult*, the Governor of the universe will lift again and again his rod of iron over our heads, until we be affrighted and give this glory to his name."—Page 280.

If Dr. J. believes that a government may be "beastly," even although set up by the people, he should take occasion to enunciate his views more clearly on this topic.

Before we pass from this point, we must ask the Dr. a question. How does he reconcile his doctrines on the subject of slavery with those taught in this book? What reason can be given why God should call by the name "beasts," and denounce the heaviest judgments, even to entire extermination, against "absolute monarchies," because they trample upon the civil and religious rights of the people, while slaveholding, an incomparably worse system of oppression, is to be guarded with ecclesiastical protection? The Dr. saw this all through his book, and, hence, more than once, he has thrown in saving clauses, evidently with an eye to the very argument which we are now using against him. Still, the truth will out. Hence, he says:—

"Tyranny of man over man may be presented in different aspects, but the results are one, and the spirit that produced them is one. What boots it, whether we are crushed to death by the head of gold, or trodden to dust by the feet of iron? Whether we perish by the tusk of the lion, the paw of the bear, the fang of the leopard, or the iron teeth and brazen claws of the nameless monster? Does the form of ruin constitute every thing? Or is not the ruin itself the main matter?—P. 42.

True. But what a condemnation of slavery! "Ruin." Yes. Look at the wretched millions in the Southern States, many of them held by ministers of the gospel—ministers of that gospel which "proclaims liberty to the captive." What is to compare with this in any *mere*



civil misrule, or oppression? Not even the element of persecution is wanting. In all the slave states are laws against religious assemblies held by slaves or among them—unless held in a way to please their masters. What more did Nero? We could scarcely believe, after reading this volume, that Dr. Junkin was, after all, the great bulwark of slavery and oppression in the old school General Assembly. His book is all in favour of liberty, his ecclesiastical action is all in favour of slavery. Deplorable inconsistency! How often must we blush for the ministry!

In regard to dates, Dr. Junkin accords with the views of the earlier commentators, in assigning the year 606 as the period from which we are to begin the calculation of the 1260 years of the duration of Antichrist; and, calculating by solar or true years, he fixes the year 1866 as the era of his downfall. He goes, perhaps, too far, in rejecting, altogether the year 533, as marking a prophetic period. That Justinian did, in that year, proclaim the bishop of Rome chief bishop, is unquestionable; and, adopting our author's own mode of settling such questions; viz., the result, we are disposed to believe that the French revolution, in 1793, was worthy, from the vast changes accompanying or following it, of the distinction some would confer upon it, as the termination of a great prophetic period.

Dr. Junkin calculates by solar, and not Jewish years. In this, we think, he is right. For, 1st.—These are the *true* years. The year is a natural period of time. It is the time in which the earth returns to the same position in her orbit. 2d.—The years which occur in the Bible elsewhere, whether historical or prophetic, such as the lives of the patriarchs; the 430 from Abraham to the Exodus; the 70 years' captivity; the 72 weeks, or 504 years of Dan. ix., are all solar years. Why should these be an exception? 3d.—Any given number—say a thousand—Jewish years, are equal to so many solar; because, while each year was nominally but 360 days, they intercalated, and by spreading the intercalated time over the whole period for which it was intended, each year became a solar year. 4th.—The book of Revelation was not written in Judea, nor in the Hebrew, but in the Greek tongue, nor till after the destruction of the temple. It was written for Christians converted from paganism, and chiefly Christians in the bounds of the Roman empire; and all know that the Roman calendar, which had been reformed a century and a half before by Julius Cæsar, was nearly as perfect as our own in this respect.

These considerations satisfy us that these calculations are mainly to be made by solar years. True, the period of 1260 years is said, Rev. xvii., 5, to be forty-two months—three and a half Jewish years of twelve months each. But this is on the same principle that we say a year consists of 365 days; whereas, one out of four is 366. The forty-two months are introduced here, only as another form of saying 1260 days; of course there could have been neither more or less. So now a month is reckoned, in round numbers, 30 days, while some have more, others less.

Upon the whole, this book is calculated to do good. To such as have not heretofore given much attention to the subject, it will be found very instructive. There will be found some sensible remarks, in reference to the Millenarian scheme, which the writer opposes very strenuously; and, also, some excellent statements on the subject of Messiah's headship over the nations, and most pointed reproofs of some of the more

flagrant evils—except slavery (!)—of the present age. The whole book is a solid argument against Popery, and abounds with warnings—alas! almost unheeded—respecting its re-invigorated efforts, and expected triumphs.

~~~~~

NOTES OF A WESTERN MISSIONARY TOUR.

(Concluded from p. 78.)

When I came to the office the stage had gone about ten minutes. I travelled on, thinking that in the deep roads I might overtake it, or be overtaken by some market wagon. But neither happened. I travelled till night. Put up, and found a stage the following day, which carried me to Princeton, where I had been urged by Mr. M'Clurkin to stop and preach. This place is part of his charge, but his health has not permitted him to supply them very regularly. There I met with a very friendly reception. A meeting-house belonging to the Seceders was readily afforded. There I lectured on the first seven verses of the 17th chapter of the Acts of the Apostles. I. I prefaced the lecture by some remarks on the providence of God, that occasioned the missionary tour of the apostles and their fellow-labourers to Europe and the west. II. I descanted some upon the geography and topography of the journey, and particularly on the opportunity which was afforded to the apostle in the circumstance of a synagogue in Thessalonica. I then spoke on the tenor of his preaching and arguing there, according to his custom. III. I then adverted to the success of his preaching; and, IV. To the opposition and persecution with which he met. My application was embraced in these seven practical inferences: 1. Ministers, who are servants of the Great Master, must lay their accounts for toil and travel. 2. When no particular direction is given to regulate our movements, prudence and discretion must be employed on the general principles and rules, "Preach the gospel to every creature;" "Be instant in season and out of season;" "When persecuted in one city, flee to another." 3. The foundation of gospel truth and principle should be laid with great care and clearness, that the mouths of gainsayers may be stopped, and the doubts and fears of saints be dissipated. 4. Those who have been most faithful to God, and most desirous to benefit the souls of men, have been generally most tried, and have suffered peculiar persecution. 5. After a time of marked success and brilliant prospects, we may generally look for a time of opposition, persecution and trial. 6. The government of Christ, although eminently calculated to preserve order and promote peace, has always been the innocent occasion of tumult and broil, as if revolutionary and incendiary. Hence the Great Teacher, who is emphatically the Prince of Peace, yet says, "I came not to send peace, but a sword and division,—to kindle a fire, and what if it be already kindled?" 7. Persecution is a part of the patrimony of the faithful. The mixture of good and evil in the lot of the righteous promotes their improvement, nourishes the germ of holiness, promotes their preparation for eternity, "The light afflictions of the present life work out a far more exceeding, even an eternal weight of glory." They are not "worthy to be compared with the glory that shall follow."

In the afternoon, the congregation was addressed from Isa. viii. 20: "Say ye not, A confederacy," &c. In a corrupt state of society, it is

dangerous to associate with, and say a confederacy to the wicked.

I. The state of things to which this proposition applies. II. The dangers of disobedience or neglect of the caution and prohibition. III. The safety of compliance, and the prudence of observing the caution. On the first: 1. When God is forgotten, and the end of man to glorify God by observing the law of his Maker. The first of these is threatened with the punishment of hell, Ps. ix. The latter is evidently rebellion, and is as the sin of witchcraft. 2. When the law of God is not only neglected, but contradicted and nullified by the legislation and government of men,—human statute made supreme, and divine subordinate. 3. When the dynasty of Christ, the antitypical David, is oppugned, and the general expression of human sentiment is, We will not have this man to rule over us—"Not this man, but Barabhas." 4. When slavery is sanctioned, and wicked rulers, slaveholders, men stealers, &c., made eligible to office. 5. When false religion is tolerated, or all religions professedly put upon an equal footing, and the sanction of the true nullified. 6. When true religion is persecuted, and its professors, if they act consistently, refused the privilege of influence in government, while they have to pay a full proportion of taxation.

II. The sin and danger of disobedience. 1. Trust is alienated from God, and placed on the power of the government to which we say a confederacy. 2. Bad company corrupts the morals and vitiates the heart. The company of those who willingly abandon the Bible law, and pledge themselves to be officially directed by human laws, beside and contrary to the Bible, must be corrupting, and to the saint of God unpleasant and dangerous. 3. It is an act of high-handed rebellion, or of lease-majesty and high treason against the Almighty. 4. It is a declaration of war against the Lord of Hosts. III. The prudence and safety of compliance with the recommendation. 1. God acts upon honourable principles, and will defend his clients and subjects, if he can. 2. He is able. His powerful providence is exerted with certain effect over matter. No misrule can move but by his permission or direction. "In him we move." Over mind,—He works in his own "to *will* as well as to do;" and the proudest of potentates have been forced to confess, "He doth according to his will in the army of heaven and among the inhabitants of earth." He has power over all elements. He rides on the wind, and directs the electric flash and the thunder's peal. He is omnipotent over all things. 3. He has given covenant security. He has bound himself by a solemn oath to be with his people, to protect and patronize them. 4. He has always performed. His people have always found him to be as good as his word. They have found it better to trust in the Lord than to make princes their confidence. 5. He is in close relationship. He is the brother, the friend, and the Father of his people. He will see to the interests of his own people. 6. It is his own interest. His own glory is connected with the safety of his people. They are his property. With them he delights, and in their society he takes pleasure.

IV. Improvement. 1. Individual depravity accumulates by society, and hence the necessity of prudence to shun its baneful influence. We are bad enough, without the contamination of wicked company. 2. If society have not the glory of God for its end, and the law of God for its rule, we may be assured association with it is dangerous. 3. Encouragement. No matter how strong, united and desperate the enemies of righteousness may be, God is more of might than moun-

tains of ancient organization or floods of late and present revolution. The mountains melt like wax at the radiance of his glory, and he sits with composure on the floods and frothy billows of political agitation. 4. The state of things is just such as the word teaches us to expect, but by the same word better times are in reservation. When Christ takes to himself his power, the kingdom and the dominion shall be given to the people of the saints. 5. Let us all join ourselves to the Lord and to one another, in the vindication of the great principles of truth and order, as delineated in the Scriptures. 6. Let all, according as they are inclined to be on God's side or otherwise, anticipate safety or danger: "It shall be ill with the wicked, and well with the righteous."

I intended to tarry only one day; but when I found that there would be four meeting-houses vacant if I left, I consented to stay some days longer. I accordingly did; lectured on temperance, and on liberty or abolition. My meetings were pretty well attended, and I think I was the instrument of doing some good. During my stay here, I received a severe fall from my horse, that had nearly finished my toil and travel in time. However, by the blessing of the Great Master, upon very great care and kindness, received in the house of Mr. Robert Stormont, I recovered, and was able to preach the second Sabbath after my hurt.

From Princeton I went, in company with Mr. M'Clurkin and elder Carothers, to Illinois presbytery, and assisted Mr. Sloane in the administration of the Supper. On the Saturday before the communion, the news of Mr. Stevenson's death reached us, and some of the brethren attended the funeral of the beloved brother, and accompanied the deceased to the place appointed for all flesh. May the living lay this to heart. On Monday, the presbytery was opened with a very well digested sermon by Rev. James Wallace. The presbytery voted me to a seat as a consultative member, and requested me to visit, in company with Elder M'Clurkin, the congregation of Mr. James Wallace,—to hold a session in the vacant congregation, and preach on the Sabbath. All of which I did. They also requested and authorized me to preach in some of their vacancies, and organize the societies of Iowa into a congregation. I left the house of Mr. Hays early on Monday morning, went to St. Louis, preached in the evening, left next morning, and went to Laurenceville, and thence, next day, to Staunton, where I preached, and, the day following, pursued my journey for Springfield. There I spent the Sabbath. At my evening discourse, I had the honour of addressing Judge M'Lean, of the Supreme Court of the United States, on the subject of the revolution and reformation of society on Bible principles. My text was Rev. xi. 15. My arrangement was, after some preliminary remarks, I. Explain the term. II. State and illustrate the doctrines. III. Apply. I deduced and illustrated the following doctrines:—1. Organizations of civil government, according to worldly principles, are opposite to those which are Christian. 2. While political organizations are worldly and wicked, there will be war and distress in the nations. 3. The conversion of the nations to Christ will be good news to the righteous. 4. We should all, therefore, pray for that event. 5. Christians cannot consistently be incorporated with those nations that are worldly, and which need to be converted. In applying—1. Are the kingdoms of the world already become Christ's? If so, rejoice; if

not, mourn. If so, hold communion with them; if not, come out—keep out. 2. What instrumentality should the Christian community employ? Not carnal weapons—but faith, prayer, united and untired energy. 3. The great agency which will effect all this, will be the Spirit of God.

By the Honourable Judge M'Lean and his host, Mr. Lowry, I was invited to supper, and had some very interesting conversation on the subject of the discourse. He professed to believe it all, and stated that he had long been employed in advocating its general principles in the private circles of his friends; and seemed to be glad that these principles were advocated by a distinct body of professors, and seemed to be strongly persuaded that this country particularly needed to have these principles promulgated. "For," said he, "we cannot subsist long as a republic unless we have morals, and no morals are good for much but those which are based on the Bible."

Early on Monday morning, I left Springfield, and travelled west through Jacksonville, a beautiful place, distant about twenty-five miles. To the north-west of this place, about ten or fifteen miles, there is a neighbourhood of people favourable to Covenanters. A few families are in communion, and several more are anxious to have preaching. Geddes and Park are names which every travelling preacher will inquire after. After conferring with the people here, and giving them some advice, I travelled on to Mount Sterling. The inhabitants of the village are acquainted with Covenanters, and seem to entertain a very favourable opinion of their principles. A merchant was reading a No. of the Reformed Presbyterian, and a physician was so kind and polite as to travel some distance with me to show the road to the residence of one of the members. Were they more punctual and regular in attending society, the Covenanters here would command the respect of the community, and would secure the continued patronage of the Great Master.

From this society, I travelled to Chili, in Hancock county; preached a week day, and baptized some children for Mr. Adair, who has long been sustaining the banner in this place, alone. The day following, as I passed through Carthage, there was a great meeting of Anti-Mormons. They complained that the Mormons had not fulfilled their promise to remove by the first of June. I addressed them, in little groups, in terms of commiseration, admitting all that they said against that gang of organized marauders, whose religion is delusion, whose worship is carousing and frolicking, whose morality is polygamy and robbery; but still I advised the yeomanry not to commit violence, if they could get security from some of the responsible Mormons and Jack Mormons that they would behave honestly. The excitement, however, was high, and they did not take my advice. When I reached the ferry below Burlington, I found a large collection of people, some of whom had waited nearly all day at the upper ferry, and were compelled at last to come down to the lower, in the evening, as the boat had floated down, losing her stay-rope. This was a favourable incident for me, and afforded me a passage that evening, and the acquaintance of some Wesleyan Methodists, who had been vindicating the cause of the coloured man. When the passengers found out that I was a minister, and an advocate of the slave, they were silent, and the Methodists and I were very cordial on that subject, and they gave me an invitation to attend at their conference, the latter part of that

week and the beginning of the next. I promised to attend on Monday, and lecture; and accordingly did, to a very respectable audience, and I think did some good.

That night I found no Covenanters. Next day I found some very worthy brethren. I stopped that night at Dodgeville, and next day reached Samuel McIlhenney's. The Covenanters would gladly have enjoyed a communion season, but they were so scattered that, unless I had staid longer than two weeks, they could not all be collected; and even if I had, the harvest was coming on—so I left, after preaching two Sabbaths. On the last Sabbath I went to Harrison, on the east of the Iowa river, opposite to Wappello, and preached to an Associate Reformed congregation, of which Rev. Mr. Duff is pastor. He thanked me for my sermon, asked me to lodge, and invited me to make some more appointments. I was, by this time, become very anxious to return home; and when I learned that I could not cross the Mississippi direct to Rock Island, I went down to New Boston and pushed on, expecting to spend next Sabbath at La Porte.

I intended, however, to preach a week evening, or afternoon, to Mr. Kirkpatrick, at Hennepin, on the Illinois. When I came to this place I inquired at a landlord, who directed me to another gentleman, and this, to the clerk of the county. Some said Mr. K. was located to the south-east, a good distance, and some said I had passed his residence, or that he was on the west of the river. I mention this fact, that any who follow me may inquire on the west of the river. I thence pursued my journey to La Porte, and there was informed that Mr. Russell had moved to Valparaiso, which place also I had passed. There, however, I found a vacant congregation of old school Presbyterians, and preached to them. I lost no time, but hastened on to assist brother Neil, but his communion was over the Sabbath before I reached there. I passed some Covenanters in Northville, and so may be said to have done no good one Sabbath day, only taking a part of the labours of the worthy brother, whose rest had been very much disturbed by the illness of his mother. I found there some worthy old acquaintance.

From Southfield, Michigan, I hastened on for some of the societies of Ohio. I took boat at Detroit, for Huron, and the day following I reached Mansfield. There, for the first time, did I hear of Covenanters. I called with Mr. Johnston, who immediately recognised me, and asked if I did not deliver the valedictory some thirty-seven years ago in Canonsburgh. I answered, yes. He also told me there was a society that I had passed on my left, about 18 miles, and another at Mount-Calb, and a third at Loudontown, about 20 miles south-east. When I saw all Covenanters were so far distant, I readily accepted his kind invitation to stay all night, and, in the morning, when I made to start, he insisted on me to stay and preach. I told him I would if he would get me a congregation. He promised he would. He also introduced me to a minister of the Methodist connexion, and a Presbyterian of the new school. They all took an interest in obtaining a congregation. I visited, and exhorted the High School of the place—an exercise in which I have found a great deal of pleasure, and, I hope, have done some good. My audience was decent and attentive in the evening. Next morning I started between three and four o'clock, and reached Loudontown by breakfast time. There I found Mr. Cannon, who, with Mr. Carnahan, insisted that I should stay and preach, at

least part of the day, but I told them I had come to preach for 'the destitute, and I would pursue my course to Fredericksburgh, which I did, after preaching an evening discourse in Loudontown, which was well attended. In Fredericksburgh I found an empty church, and a vacant congregation, and administered the word forenoon and afternoon in Mr. Gailey's church. In the evening I preached to the Methodists. "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." The audience were very attentive, and, I trust, were edified.

On the Monday evening I preached at Benton, and from that I hastened home. Besides the regular discourses I have narrated, I had frequent opportunities of teaching groups of travellers; which opportunities I sometimes seized, particularly on my way home. Seeing me a traveller, they would hail me, and with much solicitude inquire about the roads and the country, and I, after a brief statement of facts, in reply to their questions, would exhort them to keep on good terms with God, take the Sabbath with them, and, as soon as they erected a habitation, to be sure that the altar of worship, evening and morning, be supported. To remarks of this kind they all gave respectful attention, and, I hope and pray, that though instruction of this kind was feebly, and very imperfectly exhibited, that it will be powerfully and savingly applied.

To the question: what kind of country is the West? I often replied it wants just two things to make it the best I ever saw. These two are *health* and *holiness*, and I have no doubt attention to the latter would greatly promote the former. We can form no adequate idea of the mass of holy and happy population which that country will sustain when the earth becomes full of the knowledge of the glory of God, and the kingdoms of the world become the kingdoms of Christ. It is truly a great and an interesting field for missionary labours, and, I think, is rapidly whitening for a great harvest. May the great Husbandman send forth skilful and diligent labourers to gather the travail of Jesus' soul. Amen, and Amen.

JAMES MILLIGAN.

~~~~~

SLAVERY AS PRACTISED BY PRESBYTERIANS.

Vigorous efforts are being made just now, especially in Europe, to convince the religious public that slavery, as practised by church members, is not the same thing that it is in theory or in the practice of worldly men. The impression is sought to be made, that professors of religion are slaveholders by a kind of constraint, arising out of the bad state of things produced by the wicked around them; that some of the most odious features of the system, such as the separation of families, the withholding of instruction, severe punishment, &c., are not at all common among them; and that they are exercising an influence, silently but effectually, in favour of its abolition. Is all this, or any considerable part of it, true? We reply, at once, in the negative, and add, that so far as we have had opportunities of judging, none are more decided advocates and supporters of this system than church members. It is not true, that they are, as a general thing, either *north* or *south*, using any active influence against it.

That slavery is, even in the hands of professors of religion, a system of awful iniquity, can be irrefutably proved. The following article is conclusive. It consists of extracts from a pastoral address, issued in the year 1836, by the Presbyterian Synod of Kentucky. Its facts cannot be disputed—they never have been disputed. Few will venture to contradict what Dr. Young and Rev. W. L. Breckenridge

so positively assert. The extracts are pretty large; but our only regret is, that we cannot lay the whole address before our readers. After affirming and proving the *essential sinfulness* of slaveholding, the Synod, among other statements regarding the *effects* of slavery among themselves, proceeded to say—

*“It dooms thousands of human beings to hopeless ignorance. The acquisition of knowledge requires exertion; and the man who is to continue through life in bondage, has no strong motive of interest to induce such exertion; for knowledge is not valuable to him, as to one who eats the fruits of his own labours. The acquisition of knowledge requires also facilities of books, teachers and time, which can be only adequately furnished by masters; and those who desire to perpetuate slavery will never furnish these facilities. If slaves are educated, it must involve some outlay on the part of the master. And what reliance for such a sacrifice can be placed on the generosity and virtue of one who looks on them as his property, and who has been trained to consider every dollar expended on them as lost, unless it contributes to increase their capacity for yielding him valuable service? He will have them taught to work, and will ordinarily feed and clothe them, so as to enable them to perform their work to advantage. But more than this, it is inconsistent with our knowledge of human nature to expect that he will do for them. The present state of instruction among this race answers exactly to what we might thus naturally anticipate. Throughout our whole land, so far as we can learn, there is but one school in which, during the week, slaves can be taught. *The light of three or four Sabbath schools is seen, glimmering through the darkness that covers the black population of a whole state.* Here and there a family is found, where humanity and religion impel the master, mistress, or children, to the laborious task of private instruction. Great honour is due to those engaged in this philanthropic and self-denying course; and their reward shall be received in the day when even a cup of cold water, given from Christian motives, shall secure a recompense. But, after all, what is the utmost amount of instruction given to slaves? *Those who enjoy the most of it are fed with but the crumbs of knowledge which fall from their master’s table*—they are clothed with the mere shreds and tatters of learning.*

*“It deprives its subjects, in a great measure, of the privileges of the gospel.* You may be startled at this statement, and feel disposed to exclaim, ‘Our slaves are always permitted and even encouraged to attend upon the ordinances of worship.’ But a candid and close examination will show the correctness of our charge. The privileges of the gospel, as enjoyed by the white population in this land, consist in *free access to the Scriptures, a regular gospel ministry, and domestic means of grace.* Neither of these is, to any extent worth naming, enjoyed by slaves, as a moment’s consideration will satisfactorily show. The law, as it is here, does not prevent *free access to the Scriptures*; but ignorance, the natural result of their condition, does. The Bible is before them, but it is to them a sealed book. ‘The light shineth in the darkness, but the darkness comprehendeth it not.’ Like the paralytic, who lay for years by the pool of Bethesda, the waters of healing are near them, but no kind hand enables them to try their efficacy. Very few enjoy the advantages of a regular gospel ministry. They are, it is true, permitted generally, and often encouraged, to attend upon the ministrations specially designed for their masters. But the instructions communicated on such occasions are above the level of



their capacities. They listen as to prophesyings in an unknown tongue.

“*Domestic means of grace* are still more rare among them. Here and there a family is found, whose servants are taught to bow with their masters around the fire-side altar. But the peculiarly adverse circumstances, combined with the natural alienation of their hearts from God, render abortive the slight efforts of most masters to induce their attendance on the domestic service of religion. And if we visit the cottages of those slaves who live apart from their masters, where do we find them reading their Bibles and kneeling before a throne of mercy? Family ordinances of religion are almost unknown among the blacks. *And while the system of slavery continues among us, these means can never be efficiently and fully employed for the conversion of these degraded sons of Africa.*

“*This system licenses and produces great cruelty.* The law places the whip in the hands of the master; and its use, provided he avoid destroying life, is limited only by his own pleasure. There are in our land hundreds of thousands clothed with arbitrary powers over those whom they are educated to regard as their property, as the instruments of their will, as creatures beneath their sympathy, devoid of all the feelings which dignify humanity, and but one remove above cattle. Is it not certain that many of these hundreds of thousands will inflict outrages on their despised dependants? There are now, in our whole land, two millions of human beings, exposed, defenceless, to every insult and every injury short of maiming or death, which their fellow men may choose to inflict. They suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. If we could calculate the amount of woe endured by ill-treated slaves, it would overwhelm every compassionate heart, it would move even the obdurate to sympathy.

“Brutal stripes, and all the varied kinds of personal indignities, are not the only species of cruelty which slavery licenses. The law does not recognise the family relations of a slave, and extends to him no protection in the enjoyment of domestic endearments. The members of a slave family may be forcibly separated, so that they shall never more meet until the final judgment. And rapacity often induces the masters to practise what the law allows. Brothers and sisters, parents and children, husbands and wives, are torn asunder, and permitted to see each other no more. *These acts are daily occurring in the midst of us.* The shrieks and the agony often witnessed on such occasions, proclaim with a trumpet tongue the iniquity and cruelty of our system. The cry of these sufferers goes up to the ears of the Lord of Sabbath. There is not a neighbourhood where these scenes are not displayed. There is not a village or road that does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell that they are exiled by force from all that their hearts held most dear. Our church, years ago, raised its voice of solemn warning against this flagrant violation of every principle of mercy, justice and humanity. Yet we blush to announce to you and to the world, that this warning has been often disregarded, *even by those who hold to our communion.* Cases have occurred in our own denomination, where professors of the religion of mercy have torn the mother from her children, and sent her into a merciless and returnless exile. *Yet acts of discipline have rarely followed such conduct.* Far be it from us

to ascribe to our people generally a participation in these deeds, or sympathy with them. They abhor and loathe them.\* But while the system, of which these cruelties are the legitimate offspring, is tolerated among us, it is exceedingly difficult to inflict punishment upon their perpetrators. If we commence discipline for *any* acts which the laws of slavery sanction, where shall we stop? What principle is there which will justify us in cutting off a twig or a branch of this poison tree, that will not, if carried fairly out, force us to proceed, and hew down its trunk, and dig up its roots? These cruelties are only the loathsome ulcers, which show corruption in the bones of this system. They may be bound up and mollified with ointment—they may be hidden from the sight; but they cannot be entirely removed until there is a thorough renovation within. Our churches cannot be entirely pure, even from the grossest pollutions of slavery, *until we are willing to pledge ourselves to the destruction of the whole system.*

*“It produces general licentiousness among the slaves.* Marriage is a *civil ordinance* they cannot enjoy. Our laws do not recognise this relation as existing among them; and, of course, do not enforce, by any sanction, the observance of its duties. Indeed, until slavery ‘waxeth old and tendeth to decay,’ there cannot be any legal recognition of the marriage rite, or the enforcement of the subsequent duties: For all regulations on this subject would limit the master’s absolute right of property in his slaves. In his disposal of them, he would no longer be at liberty to consult merely his own interest. He could no longer separate the wife and husband to suit the convenience or interest of the purchaser, no matter how advantageous might be the terms offered; and as the wife and husband do not always belong to the same purchaser, their duties to each other would thus, if enforced by law, frequently conflict with the interests of the master. *Hence, all the marriage that could ever be allowed to them would be a mere contract, voidable at the master’s pleasure.* Their present quasi-marriages are just such contracts, and are continually thus voided. They are, in this way, brought to consider the matrimonial engagement as a thing not binding, and they act accordingly. Many of them are united without even the sham and forceless ceremony which is sometimes used. They, to use their own phraseology, ‘*take up with*’ each other, and live together as long as it suits their mutual convenience or inclination. This wretched system of concubinage inevitably produces revolting licentiousness. This feature in the slave character is so striking, as to induce in many minds the idea that the negro is naturally repugnant to the restraints of matrimony. From the ample and repeated testimonies, however, of such travellers as Park and Lander, who have visited this race in their native land, we learn that their character is, in this respect, in Africa, the reverse of what it is here—that they regard the marriage rite with remarkable sacredness, and scrupulously fulfil its duties. We are, then, assured by the most unquestionable testimony, that their licentiousness is the necessary result of our system, which, destroying the force of the marriage rite, and thus, in a measure, degrading all the connexion between the sexes into mere concubinage, solicits wandering desire, and leads to extensive profligacy. *Our familiarity with this consequence of slavery*

\* If they do, we would like to see some proofs of their loathing, &c., in the measures they take to prevent them.

prevents us from regarding it with that horror which it would under other circumstances inspire. Thus the working of our system of slavery diffuses a moral pestilence among its subjects, tending to wither and blight every thing that is naturally beautiful and good in the character of man. Can this system be tolerated without sin?"

This was the state of things among the slaves of church members in Kentucky, ten years ago. And on this we remark—1. That this Synod deserved credit for so much plain speaking. 2. If these things were so in a comparatively northern state, in what condition are the slaves in states farther south—in South Carolina, Alabama, Mississippi, &c.? 3. With what force can it be said that abolitionists have made things worse? So far from this, if the *present statements of pro-slavery men be true*, a great improvement has taken place within ten years! And we do not doubt, that, to some little extent, the abolition movement has ameliorated the condition of the slaves, in the northern range of slave states particularly. 4. This paper expressly contradicts some of the statements put forth by the advocates of slavery on the floor of the New School General Assembly last spring, viz.: "That such things as separating families, severe punishment, &c., do not often occur among church members—and that, if they do, they become matters of discipline." If this is true now, it is owing to the exertions of the maligned abolitionists. 5. What are we to think of a church that has within its bosom such a mass of iniquity? and that clings to it with all its might? And what prosperity can be expected to attend that "Alliance" which has refused to bear, in any shape, a testimony against so enormous an evil? And finally, if it be true that "Liars have their part in the lake that burns with fire and brimstone," what will become of those who are endeavouring to make the impression, that the slavery of the south, especially in the church, is no very great matter—that it is not what the above extracts show it conclusively to be?

---

SCRIPTURE ILLUSTRATED.—LOCUSTS.

Mr. Rochet, in a narrative of his journey along the eastern coast of the Red Sea, bears irrefragable testimony to the authenticity of the Mosaic record, and other passages of Holy Scripture, wherein it is said that "the land was darkened" by these insects, Ex. x. 15; "all the trees and fruits of the land shall the locusts consume," Deut. xxviii. 42, &c. And again, in the prophecy of Joel ii. 25, in which they are set down as a part of "my great army;" corresponding with Ps. cv. 34, "He spake, and the locusts came, and caterpillars, and that without number."

"At noon, we saw a dark and exceedingly dense cloud arise, about three miles distant; it appeared to me nearly a league (between two and three miles) in length; its density increased every instant, and, as it grew thicker and diffused itself more widely, it involved the horizon in total darkness. I imagined the cloud to herald a dreadful tempest, and went up to the king of Shoa, (in Abyssinia,) for the purpose of stating my apprehensions to him; but he laughed at my alarm, and told me that the cause of it was nothing more than an immense cloud of locusts, and we should readily rid ourselves of them by crushing them under our horses' hoofs by thousands. I am free to confess that I had some difficulty in getting rid of my fears, and did not place much reliance on his majesty Sahle-Salasse's explication; for the low moan and dismal confused murmur, which are the customary precursors of a storm, were sufficiently audible at the moment. In another instant, the match-locks of the troops assailed the mysterious cloud; an

innumerable host of locusts fell to the ground on all sides: so dense was the mass, that we could not see each other at ten steps distance. We were beset by this living fog for a whole hour; hence you may form some idea of the millions which had collected together. I recollected having seen locusts in Egypt, and extensive flights of them also at Tujurra; yet, what I had previously observed had but tended to make me more skeptical as to the reports travellers had made of the migration of this insect; now, however, I could doubt no longer. I was, as it were, an eye-witness of the dreadful plague which Moses had called down on the land of Pharaoh."

~~~~~

LIBERTY PARTY AND ITS CANDIDATES.

James G. Birney advises the Liberty Party to select as their candidate for President, not only a properly qualified politician, but

"In addition to this," he adds, "he should believe in the God who made him, and in the Saviour that died for him; and he should constantly strive, by the rules that God has given him, to perfect his character, and make it better to-day than it was yesterday."

We like to give credit when we can, and hence, we publish and commend this advice. But *can*, or *will*, the party receive and act upon it, as a fixed principle, applicable to all candidates? We think not, so long as they make the abolition of slavery the only prominent object of their exertions. In New Hampshire, this party now acts in concert with the Hale democrats. Whenever they can they will form similar alliances. And yet, to do so, they must, of course, be prepared to receive a portion of their candidates from the ranks of their allies, whether they are religious men or not. Consequently, such letters as that of Mr. Birney cannot be taken as true exhibitions of the principles of this party in regard to their candidates. *Many*, no doubt, would desire to act on Mr. B's. recommendations, but, as a *general thing, it is not to be expected*. There is not a word of such a principle in any document coming from their conventions. They speak, indeed, of "voting for good men," &c., but they do not commit themselves to the principle that none should be set up and voted for, but *Christian men*. Until they come to this point, they are far from the Bible ground.

While we make these remarks, we must also express our satisfaction in knowing that Mr. Birney—and, we presume, others of that party—occupy the position indicated in the above extract. And yet our satisfaction is again cooled by the reflection, that Mr. B., and the whole party, are engaged in attempting to convince the people of the United States, that there has not been any constitutional guarantee given to slavery in the United States! That a Constitution which, besides "*free persons*," makes provision respecting "*other persons*," does not recognise slavery! We can never rid ourselves of the suspicion, that their interpretation of the Constitution is all forced work. That they are trying to make themselves believe—but after all with little success—what they wish to be true. We know that they would occupy a much stronger position were they to adopt the plain, and nearly universal interpretation of the Constitution, then refuse, consequently, to vote under it as a pro-slavery document, so doing, and, adopting the principles of Mr. Birney's letter, the sixty thousand Liberty voters—embracing, as they do, many wise and virtuous men—could not fail to exert a most powerful and salutary influence upon the now corrupted

politics of the country. Continuing to occupy, what we believe to be a false position, we have little hopes that they will accomplish any real or permanent good. On the other hand, they must become, in time, just about what the other parties are.

~~~~~  
BOARD OF FOREIGN MISSIONS.

New York, Oct. 13th, 1846, 112 Hammond-street.

The Committee on Foreign Missions met agreeably to adjournment, and was opened with prayer by the Rev. J. M. Willson. Members present—M. Roney, J. M. Willson, A. Stevenson, and H. Glassford. Absent—J. Chrystie, D. Scott, J. Brown, and W. Bradford.

Minutes of the preceding meeting read and approved. The committee appointed to prepare a schedule of instructions, reported. Report adopted, and the committee directed to give these instructions in a proper form to Mr. Johnston.

The Treasurer had published his report, and complied substantially with the directions given at the preceding meeting. He submitted a report of sums received since last meeting. Report accepted and ordered to be published.

On motion, the Treasurer was authorized to pay Mr. Johnston the expenses of his missionary tour, according to the resolutions of this Board on that subject.

Resolved—That J. Chrystie, A. Stevenson, and J. Brown, be a committee to audit all accounts coming under the preceding resolution.

Adjourned to meet at the call of the chairman. At the request of the chairman, Rev. S. M. Willson, being present, closed the meeting with prayer.

A. STEVENSON, SEC.

*Treasurer's Report.*

New York, October 13th, 1846.

|                                                               | DR.                          |           |
|---------------------------------------------------------------|------------------------------|-----------|
| <i>Hugh Glassford,</i>                                        |                              |           |
| August 20. To Little Beaver congregation, Rev. J. W. Morton,  | \$12                         | } \$20 00 |
| Sept. 1       Ditto,                                          | 8                            |           |
| 4.       George Thompson, Bovina,                             |                              | 00 50     |
| 14.       Collected in Mission stations in Pittsburgh Presby- |                              |           |
| tery, by Josiah Dodds,                                        |                              | 3 00      |
| 19.       St. Louis congregation, by Henry Dean,              |                              | 2 15      |
| ,,       Bethel congregation, Ill., by ditto,                 |                              | 7 85      |
| 28.       N. Washington congregation, Rev. Oliver Wylie,      |                              | 10 00     |
| ,,       Camp Run, &c., &c., by Samuel Bowden,                |                              | 15 00     |
| Oct. 13.   Kortright congregation, Rev. S. M. Willson,        |                              | 10 50     |
| ,,       Nashville congregation, Ill., by J. M. Sloane,       |                              | 10 00     |
| ,,       Saltcreek congregation, Ohio, by D. Wallace,         |                              | 11 00     |
| ,,       Coldenham congregation, Rev. J. W. Shaw,             |                              | 33 17*    |
| ,,       Craftsbury congregation, Vt., R. Z. Willson,         |                              | 25 00     |
| ,,       R. Z. Willson,                                       |                              | 5 00      |
| 14.       Baltimore congregation, by John Cummings,           |                              | 16 69     |
| ,,       James Ramsey, by order of the New York Pres.         |                              | 3 00      |
|                                                               |                              | \$172 86  |
|                                                               | Deduct, Postage,             | \$00 28   |
|                                                               | Discount on uncurrent money, | 00 57     |
|                                                               |                              | 00 85     |
|                                                               |                              | \$172 01  |

Leaving the nett amount received, since the date of the last report, \$172 01  
HUGH GLASSFORD.

\* With \$30, formerly reported, \$63,17 from this congregation. A most liberal effort.

The reports of the Treasurer show conclusively, that the church has no little interest in the Foreign Mission. In all parts of the church, our congregations and societies are coming up freely to the work. Something has been received from nearly every quarter—some have contributed with most encouraging liberality.

~~~~~

PRESBYTERY OF THE LAKES.

The Presbytery of the Lakes held their meeting on the 7th inst., according to adjournment. Reports of those who have assisted the stations in the North-west are encouraging. A *call* from Sandusky congregation, was presented to Mr. J. C. Boyd, and by him accepted. Mr. Boyd has to remain another session in the seminary. Arrangements are made for his ordination in the spring. The subject of *usury*, before the Court at its former meeting, is referred to Synod. Members of Presbytery are recommended to raise money for assisting the congregation of Cedar Lake to erect a meeting-house.

The following is the scale of appointments of supplies, as far as could be made out by the Presbytery. For giving farther appointments, Dr. J. R. Willson, Rev. A. M'Farland, and Hugh Harvey, were made a standing committee on supplies.

A. M'FARLAND, 3d Sabbath Jan., *Miami*.—His appointment at *Valparaiso* is continued, satisfactory reason being given for not fulfilling it. Also stated supply at *Jonathan's Creek* as heretofore.

R. HUTCHESON, 2d Sabbath in October, *Walnut Creek*.—Four Sabbaths in Nov., and to moderate a call at *Beechwoods* and *Garrison*. 2d, 3d, and 4th Sabbaths February, *Miami*.

R. B. CANNON, 2d Sabbath Oct., *Xenia*—after which he is, at his own request, dismissed to the Presbytery of Pittsburgh.

J. C. BOYD, 3d Sabbath in Oct., *Utica*; 4th *Loudonville*.

J. NEILL, stated supply at *Cedar Lake*.

Dr. J. R. WILLSON, to supply, at his own discretion, *Garrison*, *Beechwoods*, and *Xenia*.

Members to preach to coloured people as much as they can with advantage, and to such scattering families as they may be able to reach.

There is a standing rule, that where ministers preach by appointment, they visit and catechize as much as they can.

Next meeting of Presbytery is appointed in the Sandusky congregation, on Wednesday, the 13th day of May, 1847, at 10 o'clock, A.M. Congregations and Sessions are directed to report on the draught of a covenant, at next meeting. By order of Presbytery.

Oct. 10th, 1846.

R. HUTCHESON, CLERK.

~~~~~

THE NEW YORK PRESBYTERY.

This body held its sessions in the city of New York, October 14th: having met on the evening of the 13th, and adjourned without transacting any business, owing to the fact that many of the members had not arrived. There were present next day, James Chrystie, S. M. Willson, M. Roney, J. M. Willson, A. Stevenson, C. B. M'Kee, J. W. Shaw, J. M. Beattie and J. Kennedy, ministers; with ruling elders, John Beattie, Coldenham; Math. Duke, Newburgh; John Culbert, First Congregation, N. Y.; Andw Knox, Second Congregation, N. Y.; and Jas. Dickson, Baltimore. Rev. S. O. Wylie was detained by sickness. The business before Presbytery, embracing various items, some of them very important, was transacted with a great degree of unanimity.

*Calls*.—There were *three* calls to be attended to. One from Balti-

more, upon Rev. C. B. M'Kee; one from York, New York, a congregation under the care of the Rochester Presbytery, and of which the late Rev. John Fisher was pastor, upon Mr. Samuel Bowden, and one from Craftsbury congregation, upon Mr. R. L. Willson. The Calls were all accepted, Mr. Bowden having been previously received under the care of Presbytery, by certificate from the Pittsburgh Presbytery. Mr. Bowden was then certified to the Rochester Presbytery. A. Stevenson dissented from the vote sustaining the call from Baltimore as a regular gospel call, upon the ground of the inadequacy of the salary promised, and J. M. Willson, from the vote to present the call to the candidate, upon the ground that there is no scriptural warrant for settling as a pastor any one regularly employed in a secular occupation.

*Ordination, Installation, &c.*—A. Stevenson, and J. Kennedy, ministers; and James Dickson, and William Brown, ruling elders, were appointed a commission to instal Mr. M'Kee in Baltimore, on the 1st Wednesday of December next, at half-past 10, A. M. And S. M. Willson, James Douglas, and J. M. Beattie, ministers; and John A. Morse, and Wm. M'Leran, ruling elders, a commission to ordain and instal Mr. Willson, in Craftsbury, on the 3d Tuesday of Nov. next, at 11, A. M.

*Covenanting.*—Reports on the overture were received from all the Sessions of settled congregations, with one exception: all concurring substantially in considering the present overture as unsuitable. Having read these reports, and deliberated further upon the subject, the following resolutions were unanimously adopted:—

“1. That in accordance with all the reports read from our sessions, it is the judgment of this Presbytery, that the form of Covenant Renovation, now before the Church in overture, is inapplicable to our present circumstances.

“2. That, in the judgment of this Presbytery, the proper form of Covenant Renovation would be by a new bond adapted to the present circumstances and condition of the Church in this country.”

*Literary Institution.*—The following resolution, formerly published, was unanimously adopted:—

“Resolved—That this Presbytery deems it highly desirable that, if possible, a Literary Institution be established under the care of our supreme judicatory, in which the youth of our Church may have an opportunity of prosecuting the higher literary and scientific studies, free from the dangerous influences to which they are now so often exposed in the higher seminaries.”

*Fast Day, &c.*—The 3d Thursday of Feb., 1847, was appointed to be observed as a day of fasting, humiliation, and prayer, by all our congregations and societies; and the last Thursday of November next as a day of Thanksgiving.

*Rev. James Douglas*, who had been long out of the communion of the Church, and who had been ordained, in the mean time, to the ministry by the True Reformed Dutch Church, was received, after due deliberation, as a member of the Church, and a constituent member of Presbytery.

*Mr. Wm. A. Acheson*, student of theology, who had not appeared before Presbytery for a considerable time, having been west of the mountains, part of the time at the Theological Seminary, being present, was again admitted, and pieces of trial assigned him.

#### *Appointments of Supplies.*

Rev. J. W. SHAW, October, 4th Sabbath, Whitelake, to dispense the sacrament of the Lord's Supper there, the 1st Sabbath of November,

assisted by Rev. A. Stevenson; two Sabbaths, at his own discretion in Argyle, previously to the next meeting of Presbytery.

Rev. A. STEVENSON, 2d Sabbath in November, Whitelake.

Rev. J. DOUGLAS, to supply the *Bovina* pulpit as often, until the next meeting of Presbytery, as he can, consistently with his other appointments.

R. Z. WILLSON, 1st Sabbath January; ditto of February; ditto of March; ditto of April; ditto of May, 1847, *Topsham*, and one Sabbath at Argyle, on his way to the spring meeting of Presbytery.

Rev. J. M. BEATTIE, October, 4th Sabbath, *Albany*, and to perform missionary labour in Canada the 3d and 4th Sabbaths of February, and the 1st Sabbath of March, 1847.

Rev. C. B. M'KEE, to employ two Sabbaths in missionary labour in the neighbourhood of Baltimore, before the next meeting of Presbytery.

Rev. J. KENNEDY the same in his neighbourhood.

*Presbyterial Sermon.*—"The unity of the Church, and the duties of Church members arising out of this unity," was assigned as the subject of the opening sermon at the next meeting of Presbytery.

*The next meeting* is to be held in the Stone church, Conococheague, on the Wednesday preceding the next meeting of Synod, at 11, A.M.

Our meeting was a very pleasant one. Business was despatched with nearly entire unanimity. The presentation of so many calls, indicating, as it does, a desire on the part of our congregations to obtain stated ordinances, is a gratifying circumstance. At the same time, however, we are thereby left, as a Presbytery, very deficient in ministerial and other aid, for the supply of the remaining vacancies, and especially for the cultivation of the wide and inviting fields for missionary labour all around us. There is great need to pray the Lord of the harvest, to send labourers into his harvest. The resolution respecting the propriety, whenever it may be practicable, of establishing a Literary Institution under proper arrangements and supervision, embraces a very important principle, viz. :—that the Church has a duty to perform regarding the education of her youth—a duty which she should avail herself of the first opportunity to perform. Scattered as the Church is, we cannot indulge any sanguine expectations at present. But we can accomplish something, and the time *may* soon come when we will be able to attain, in some good measure, our aim. That it is desirable to have such an institution, none can doubt. By a proper mutual understanding, a beginning, at least, may be made.

Nothing was done at this meeting in reference to Presbyterial visitation, agreeably to the resolution of last spring. We still hope, however, that this subject will press itself upon the attention of Presbytery. We are nearly, if not quite alone in the neglect of it.

---

#### A F F A I R S   A B R O A D .

*Tahiti.*—The natives have been successful in their last conflicts with the French. The latter have been driven into their fortifications. France is sending out large re-enforcements—so large as to ensure the conquest of the whole island. The conduct of France towards these poor islanders is fully as infamous as that of the United States with regard to Mexico. It is the disgrace of England that she does not interpose her arm to stay the destruction of Tahiti. The world needs another Cromwell.

*Cape of Good Hope.*—"From recent information received from the Cape of Good Hope, we have the lamentable intelligence, that the



Caffre tribes have commenced hostilities, upon a scale so extensive, and with such vigour, as to have been attended with serious loss to the British forces. In the meantime, a complete stop is put to all missionary operations, and our missionaries, along with others in Caffreland, have been warned, by orders from the government, to retire within the colony for safety. The Caffres have perpetrated the most wanton and barbarous cruelties and murders on some of the frontier farmers, who have also sustained great loss of property. The household furniture and effects of our missionary at Burnshill have been taken or destroyed. At Lovedale, the station of the Rev. Mr. Laing and the Rev. Mr. Govan, there has been much fighting, and upon this place the British have retired, in order to defend themselves from the Caffres. Some converted Caffres have been deliberately shot through the head.”—*Free Church Missionary Record*.

*China*.—The opening of the ports of this great empire, and the partial removal of hindrances to the propagation of the gospel, has naturally awakened a new interest in all that relates to its internal state, and the prospects of its evangelization. The following we glean from a large mass of very useful information lately communicated by the Presbyterian missionaries to their friends in this country :

“The population of China is commonly estimated at three hundred and sixty millions. Even at the estimate of two hundred millions, which is thought by some to be nearer the truth, it is twice as vast as that of the entire continent of Africa, nearly as large as that of all the nations of Europe, six times as great as that of North and South America, and Taou Kwang commands more subjects than any other mortal.

“The religious sects of China are chiefly three,—that of Confucius, that of Laotsez’, or the sect of Taou, and the Buddhists. The first, which is the state religion, is a species of refined infidelity, and is confined chiefly to the officers of government and the literati. The Taou sect are but few in number. The worshippers of Buddha compose the vast mass of the people. Although these three sects are nominally distinct, there is little real difference between them, or rather, the religion of China is a mixture of the whole. The officers of government and the literati pay their devotions alike in the temples of all, imperial gifts are bestowed upon all, and it is not uncommon to see the god of Literature and the Kwan Yin of the Buddhists, enshrined in the Taou temples. The real religion of China, (for there are few who will not laugh at an exposure of the folly of idolatry,) is the worship of deceased ancestors, and most of the devotion they exhibit is in making offerings at the tombs. There are a few Jews, some Mahommedans, and about 300,000 Roman Catholics, chiefly descendants of those who embraced this religion in the reign of Kanghi, when the Jesuits had free access to China, and made many converts.

“The language of China is perhaps the most remarkable in the world, for as written, it is understood by educated men all over the empire, but as spoken, it varies in almost every province. These dialects are not merely slight variations from a common standard. They differ so widely that those who speak either of the dialects of Canton, Chaou-chow-foo, Amoy, Fuh-chow-foo, Ningpo, or the provinces of Chih-le and Shensi, cannot understand any of the others. This diversity and frequent change of dialects is a serious obstacle in the way of missionary labour. He who has learned the dialect of Amoy or Canton, cannot come to Ningpo or Shanghai, and preach to the common people, for they would understand him but little better than if he were a Hindu. While the *spoken* language is thus frequently changed, the *written* is as remarkably uniform. A book correctly written is intelligible (by scholars) in all parts of the country, and the missionary who by God’s blessing is able to write an acceptable tract, can make his voice to be heard in every corner of the land to which the tract can be sent, that is, in multitudes of places where he himself can never go. It cannot be concealed, however, that the expectations and hopes based by many on this fact are quite too large, and must end in disappointment. The mass of the nation cannot read or write, nor understand what is read to them, unless it be explained in their native dialect. This representation will be considered discouraging by such as have given to the circulation of religious books, an importance which the Bible and our excellent catechisms give to the *preaching* of the word. However, we would by no means neglect the circulation of religious tracts and the sacred Scriptures. They

furnish a valuable auxiliary, even in the present state of Chinese educational acquirements,—and when the time comes for some such modifications or development of the Chinese language as occurred in the languages of Europe in the great awakening of the human mind three centuries ago, they will form as important means of usefulness here, as they now do in the nations of the West.”

There are now in China thirty-two Protestant Missionaries, and twenty ladies. In Canton, *four* sent by the American Board, and *three* by the American Baptist Board. In Hong Kong, *three* by the London Missionary Society, and *two* who support themselves by a boarding-school. In Macao, *one* sent by the Presbyterian Church in this country. In Amoy, *two* by the American Board, *two* by the London Missionary Society, and *two* by the Presbyterian Board. In Shanghai, *three* by the London Missionary Society, *one* by the English Church Missionary Society, *three* (and two ladies,) by the American Episcopal Board. In Ningpo, *one* by the American Baptist Board, and *two* by the English Baptist Board, and *five* by the Presbyterian Board—a Miss Aldersey, an English lady, has a school here. In Chusan, *one* by the Presbyterian Board. One of the first books translated by Morrison into the Chinese language, was the *Assembly's Shorter Catechism*. The Missionaries do not report very favourably of the fruits of their exertions hitherto. The obstacles are very great.

*Germany.*—The German Catholic movement, so far as it is connected with Ronge, is far from meeting the anticipations of Protestants. Ronge is a Rationalist—his secession from Rome is not so much a protest against superstition as against revealed religion. Czerski is a different man. The congregation of Schneidemuhl appears to be evangelical. Czerski, who was refused admittance to the Evangelical Alliance, thus expresses himself—

“All Germany knows with what fervour of spirit we have confessed our faith in the incarnation of the Lord Jesus Christ, and his vicarious sacrifice, in opposition to rationalistic infidelity; and yet Mr. Mayers declares, before the Christian public, that we had denied and rejected these fundamental truths of Christianity. The first article of our Confession of Faith, drawn up during the late Synod at Schneidemuhl, and now in the press, begins with the words, ‘We believe that God has revealed himself to man in a supernatural manner,’ by which we clearly show that it is not human reason, but divine revelation, from which alone we derive the knowledge of saving truth.”

In the same connexion, he vindicates the Schneidemuhl Confession, in regard to the Trinity, the depravity of human nature, &c. We have not learned the grounds of his rejection by the “Alliance;” but we very much question whether he holds any doctrines so repugnant to the Scriptures as the views of some of the Americans in that body. Dr. Cox, for instance, absolutely repudiates the doctrine of Christ’s vicarious atonement—to say nothing of his partiality for slaveholders; and yet he was a leading member of the Alliance! Still, we reserve our judgment, somewhat, respecting Czerski.

*Denmark.*—The Temperance cause is taking root gradually in Denmark. The Bible and Tract causes are slowly advancing. Every thing in that country shows that there is but little spiritual life where once, if history rightly informs us, there must have been a good deal of pure Christianity. But slow as is the progress, there has been a decided advance in the cause of true religion in that small and ancient kingdom since the commencement of the present century. The cold, death-like influences of a German Rationalism which had so extensively pervaded the churches within the insular and the continental

portions of the realm are gradually giving way to a purer faith. God is raising up one and another witness for His Gospel. The influence of the previous queen is good, especially in leading to some proper efforts on the part of the Government in favour of a better observance of the Sabbath.—*Dr. Baird's Letter.*

Denmark is making arrangements for the entire abolition of slavery in her dominions. This will confer liberty upon 24,000 slaves. The masters are to be compensated.

*Sweden and Norway.*—These kingdoms are both nominally Protestant. In Norway, among a population of 1,250,000 there are between 350 and 400 Protestant ministers, and *not one Popish chapel.* In Sweden, where the population is 3,250,000, there are 2,500 Protestant ministers, *one Popish chapel,* and *two* priests. Still religion is at a low ebb. Dr. Baird says:—"The overwhelming majority of the ministers are men of the world, and evidently unacquainted with the nature of the gospel and with the duties of their office." The Foreign Evangelical Society here is endeavouring to exercise an influence upon these kingdoms favourable to vital religion—and with some success. The door seems to be opening to further efforts. Dr. Baird says:

"True religion is looking up in that country. And now religious liberty has been established by the last Storting. This opens the way for carrying the truth into all parts of the country, through the activity of "dissenters" from the Established Church. That such will be raised up very soon, there is every reason to believe. I urged it much upon the attention of the excellent ministers who were at the Convention from that country, that they should employ *colporteurs*, to carry the Scriptures and Religious Tracts into the remoter settlements—along the fiords on the coasts, and in the hidden glens of the mountains."

Similar opportunities, it is hoped, will soon be given in Sweden.

The Temperance cause is also advancing in these countries, and in the whole of Northern Germany. A grand convention was recently held in Stockholm, and attended by the king, queen, and many of the most eminent men in these kingdoms. Dr. Baird furnishes the following statements:

"There are now in Sweden 332 Temperance Societies, and upwards of 90,000 members. In 1834, the number of distilleries was 161,000; in 1844, it was 72,000. This was a great change for so short a period as ten years. And although many of the distilleries that have ceased were small, and many of those which remain are not only large, but have greatly increased their business, yet it is unquestionable that a great progress has been made in reclaiming some portions of Sweden from the ravages of intemperance. In Norway—where the Temperance cause has only just taken effectual hold—there were at the beginning of this year 128 Temperance Societies, and 14,812 members. The prospect is in the highest degree encouraging in relation to that country. A few years ago, the Storting passed an act directing all the distilleries to cease in ten years. This act was *vetoed* by the late king, (Bernadotte,) who thought that this was going too far. He was undoubtedly right. There would soon have been a re-action which would have reversed all this. The Storting at its late meeting imposed such a heavy tax on all *stills*, that the little distilleries have ceased throughout all Norway. Not only so, the Storting has employed agents to go through the kingdom and persuade the farmers who still have distilleries to give them up, and to make them a compensation where it was needed to protect them from loss on newly erected buildings and machinery. Still more, the Storting is actually supporting Temperance Missionaries, to go through the land, and promote Temperance principles and Societies. This looks like doing things in a right way."

In Germany there are now 14,000 Temperance Societies, with 1,000,000 members. Ten years ago *there was not one!*

*Finland.*—This country, which lies to the east of the Gulf of Both-

nia, was part of the kingdom of Sweden until early in this century, when it was annexed to Russia. Of this country Dr. Baird says:

“Of the 206,000 families in Finland, rather more than one half are supplied with the sacred Scriptures—at least with the New Testament. The supply of the remainder is now prosecuting with zeal by the Finnish Bible Society, mainly at the expense of the British and Foreign Bible Society. The good old bishop takes a great interest in this work, which is going forward emphatically under his auspices. Upwards of 700,000 religious tracts have been circulated in Finland, in the Swedish and Finnish languages within the last forty years. There have been within the last ten years some precious outpourings of the Spirit in Finland; but for the want of judicious and devoted pastors to conduct these revivals, they have in some places run into fanaticism.”

*The Jews.*—Dr. Cappadoze, a converted Israelite, made, among others, the following statements before the General Assembly of the Free Church of Scotland, to which he was a delegate from the Evangelical party of the Holland church:

There is, in this respect, (in expectation of the Messiah,) a striking difference between a part of the Jews in the East, and the greater part of those who live in Europe. Whether it be through greater civilization, or greater intercourse with nominal Christians, in whose vicinity they dwell, or through the generally prevailing infidelity, the greater part of the Jews in Europe, have lost sight of their Messiah, and evince a desire for the enjoyment, in preference, of a share in all the civil rights of the land in which they dwell, and of a claim to the same offices and posts with Christians; while others often manifest such an attachment to Mammon, that frequently I have been compelled, with sighs, to exclaim, “*Quid non mortalia pectora cogis, aura sacra fames!*” O how great is the fall of those who, having been highly raised by God, do not glorify Him! Having forsaken the Messiah, the Rock of Ages, they have built their house on the sand, and the rains have descended, the floods have risen, the winds have blown and beaten on the house, so that it is fallen, and the fall of it is great. (Matt. viii. 29.) The first people in the world are become the last of all; for though there may be in Germany, and elsewhere, a certain excitement, it is as yet, at most, but a national pride by which they are excited. But in the East, a belief in the Messiah, and an expectation of Him, seem to live in many hearts.

In the days of my youth, when living in the house of one of my relations, a highly esteemed and estimable man, I had often opportunities of hearing conversations with Jews who came from Jerusalem. I remember my once having met there a man who was very remarkable for the fineness of his figure, but having that emaciated and melancholy cast of countenance which so peculiarly characterizes the Jews in that quarter, that it is as if the lamentation were written on their faces, “How doth the city sit sorrowful that was full of people! How is she become a widow—she that was great among the nations, and princess among the provinces! How is she become tributary!” This man, rich in possessions, made a journey into Europe, as a *Schelichol*, in order to make collections on behalf of his poor brethren at Jerusalem, among their more wealthy brethren in faith, as Paul did in his time. This very interesting man related, while once sitting next to me, that he had experienced on the morning of that day a very strong emotion. One of his friends had come running up to him in a very great hurry, and with manifest disorder and joy had exclaimed—“Have you heard the news? have you heard the news?” “No,” said he who was from the East; “but what is it then?” “Why, Napoleon has surrendered himself prisoner?” “What is that to me?” “Truly I thought that our blessed Messiah was come!”—and thereupon he sighed. This happened in 1814. I was then still quite blind respecting the truth; but I know that this remark and especially the melancholy tone in which it was spoken, deeply affected me; and I now think on that man when I remember the words of the disciples that were going to Emmaus—“We trusted that it had been He which should have redeemed Israel.” (Luke xxiv.)

An experience of similar cases shows us how necessary it is, in order to labour with effect among the Jews, to examine thoroughly, whether they whom we address have still retained the ancient standard of faith in the Messiah; or whether they must be ranked among the so-denominated civilized, new, or modernized Jews. A deeper examination, however, into the domestic life and habits of the Jews, and an intercourse with them, will lead, through many painful discoveries and distressing occurrences, to the perception of many luminous points and cheering appearances.

*Reformed Presbyterian Synod, Ireland—Missionary Operations.*—This Synod has not yet been able to establish a Foreign Mission. They have, however, a considerable fund on hand for this purpose, and are making inquiries, with a view to the selection of a suitable locality. As to Home Missions, it appears from the report of their Board, presented at their meeting in July last, that they have furnished supplies and aid, during the year, to *thirteen* congregations and stations, viz.: Newry, Grange, Dromore, Dublin, and Corenery, in the Southern Presbytery: Portglenone and Cloughmills, Bushmills and Magherafelt, in the Northern Presbytery: Ballyclare, Belfast and Newtonards, and Killinchy, in the Eastern Presbytery: and Binn and Donegal in the Western Presbytery. The station of Castlederg has, for the present, been relinquished. The attendance was large, but the Board says, “there did not appear to be such prospects of immediate accession to the fellowship of the Church, as to justify the continuance of supplies of preaching with so few licentiates at the disposal of the Presbyteries.” The accounts from the congregations, &c., aided by the Board, are generally very encouraging.

From this report, we learn that the “Missionary Chronicle,” a monthly published under a resolution of Synod to that effect, since February last, and edited chiefly by the Rev. Thomas Houston, has already a circulation of 1,100 copies. The report thus concludes:—“Viewing this great work as intimately connected with the advancement of the Redeemer’s glory, and the spiritual prosperity of the Church, they may not cease to pray that the spirit of enlarged benevolence may be poured out upon our people—that many approved instruments may come forward to engage in the Lord’s work—and that covenanted witnesses may, in accordance with their high profession and privileges, have a distinguished rank among those who will be honoured in bringing the King back, and in shedding the light of the Redeemer’s glory over all lands.”

~~~~~  
AFFAIRS AT HOME.

*Popery.*—This system is making great strides in the United States. Vast sums are being expended in the crection of cathedrals, schools, nunneries, &c. The foundation of an immense cathedral—250 feet deep, and 130 in width—has lately been commenced in Philadelphia. Similar edifices are going up in other places. We find in the papers an account of the ceremonies with which one of them was lately consecrated in the west—a great procession, with music, military, firing of guns, &c., feasting and toasting. A similar display, in most respects, was made lately in Boston—the first popish procession, if we do not err, ever ventured upon in that once Puritan city. If we ask, Why papists are becoming so bold? the answer is at hand. They vote at the polls with an eye to their religion. Protestants, on the other hand, act like infidels in their civil affairs. Hence, politicians and worldly men fear papists, and court them, while they care little for Protestants, *as such*. When will Protestants learn to honour Christ in politics, as much as papists do the Pope?

*The American Board of Foreign Missions.*—This body held its annual meeting in New Haven, the second week in September. The following summary embraces all the leading items of their operations during the past year:

“The amount received into the Treasury during the year was \$262,073; exceeding that of any former year except one: and the expenditures for the same period have been \$257,605. Of the 350 missionaries, 6 have been removed by death. The number of missions is 26, embracing 93 stations, with 134 missionaries and 208 female and other assistant missionaries, in all 342 sent from this country. Associated with these are 20 native preachers, and 132 native helpers, making the whole number supported by the board 494. Under the care of the missionaries are 73 churches, gathered by their labours; to which 1500 members have been added during the year, which embrace 24,824 converts from heathenism. The missionaries have also the care of 7 seminaries for educating native preachers, embracing 487 students; 34 boarding schools with 1847 pupils; 602 free day schools with more than 29,000 pupils; whole number of pupils 31,405. Connected with the missions are 15 printing establishments, having 32 presses, and 40 fonts of type, and furnished for printing in 27 languages. Five of the missions are also provided with type and stereotype foundries. For eleven of the other missions printing is executed, from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, 37. The number of copies of works printed during the year, including tracts, exceeds 460,000; and the whole number of pages printed during the year, is not less than 40,000,000. The whole number of pages printed since the commencement of the missions exceeds 535,000,000.”

Some memorials on the subject of *polygamy* caused a good deal of discussion; and were disposed of by the adoption of a report, affirming in substance, that inasmuch as only *one* case had ever occurred—that of a Choctaw chief, deceased this fifteen years, who was admitted having two wives—that the Board express no judgment on the matter, but leave it with the missionaries and the ecclesiastical bodies to which they belong, to decide as to the qualifications of church members, &c. At the same time, the report asserts strongly the unlawfulness of polygamy. Now, we do not wish to judge censoriously, but if this be not intended to sanction the admission of polygamists by the missionaries, we are greatly deceived. If not, why did they not expressly declare that no missionary should be supported by them who would admit a polygamist to the privileges of the church? Should any one hereafter admit them, could they consistently cut him off, after refusing, when the case was brought directly before them, to condemn such conduct? Would they decide in this way if the question were respecting the admission of Unitarians? Nor is this all. Intimations have been thrown out by leading members, that polygamy was a bar in the apostolic churches, to holding office only. This was suggested by Dr. Shepherd; and, in a published letter of Dr. Parker’s, of Philadelphia, a member of the Board, the following sentence occurs:

“Nobody believed before, and nobody believes now, that the American Board is about to encourage polygamy, or that Christianity propagated from an open Bible, will not secure as high a respect for the Christian institution of marriage as it did among the apostolic churches, *in which it was necessary to exhort those who were entering the sacred office that they should have but one wife at the same time.*”

What does the closing paragraph mean? Is it not intended to defend the non-committalism of the Board on the ground—most falsely alleged—that polygamists were admitted to the primitive church? But is it possible that the American Board has fallen so low that it cannot take decided ground even against polygamy? It is even so. Last year, it could not refuse slaveholders its privileges. This year, it cannot say any thing positive respecting polygamy. What next?

*New Light Covenanter Synod.*—This body, which met in Xenia, Ohio, August 5th, consisted of *nineteen* ministers, and *ten* ruling elders. As usual, *all* their ministers, with two or three excep-

tions, are paraded in the minutes as delegates. They report *six* licences. *Eight* students are said to have been in their seminary last winter. Judging, by the dissents, the minority reports, &c., appearing upon their minutes, as well as by that which we have heard otherwise, they must have had a very stormy meeting; and that, notwithstanding the adoption of a rule—of which any body so small as this should be ashamed—that no member should occupy more than fifteen minutes on any motion, without special permission. The majority report on the basis of union, adopted by a party vote of 18 to 10, says:—

“Your committee beg leave to remark, that from a candid view of the whole subject, as now before us, there is no prospect of immediate union *on our part*, with the two venerable bodies to whose action, on this subject, reference has been made, except by the *abandonment of the distinctive ground of the Reformed Presbyterian Church*. Accession by us to both of these, at the same time, is impossible. To make a selection of the one, were we disposed to do so, in preference to the other, might be difficult.”

And yet, in the face of all this, they go on to appoint delegates to attend a convention for the purpose of doing that which they pronounce “impossible!” If we belonged to either of the two bodies referred to, we should feel highly complimented! And as to “abandonment of principles,” &c., we beg leave to remark, that this need not stand in the way of union, inasmuch, as to all practical intents and purposes, the New Lights abandoned their principles some fifteen years ago. On the last day of the session, they passed, by another party vote, a series of resolutions on subjects relating to civil government, the most of which appear to be pretty orthodox. In the 2d the Headship of Christ is well defined, and in the 3d, they say:—

“That this church has always maintained and still maintains, as an article of her creed, that whilst the spiritual kingdom of Christ and the political state, are, as aforesaid, essentially distinct from each other, in nature and administration; yet both co-existing in the same land, under the headship of Christ, are morally obliged to recognise one another as divine institutions, and, within their respective spheres, without any interference of the one with the other, to endeavour the promotion of the glory of God and the good of men.

In the 4th they condemn all attempts to impugn the soundness of the standards, as being “inconsistent, undutiful, and dishonourable.” How are we to interpret all this? Some, perhaps, will give this Synod entire credit, as if they really meant to defend the Confession of Faith against all impugnors, and so to retrace some of their back-slidden steps. Others, less charitably, perhaps, but more wisely, will look upon all this as intended to effect an object—as done with a view to appearances, particularly beyond the Atlantic. The last resolution, a part of which we now quote, shows that all is not just as it meets the eye. It proceeds as follows:—

“That while it is felt to be our solemn duty earnestly to seek the union of the divided churches, this Synod feel equally bound to declare, that they cannot accede to any basis or measure, that would injuriously affect the matter of their public profession, that does not *distinctly secure* the right of professing and maintaining the truth of the moral headship of the Mediator over political states and their functionaries, &c.”

That “does not secure the right of professing;” that is, so long as the “basis or measure” does not absolutely forbid this profession, &c., they will accede. They will join a Church which does not profess

those principles, provided they can, individually, retain "the right to profess them." In other words, they are willing to make their doctrines matters of forbearance—just as they have done among themselves the recognition of the United States government—some of them, the great majority, we believe, voting, some not. Far as they are in error, the minority is acting more consistently with the previous course of this small body than the majority, and we are not sure that as men, and church officers, they are not the most candid and upright. It is evident, from their minutes, that the whole of them feel their present position to be any thing but comfortable; and divided among themselves—foiled in their attempts to link themselves to some respectable body—alienated as they must be from the Associate and Associate Reformed Churches, with which they have tampered—and having little reputation among other denominations, and what little they have resting principally upon false representations, they may well be uneasy. We will continue to watch their movements so long as there is enough of them left to be visible.

NOTICES OF BOOKS.

THE DEACONSHIP. By Robert Boyte C. Howell, D.D., 18mo., pages 154. Philadelphia, 1846.

This is a very neat little volume, and contains a great deal of truth regarding the office of the deacon. The author writing, he tells us, with little knowledge of the investigations of others, and "with the Word of God before him," comes to the following conclusion, that the general duties of the deacons are—

"Not to preach, not to administer ordinances, not to rule, except in their own department; but, as they are placed over all the temporal affairs of the church, they defray, not from their own means but from the treasury, the ordinary and incidental expenses of divine worship, and have charge of the poor, the dependent, the afflicted, the widow and the fatherless."—p. 89.

"By the divine law, we repeat it, they are placed over all the temporalities of the church. For this specific and definite purpose, and for no other, they were appointed. All the property and funds which belong to the church, as a church, is placed under their direction. Their command over them, however, is not absolute, but limited to such uses as the church may order. The benefit of the whole body is the object, and she of necessity retains the right of appropriation. The gospel has created certain standing regulations, which the church makes definite, as those to the pastor and others. These must be met regularly and promptly at the time appointed. Neglects sometimes are indulged in by the deacons, in this respect, which are often attended with the most melancholy results. Decisive promptness is always of the utmost consequence. Men of business require it, and so should the church of Christ. The fact that the deacons are officially the depositories, not of all that the members possess, but of all the common property and funds of the church, created and held by her for the purposes of religion, gives them the peculiar relation which they sustain to her ordinary and incidental expenses, to the wants of the poor, and to the sustenance of her pastor. All their peculiar duties grow out of this single fact. They therefore defray, I remark, in the first place, the expenses arising from the convenient disposition of the house of God, and the regular and proper administration of the ordinances of the gospel. These, in many instances, are very inconsiderable; in others they are by no means small; yet they are all necessary, and, small or large, must be incurred."—pages 79, 80.

Though a Baptist clergyman, and, of course, a congregationalist, Dr. Howell entirely rejects the doctrine that the deacon is a ruling elder. He contradicts Dr. Gill's view on that subject, and says, expressly:—

"It is not, lastly, the duty of the deacons to rule in the church. They administer of course their own department, and rule there and to that extent. The pastors, in



*their* department, are said to 'have the rule.' As officers of the church, they each, in their own sphere, are rulers, in the same sense that officers of the civil government are rulers. They are not legislators nor judges, but simply executors of the law of Christ."—page 75.

We make a further extract—his comment upon the direction contained in 1st Cor. xvi. 2. His views are not novel, but they are presented in a more striking form than we have heretofore seen:—

"I wish however to call attention to a special *Divine statute*, enacted for general purposes, and which may apply, therefore, to the support of a particular church, as well as to *distant objects of benevolence*, about which, in various quarters, much has of late been said, particularly in connexion with the work of missions. It is in these words:—

"'Upon the first day of the week, [the Lord's day,] let every one of you lay by him in store as God hath prospered him,' 1 Cor. xvi. 2, for the purposes of religion. This is the law of the Divine Ruler, delivered by an apostle, and it is obligatory upon us all. Does any one exclaim,—What, money on the *Lord's day!* Must we, on that day, be *counting our treasures*, and determining our *profits!* Why, money and religion must not be thought of together! It is possible, and the fact should be remembered, that this feeling, supposed to be so holy, may be far otherwise. Indeed, it may be, and often is, prompted by a worldly and avaricious disposition. It is no evidence of our humility and piety, that we become wiser than Christ, and refuse to obey him, lest we should thereby contract sin. We are commanded to serve God with our *substance*, and the first fruits of *all our increase*. We should also remember that—'It is lawful for us to *do good* on the Sabbath day.' Besides, obedience to this injunction so connects our business pursuits and profits with the service of God, as essentially to crush the inherent worldliness of nature, and lead us to that habitual spirituality of mind so necessary, in business and in pleasure, to be constantly cultivated. 'Whatsoever ye do—do all to the glory of God.'

"The excellency of the laws that govern this department is manifest, in the first place, in the fact that they compel a weekly settlement with God. How easy is this, if done in time! But it is not so afterwards. If our accounts with him are permitted to run through any very long period, they either pass from our minds, and are never adjusted, or they mount up to so large a sum, that we think ourselves unprepared to meet it, and are tempted to withhold it, and to refuse his rights. We are never safe in disobedience to the obligation which requires the duty prescribed to be performed *on the first day of every week*.

"In the second place, it will be seen that the contribution here demanded is to be universal. This is another excellency of the divine plan. 'Let every one of you lay by him in store.' No man is so poor that the obligation does not reach him. None are excused this year because they liberally contributed the last. Debts, cares, responsibilities, contributions for other objects, are not sufficient apologies for not sustaining our own church. All are equally interested, and 'every one' must take part in the work. In the act of joining the church, we pledge ourselves to obey Christ in this as well as in every other respect. The solemn obligation can never be cancelled, until death shall close our earthly labours.

"These contributions, I observe, in the third place, can always be readily afforded, because they are never disproportioned to our circumstances—they are to be rendered each week 'as God hath prospered us.' 'It is required of a man according to what he hath, and not according to what he hath not.' What we do is to be graduated by the measure of our prosperity. He, it would seem, thus calls upon us to look to him in our temporal, as well as our spiritual interests, with the intimation that, by giving us prosperity, or sending upon us adversity, he will regulate his own treasury. If he wants much he will indicate it by his greater temporal blessings. If we refuse his service, he sends upon us a chastisement for our unfaithfulness, calamity and distress, either in our property, or in ourselves, or in both.

In the last place, since the wants of Christ's kingdom must regularly continue, and thus impose upon his people perpetually recurring obligations, he demands our contributions regularly, *each week*. On the morning of every Lord's day, we must review our temporal affairs for the week; ascertain the extent of the divine favour which we have enjoyed; and make such a pecuniary expression of our sense of gratitude as an enlightened conscience may dictate; *laying by us in store* for the kingdom of Christ; that our own and the contributions of others, may make up a sufficient revenue."—pages 113, 114, 115, 116, 117.

While presenting these views, Dr. H. does not, by any means, repudiate the ordinary methods of raising ecclesiastical funds. On the subject of "*deaconesses*," in the apostolic and primitive churches, this author agrees, substantially, with Lorimer. He presents reasons, which at least deserve consideration, why there should be, when called for, suitable females appointed, by competent authority, to perform many duties which are now, as they must be, performed by females for one another voluntarily.

Of course, we find in this volume some sentiments, with which, as a Presbyterian, we cannot agree. But even of these there are few. This work will do good. It is too much to hope that it will entirely eradicate from the denomination to which the writer belongs, the erroneous idea that the deacon is a spiritual officer, but it will do something toward it, and, in this way, by removing a stumbling-block out of the way of Presbyterians, will facilitate the process now going forward so extensively—the restoration of this order of Christ's officers to their true position in the Church.

NOTES of Debates and Proceedings of the Assembly of Divines, and other Commissioners, at Westminster. Together with an Assertion of the Government of the Church of Scotland. By Mr. George Gillespie, with a Memoir of his Life, by W. M. Hetherington, L.L.D., 8vo., pages, 235. Edinburgh, 1846.

This volume is in continuation of the series of works of the Scottish Reformers, now in the course of publication in Scotland, under the title of "*The Presbyterian's Armory*." None of the series is more valuable than this. The "*Notes*" embrace an account of the "*Great Debate*," extending, with intervals, from Feb. 2, 1644, to October 25, and contains all the principal arguments by which Gillespie, Henderson, Rutherford, and the English Presbyterians, prevailed over the Erastians and Independents in the Assembly, and leavened, to a great extent, the public mind with Presbyterian principles. Apart from the utility of the work, it is highly gratifying to be able to read, in the very language of one of the leaders of that Assembly, so perspicuous an account of the formation of the Westminster form of church government. The Essay on the government of the Church of Scotland, was, we have no doubt, composed by Gillespie, though his name is not in the title page. It contains a noble vindication of Presbyterianism. In regard to the office of the deacon, the writer says, page 31:—

"As touching deacons, they were ordained by the apostles for collecting, receiving, keeping and distributing of ecclesiastical goods; for maintaining of ministers, schools, churches, the sick, stranger, and poor."

The Life of Gillespie, by Hetherington, is an important addition to our knowledge of the character and influence of the distinguished Reformer, and shows him to have been as exemplary as a Christian as he was eminent as a defender of the scriptural order and organization of the house of God. We purpose publishing a few brief extracts from this volume. It can be had of Mr. John Evans, 21 Perry street, Philadelphia.

---

#### OBITUARY.

DIED, July 3, 1846, Miss ELIZABETH W. WILLSON, and Aug. 21, Miss SUSAN EMILY WILLSON, the former the second, the latter the youngest daughter of the Rev. James R. Willson, D. D. "We do not mourn as those who have no hope." They both found Christ "with them," according to his promise, "in the valley and shadow of death—his rod and staff comforted them."

# THE COVENANTER.

---

DECEMBER, 1846.

---

## NATIONAL RELIGION.—ITS IMPORTANCE.

The following resolution, with others equally flippant, and presumptuous, was passed at a meeting of the Associate Presbyterian Church of Indiana, Pa.:

“*Resolved*, That as the subject of the magistrate’s power in religious matters has been a very unprofitable subject of discussion for a long time in the church, divisions and animosities among good men being its fruits; and as individuals and churches have changed their minds frequently, from side to side, on the subject, according to the force of external circumstances; therefore, it is our humble opinion that, on this vexatious subject, there is a loud call for Christian forbearance; and that it should be expressed in the principles of the Union, so as to appear, that among peaceable members of society, their opinions on this subject are not to prevent them from fellowship.”

The authors of this resolution have evidently no sort of concern as to what the Scriptures teach respecting the duties of nations in regard to religion. They have drunk too deeply of the infidel and licentious spirit of the age—they have reached too high a pinnacle of intelligence and refinement, even to wish to know what *men of old*, even although they were inspired of God, undertook to teach on the subject of magistracy. Nor do they differ much, in this respect, from multitudes of professed Christians. They have the majority—in the United States—on their side. The whole spirit and tendency of the age, and it has seized many of those who long resisted its encroachments, has long been to treat the whole controversy in relation to civil government, in its religious aspects, and the principles connected with it, as a matter of entire indifference to the church of Christ: as a subject on which she need hold no opinion, unless the common one, that the state, as such, should take no direct cognizance of what relates to religion—should be very careful to yield no direct countenance to the true church—should hold even balance between Christ and the devil in their great warfare for the possession of the world. Hence, in the late and present attempts to unite a few of the smaller presbyterian bodies, the parties seem to be anxious only to fix upon such a statement as will, without shocking the moral sense of religious men, express this doctrine of indifference: not intending, however, to require any assent of their members even to this principle, but leaving them free to adopt, vindicate, and reduce to practice, so far as they can, any and every principle on the subject of civil government.\*

Now is it so that magistracy and its relations to the interests of religion, are matters of no moment to the Christian? That these are things

\* See the proceedings of the Convention, in Pittsburg, in September last.

with which the church of Christ need have no concern? It seems to us, that the very statement of the question bears with it sufficient evidence that what relates to such a subject cannot be unimportant. What would be thought of any Christian church that would deliberately teach that it is a matter of no moment what are the views of its members on the subject of marriage, or on the parental relation? that would refuse, with scorn and contempt, to avow any principle, or lift any testimony, on topics like these? And yet there would be, in this case, no more gross dereliction of Christian duty than in the refusal—often contemptuous refusal—to regard as of any importance the subject of civil government. What! the church of Christ take no interest in the relation that the state bears to the word of God! Lift no testimony in regard to the claims of the law of the Most High and the gospel of Christ upon the kingdoms of the world! And, above all, what have we come to, when the only duty of the Christian church, in reference to this whole subject is, to make proclamation that civil governments ought to be infidel—ought not to know the true, any more than a false religion—should show no more favour to the beloved spouse of Christ, than to the vilest harlot! “Tell it not in Gath;” for already the uncircumcised triumph.

In opposition to all this, we maintain, that what relates to the duty of nations, in reference to religion, is of the highest importance; that the truth in regard to it should be embodied, as it was by our fathers, in the creeds of the church, and,

1. *This was certainly God's estimate of this subject, when he gave statutes and judgments to Israel.* We need not tell Bible readers how prominent a place the duties of the magistrate to the church and the worship of God, occupy in that heaven-enacted code, commonly called the Mosaic. Next to those of the priesthood, these occupy the first place. This is admitted. And who will dare to say that what God saw fit to insert in the creed of his favoured people—to reveal with so much minuteness of detail—to render so prominent, not only in the original establishment of the Jewish system, but in frequent instances of his after interposition, related to a matter too insignificant for the Christian to study—too small to occupy a place in the creeds of the church?

2. *The relation of nations to the church, whether friendly or otherwise, and their consequent destiny, occupy a large part of the sacred writings.* In regard to the Jews and their history, this is the turning point of the whole record. Sometimes they were obedient, the rulers godly, the ordinances of religion maintained by the public authorities, the church and the state co-operating, each in its own sphere, in the promotion of the moral and religious interests of the commonwealth. Then they prospered. At other times the rulers were ungodly, true religion was discountenanced, and false and corrupt modes of worship favoured. Then they suffered. God visited with judgments. Now, even granting that there were peculiarities in the Jewish system, we should learn, at least so much, from this part of the inspired record, as that, peradventure, it is not a small matter what relation nations sustain to the interests of religion, and the church of God. There *may* be some importance to be attached to a principle which, by the admission of all, constituted a leading principle in the divine administration towards the only nation in which the true church was to be found for nearly two thousand years.

But we have more than this. Guided by the same infallible record, we find that this principle was not limited to one peculiar people. God dealt, substantially, in the same way with the other nations of those times. Those who favoured his people, protected and sustained his worship among them, often received, in temporal favours, evidences of his approbation: while, on the other hand, he invariably, and in nearly every instance, speedily visited, with tokens of his wrath, such as slighted, or refused his church, when called upon, the needed relief.

Now, we ask, why should so much of the Bible be taken up with this very subject—the duty of nations, as taught by the providence of God towards Israel and others, to regard the church with friendly interest, and to treat her with due respect and consideration, provided it be a matter of no moment how they regard her, or whether they regard her at all or not, if so be they only refrain from actual persecution? Certainly, a principle which pervades so much of God's word, its laws and its history, deserves to hold a prominent place in the creeds of the church, in those documents whose aim it is to present in a compendious form, a summary of revealed truth, of which the church is, at once, the "pillar and the ground."

3. *This subject occupies a very important place in the prophetic scriptures.* Indeed, the very acme, the culminating point of the scheme of prophecy is this, that, at some future day, all nations shall be, in every element of their organization, and in their whole administration, religious—the open and unreserved subjects of the sceptre of Immanuel. Hence, God said to Abraham, Gen. xii. 3, "In thee shall all families of the earth be blessed." David foretells, Psalm lxxii., a glorious era in which "The kings of Tarshish, and of the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him." Isaiah, referring to the same period, and using language which shows most evidently that the church is to be publicly and nationally sustained, says, chap. lx. 6, "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come: they shall bring gold and incense." And again, verse 10, "Their kings shall minister unto thee." All this, moreover, we must interpret in the light of that well-known passage, Isaiah xlix. 23, "And kings shall be thy nursing-fathers, and their queens thy nursing-mothers." The last passage we quote, for time would fail in quoting all, is Rev. xi. 16, where John records the joyful acclamations of the inhabitants of heaven—the church militant and triumphant—when, at the sounding of the seventh trumpet, it is announced that "The kingdoms of this world are become the kingdoms of our Lord and of his Christ,"—that happy period described, chap. xxi., when "the kings of the earth do bring their glory and honour into the church of God."

Assuredly, they who disparage and depreciate all contentings in relation to the duty of nations towards the church of Christ, as she is distinguished from all the assemblies of false worshippers, and all corrupt pretenders to the Christian name, are anointed with a very different spirit from that which inspired the ancient prophets—from that which will fill the bosoms, and enkindle the praises of the Millennial church.

4. *The glory of Christ is concerned in this matter.* Christ Jesus

is King of nations. He is "King of kings, and Lord of lords." He has been invested, by the Father, with authority over all nations. For what end has he received this dominion? Why does he reign without the limits of the visible and invisible church? The scriptures furnish us a reply to these inquiries. He reigns over nations as well as all other things, that he may render them instrumental in advancing the interests of his church. "He is made Head over all things to the church, which is his body,"—Eph. i. 22. He reigns over families, that he may render them Christian families—that he may order their laws, their domestic arrangements, their daily movements, so as to further the sanctification of their members. He reigns over angels that he may employ them in advancing the interests of his kingdom—that he may send them forth as "ministering spirits, to minister to them—who are the heirs of salvation." Just so of nations. He is their Lord that he may order their policy, shape their administration, and control their movements, so as to promote, together with the more immediate ends of national organization, the interests of his special kingdom.

Now what becomes of this great principle, if we deny the duty of nations to foster the church? What value do those set upon this part of Christ's mediatorial glory—a part most dear to him and to the Father—who hold it a small matter, beneath the church's notice, even to examine whether the nations owe any thing, in this sense, to the Lord Jesus Christ?

5. *The very essence of religion, as a practical and pervading principle, is deeply involved.* We might here take for granted, perhaps, the position that Christianity was intended to influence, directly, and immediately, the *whole man*; that every act of the Christian should be performed under the influence of religious principle, with an eye to the glory of the Lord Jesus Christ, and with the design to advance his cause. A short time ago, we would have taken this for granted, and proceeded at once to our argument. But we live in times when even this principle needs to be fortified by arguments. Let two suffice. The first we find 1 Cor. vi. 19, 20, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." The second, equally explicit, is in Col. iii. 17, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." These are "apples of gold, in pictures of silver." They admit of no negation or evasion.

But what is the doctrine of the modern school—of the boasted nineteenth century? Whither does *it* tend? Take an example: the case of a citizen of a free commonwealth. He is called to vote. This is a civil act. On what principle is he to vote? We say, in pursuance of the doctrine just laid down, that he should vote *as* a Christian. He should have an eye to the law of God—to the Bible as containing that law—to the glory of Christ—to the welfare of the church—to the promotion of that cause which Christ came, at so great expense, to establish. But what says the modern school? Not in words, for in that form they dare not utter what is necessarily involved in their principle—but virtually? Their principle, then, says, that in such a case as we have stated, the Christian must cease for the time, in a great measure, to consider himself such. He may, indeed, retain so much of his Christianity as is concerned in directing his moral deportment; he must still be just to his fellows, but in so far as he has any peculiar interest in the

promotion of the gospel—of the interests of religion—of the glory of Christ his Saviour; he must not allow his Christian principle to come into view. The nation must know nothing of the true religion: nor must he when acting as one of the political elements of the nation. If, while at the polls, he ask himself how his vote will effect the prosperity of the church—how it can be made to tell in the restraint of error, he passes the prescribed line between his *political* and his *Christian* duties. The nation is not to judge about such things, it has nothing to do with them, and, of course, he, acting in his civil relations, must be equally without judgment in these matters, equally ignorant.

Take another example. A legislator; a Christian is called to vote upon a certain measure—for example, upon the granting of a charter to a Popish society. How is he to vote? The modern doctrine is, that the state knows nothing of the true religion as such,—of course it does not distinguish the true from the false. *All* are to be treated alike. No favour can be shown to the one that is not to the other. What is to be done? Christ claims the man who is to give his vote as a subject of his kingdom; bound to promote his interests with all his soul, strength, mind, and heart; bound to act as an uncompromising enemy of Antichrist. Here then is a conflict of claims. The Bible doctrine is, give no countenance to the mother of harlots. The modern doctrine teaches, that inasmuch as the legislator would vote for a wholesome Protestant society, having for its object the propagation of true religion, he should also vote for the Popish one,—no favours. Under the influence of this principle, he votes the charter; and, if he acts consistently with its spirit, as well as letter, he will do so as cheerfully as if it were a Bible society that had come before him; for he knows nothing, *as a legislator*, about the character of either—the constitution and his own principles allow him to make no decision. Is there not a great mistake here, somewhere? Will the man's being a legislator protect him from Christ's displeasure?

Perhaps it may be said that this is carrying out the principle farther than its advocates intend. No. For in fact we see it constantly exemplified by themselves in this very way. We find professed Christians voting at the polls for the open enemies of Christ—for men whose example in high places, they know, will be most pernicious to the interests of the gospel—voting, we may say without a figure, to put the devil, in the person of his ready instruments, in high and important offices, in so-called Christian commonwealths. We find Christian legislators voting for such charters as we have referred to,—Christian executives signing bills conferring peculiar privileges upon the votaries of damnable delusions.\* And all this is right, if the doctrine of the modern school be true. Then, verily, it would be a grievous wrong for the Christian to do otherwise at the ballot-box, in the legislative hall, or in the executive chair. He must not know Christ there. This would be unjust to the Jew. He must not know the divinity of Christ there. That would be unjust to the Socinian. He must not know that he is a Protestant there. That would be unjust to the Papist.

---

\* We do not mean to affirm that *all* entirely discard their religion in their public acts. If they were consistent with their principles, in regard to religion and politics, they would. There are restraining circumstances which often prevent them from being as bad as their principles.

Now, making every allowance for those cases in which practice is better than principle, can such a doctrine, even partially carried out, fail to exercise a most deleterious influence upon Christian character? Can it fail, sooner or later, to sap the very citadel of Christianity? Can any man act as an infidel, or even as a neutral, in public affairs, without impairing his whole man? Certainly there is no man who can, habitually, turn his eye, as a voter, or as legislator, from the church of Christ, and the cause of truth, without weakening his faith, and chilling his affections. Moreover, our Lord is a jealous God. He will not receive a divided service. True religion must control the whole man, or it will have none of him at all. The infidel in politics will soon become an infidel in the family—an infidel in the church. Hence, we say and reiterate, that the very essence of religion, as a pervading and controlling principle, is involved in the controversy concerning the magistrate's power.

6. *The character and influence of the Scriptures themselves are at stake.* If it be of no use to study, by the Scriptures, the subject of civil government in its relation to religion, then much of them, as we have seen, must be treated as a dead letter. The Bible may, indeed, still be of use, in so far as it furnishes hints and maxims of personal duty and throws light upon gospel doctrines, but much of it is useless, and has become obsolete, as to that which was the prime design of its revelation at first. This is the case, if these moderns be right, with nearly all the Old Testament. In this way, then, their principle tends to throw the Word of God into the shade.

But this is far from being all. Every one, at all acquainted with this controversy, knows that the advocates of the new views do, either directly or indirectly, cast very serious imputations upon the Bible. They *never* appeal to it in support of their views. They reply to the arguments of their opponents on principles which lead directly to the depreciation of the scriptures. They always let you know that they live,—not in those dark ages when God spake to men “face to face,” nor in those, scarcely less dark, when men had little besides their Bibles to guide them, though very familiar with these,—but in the NINETEENTH CENTURY. Yes. That's the phrase—“The nineteenth century!” when the light of Tom Paine's effusions, and Tom Jefferson's also, has shone upon our planet, and has dissipated that darkness which had gathered over the minds of good men from a too diligent study of the Word of God. But this is not all. We have all heard no little direct and positive abuse of the Bible from quarters in intimate alliance, at least, with these reformers. Indeed, every word they say, in regard to the infringement of the rights of conscience by a national recognition and support of true religion, is directly assailing the Bible. For had not the Jew a conscience? And yet God hedged the true religion among the Jews by civil sanctions.

We do, therefore, affirm that the character of the Bible, and its permanent influence, as an authoritative rule, are at stake. And, here, we leave the subject. If God gave laws to nations, binding them to support the true religion—if the great principles of the divine administration towards the nations have largely turned upon this very point—if prophecy holds out, as the final triumph of the gospel, the entire conformity of the nations to the divine requisitions on this subject—if the mediatorial glory of the Messiah is concerned in the view we take of



it, together with the character and influence of Christianity, and of the Bible, then is the doctrine we hold not only true, but it is one which the church is under obligations to hold up distinctly before the world: then is it apostacy to recede from attainments already made in reference to it: then are all the recent movements, having for their object union irrespective of these attainments, and whatever be their fate, deservedly characterized as attempts to bury precious truths. As such we have opposed them, and will still oppose them. It is not by such efforts that the cause of truth and scriptural unity will be advanced. Instead of hastening, they stand in the way of that time when "the kingdoms of this world will become the kingdoms of our Lord and of his Christ."

~~~~~

#### SIN—HOW IMPUTED TO CHRIST?

The following clear and accurate statements, and arguments, on the cardinal doctrine of imputation, are worthy of careful *study*. They are from the celebrated Rutherford's work, entitled "The Triumph of Faith." He is replying to the Antinomians.

"**POSITION 1.** No believer's sin is so counted upon Christ's score, as that it leaveth off to be the believer's sin, according to its physical and real indwelling. It is true, it is Christ's sin by law-imputation, and legal obligation to satisfactory punishment, and only laid upon Christ in that notion. Yet it is so the believer's sin, as he is to mourn for this very thing, that Christ was pierced and crucified to remove the guilt, and the obligation to satisfactory punishment: And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son.' (Zech. xii. 10.) Yea, it is so the believer's sin, even when he believeth that his original corruption is pardoned; yet it dwelleth in him, having the complete essence and being of sin; so as if he should say, he had no sin, and nothing in him contrary to the holy law of God, he should deceive himself, and the truth should not be in him, (1 John i. 8.) Yea, let him be a Paul, not under the law, but being dead to the law, (Rom. vii. 6,) as touching all actual obligation to eternal death; yet in regard of the real essence of sin, and proper contrariety that sin hath to God's righteous law, he crieth out, 'For we know that the law is spiritual, but I am carnal, and sold under sin,' (ver. 14,) 'Now it is no more I,' (ver. 17,) sanctified and pardoned I,) who am in Christ, 'dead to the law,' (Rom. viii. 1;) freed from condemnation, that 'do sin, but sin that dwelleth in me.' (Rom. vii. 6.) If there were no sinful I (to speak so) and no corrupt self in Paul, which breaketh out into sin, and this indwelling sin were as really in its essence, and its being, removed, and taken out of Paul, as money taken really out of a place, is no more left in that place than if it had never been there; surely, then, justified saints were as clean as these, who are up before the throne, clothed in white. And when Paul saith, 'It is no more I that do sin, but sin that dwelleth in me,' he should speak contradictions, and say, It is no more I that do sin, but it is I that do sin. \* \* \*

"**POSIT. 2.** The guilt of sin, and sin itself are not one and the same, thing, but far different things. That I may prove the point, let the terms be considered. There be two things in sin very considerable. 1. The blot, defilement, and blackness of sin; which, I conceive, is

nothing but the absence and privation of that moral rectitude, the want of that whiteness, innocency, and righteousness which the holy and clean law of the Lord requireth to be in the actions, inclinations and powers of the soul of a reasonable creature. 2. There is the guilt of sin; that is, somewhat which issueth from this blot and blackness of sin, according to which the person is liable and obnoxious to eternal punishment. This is the debt of sin, the law obligation to satisfaction passive for sin: just as there be two things in debt, so these two are in sin. For when a man borroweth money, and profusely and lavishly spendeth it, this is injustice against his brother, in matter of his goods, and a breach of the Eighth Commandment. Again, this breach, in relation to policy, to the magistrate and the law of the land, putteth this broken man under another relation, that he is formally a debtor; and so, it is just, that he either pay the money, or suffer for this act of injustice, and satisfy the law of the Fifth Commandment, which is, that he satisfy the law and the magistrate, the public father, tutor of a wronged and oppressed brother. Now, here be two things in debt: 1. An unjust thing; a hurting of our brother in his goods: this is a blot, and a thing privately contrary to justice. 2. A just thing, a guilt, a just debt, according to which it is most just, that the broken man either pay or suffer. \* \* \*

“**POSIT.** 3. Hence this position: Christ was made sin, or imputed the sinner, and died for us sinners. The second Adam, ‘the First-begotten among many brethren,’ suffered for his younger brethren, and so, by free consenting to be our Surety, and to die for us, he was made by law-account sin for us, as the sinner, to die for us, (Rom. iv. 25,) and the Lord laid upon him the iniquities of us all, (Isa. liii. 6; 1 Peter ii. 24, 25.) But I judge it blasphemy to say, ‘By this transaction of sin upon Christ, Christ doth now become, or did become, when our sins were laid on him, as really and truly the person that did all these sins, as these men who did commit them, really and truly had these sins on them themselves.’ For the elect believers in Christ were, intrinsically, formally, inherently adulterers, murderers, ‘disobedient, serving divers lusts;’ (Titus iii. 3;) ‘Dead in sins and trespasses; by nature the children of wrath,’ (Ephes. ii. 1;) and in their own persons acted all these acts of wickedness, so as sin doth formally denominate them sinners; as whiteness in snow, in milk, in the wall, denominateth all these white. But Christ never is, never was, intrinsically, formally, inherently the adulterer, a disobedient person; nor is sin personally in Christ, to denominate him as really and intrinsically a sinner, as David, Isaiah, Peter, Paul, for whom he died; for ‘He did never violence; neither was there any deceit in his mouth,’ (Isa. liii. 9.) There was no fundamental guilt, nor any bad deserving in him. How then was he a sinner, or made sin for us? I answer, By mere imputation, and law-account, and no other way.

“But the libertine saith, ‘It were the greatest injustice in the world, to punish Christ, if sin had not been on him really. If he had been at his arraignment completely and absolutely innocent, and if only in imagination, and by a lying supposition, which wanteth all reality in the thing, God should put Christ to death for these sins that he knoweth Christ to be free of, this were as if a judge should hang a malefactor, whom in conscience he knew to be free from all sin, and could find nothing against him.’

“But I answer, law-imputation is a most real thing, and no imagi-

nation, nor any lying supposition; as a man that is surety for his broken brother, who hath wasted the creditor's goods, is truly surety and really the debtor, and his obligation to pay for his broken friend is real, and most just, on two grounds: 1. That he gave faith and promise, and writ and seal, that, his friend failing, he should pay. 2. The creditor accepted him as a real law-debtor and paymaster in that case, and yet the surety in his person did neither borrow the money, nor lavishly waste it, and he hath in his person neither conscience nor guilt of injustice toward his brother. And, in regard of personal contagion of sinful guilt, Christ was completely and absolutely innocent in his arraignment, as one that neither acted sin, nor could he be the formal subject of sin, in whom the blot of it was intrinsically, or really inherent. But, in regard that Christ was willing to strike hands with God, and to plight his faith and soul in pawn, and did willingly sign with his hand an act of cautionry as our Surety, (Psalm xl. 6—8; Heb. x. 3—10,) and the Lord accepted him as Surety, and 'laid our sins on him,' (Isa. liii. 6; 2 Cor. v. 21; John iii. 19; Rom. v.,) he 'was made sin;' that is, he was made a debtor and a law-paymaster, so constituted by his own and his Father's will. So that God did no act of injustice in punishing Christ, nor was he in law absolutely innocent, but nocent and guilty; that is to say, in regard of his law-place, or law-condition, he was by imputation liable and obnoxious to actual satisfaction and punishment for our sins; yet he was a sinner, a debtor by imputation, a debtor by law, by place, by office, and served himself heir to our sins, and the miseries following sin."

~~~~~

INSTRUMENTAL MUSIC.

Ought instrumental music—organs, bass viols, &c., be used in the worship of God? Is their use warranted? We answer, with the writer of the following article, in the negative. If we *may* use them, we *must* use them. The true scriptural principle in regard to divine worship is, that its modes are prescribed in the word of God: that the church has no power such as that claimed by episcopalians and papists, "to decree rites and ceremonies." Holding this principle, presbyterians have always, even when their presbyterianism may have become considerably diluted, consented reluctantly and with evident misgivings, to the introduction of such "novelties" as organs, choirs, &c. Hence, it has scarcely ever been effected without a struggle, and, when accomplished, there has still been often found a strong under-current of opposition, and that generally among the most spiritually-minded. We know this to be the case in more than one congregation in this city and elsewhere.

What is the source whence *all* these "novelties" come? Are they introduced by the heavenly-minded members of the church? Are they not urged upon the church, as the general rule, by the more worldly? Are they introduced as aids to devotion? Then we say, that, for the same reason, pictures, statues, images of Christ, and any amount of theatrical display, may be brought into the church of God! Then we say that papists, and not presbyterians, have had the right principle in regard to the rules of worship—they have only gone too far in the application of them. Nor is it any defence of the practice to say it existed by divine appointment under the Old Testament. Is it

a divine appointment *now*? If so, then, as we have before said, it is not at our option whether we adopt them or not, any more than it is optional with the Jews to use them in the temple service. We *must* have them. And all the congregations which have been without them—including the great majority of all presbyterian churches—have been living in the omission—deliberate and intentional—of a part of commanded worship! If they are not now appointed, who dare appoint them? Who can safely tolerate them?

But where are we to stop? Under the Old Testament, God prescribed the worship. There was no latitude allowed, or even claimed, except by such men as Jeroboam, the son of Nebat. Hence they were in no danger, on account of any *principle* they had adopted, of going too far. But how is it with us? If we admit organs, &c., on the principle that, as they are not forbidden we may use them, where are we to stop? We are all at sea. Can we say, "Hitherto shalt thou go, but no farther?" Can we say, have organs, but don't build temples instead of modest churches: play your bass-voles, but don't wear the surplice and robes; arrange your choir, but don't have your chantings, and your processions; multiply your instruments of music, &c., but don't follow the wake of Rome, in converting the house of God into a play-house? No, we can say none of these things. And is not the state of things, even in some Presbyterian Churches, a comment upon our remark? Is it not the fact, that some of them, in our large cities especially, have put on more of the appearance of Popish chapels, with their vaulted ceilings, trained choirs, and robed ministers, than of the simple and unpretending house of God? Do they not seem to be running a race with episcopalians, not to say papists, in rendering the worship of the sanctuary attractive to the gay and thoughtless?

But let X speak. The following article which originally appeared, in the shape of four separate essays, in the "Watchman of the Valley," and were republished in the "Presbyterian" of this city, with the endorsement, substantially, of the editor.

---

NO. I.

*Mr. Editor*,—"May the reformed churches be reformed more and more"—was a prayer often used in the Scotch churches years ago. The developments of later times, will, probably, induce the belief that such a prayer was not an improper, or an unnecessary one.

In our day, and in our land, we cannot but see that *popery* is making alarming progress; and prelacy advancing upon it with rapid pace. Does it not then become us, as presbyterians, to look well to *ourselves*, and examine, with jealous care, whether, as a denomination, we are maintaining our integrity, and holding fast to that SIMPLE, PURE, and SPIRITUAL worship, which was once, and ever should be, the beauty and glory of our church.

I have always regarded the introduction of instrumental music into our worship as a *step* towards popery—as contrary to the genius of presbytery, and to the word of God, under the New Testament dispensation—and I am happy to believe, (as stated by the presbytery of Glasgow, Scotland,) "That from the history of the church, it appears that the *Fathers*, the *Schoolmen*, and the greatest of the *Reformers* condemned it."

It has been charged, that those who are opposed to these innovations, are men of narrow and bigoted minds, prejudiced by early education, &c.; and it may be a relief to some who have been placed in such circumstances to know what some good and great men have said on the subject. Allow me to append some extracts.

Calvin, in many parts of his works, gives it as his opinion that instrumental music ought to have no place in the public worship of God, under the gospel. He declares "that instrumental music is not fitter to be adopted into the public worship of the

Christian church than the incense, the candlesticks, and the other shadows of the Mosaic law."

Again, "Unless we mean to confound every thing, we must constantly distinguish between the Old and New Testament. That although the observation of a ceremony under the Law might be useful, now it is not only superfluous but absurd and pernicious."

Again he says, "In popery there was a ridiculous and unsuitable imitation (of the Jews;) while they adorned their temple and made the worship of God more splendid and inviting, they employed *organs*, and many other ludicrous things, by which the word and worship of God *are exceedingly profaned, &c.*"

Beza thus expresses himself—"If the apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated these *artificial musical performances*, which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves."

Luther is said "to have reckoned organs among the ensigns of Baal."

"Erasmus complained of instrumental music as an abuse, and pronounced it unsuitable to the gravity and solemnity of Christian worship."

Justin Martyr says, "Plain singing is not *childish*, but only the singing with *lifeless organs*, with dancing and cymbals, &c., whence the use of such instruments, and other things *fit for children*, is laid aside, and plain singing only retained."

But enough for the present—I heard a brother once pray in something near the following words, "Save us from unmeaning ceremonies, and uncommanded services." I thought it a good prayer. X.

## NO. II.

*Mr. Editor*,—"When I agree to *pray by act of parliament*, it will be time enough to praise by machinery," was the observation of one opposed to the use of *organs* in Presbyterian worship. Would that many of our reverend fathers and brethren may be led to take up this subject, and seek out the "old paths and the good way, and walk therein."

Stewart, in his History of the Reformation, says—"That the Protestants of Scotland, when they accomplished the reformation in the year 1560, departed in a wide extremity from the splendour and pomp of the Romish forms and ceremonies, disdaining to flatter the senses and the imagination; and confident and secure that the native purity and brightness of their doctrines were fully sufficient to uphold them. All exterior greatness, the allurements of magnificence, the charm of painting, and the *enchantment of music*, were disregarded, not only as *mean and useless artifices*, but as *dangerous trappings* which might obscure and degrade the dignity of truth."

That organs were an *abomination* to our venerable fathers (says the Presbytery of Glasgow) is an historical fact established by the most unexceptionable authorities.

Thus Baillie, letter 43, dated 18th February, 1644, says—"Paul's and Westminster are purged of their images, *organs*, and all which gave offence. My Lord Manchester made two fair bonfires of such trinkets at Cambridge."

*Chrysostom*, who flourished in the fourth century, often expresses his disapprobation of instrumental music, and explicitly declares "that it was only permitted to the Jews, like sacrifice, &c.; but now, instead of organs, Christians must use the body to praise God."

*Jerome*, in his commentary on Eph. v. 19, says—"We must, therefore, sing and make melody; and praise the Lord rather with the heart than with the voice. Let them mind this whose office it is to sing in the church. They are not artfully to supple their jaws and their throat, after the manner of the tragedians, that theatrical notes and songs should be heard in the church, but they are to praise God with fear, with good works, and the knowledge of the scriptures," &c.

The celebrated Thomas Aquinas says—"In the old law, God was praised both with musical instruments and human voices. But the church does not use musical instruments to praise God, lest she should seem to Judaize. Nor ought pipe, nor any other artificial instrument, such as organ or harp, or the like, be brought into use in the Christian church, but only those things which shall make the hearers better men. For by musical instruments the mind is more directed to *amusement* than to the forming a good internal disposition," &c.

*Pareus* declares, "that in the Christian church the mind must be incited to spiritual joy, not by pipes, and trumpets, and timbrels, with which God formerly indulged his ancient people, on account of the hardness of their hearts; but by psalms, and hymns, and spiritual songs."

*Zepperus* says—"Instrumental music, in the religious worship of the Jews, belonged to the ceremonial law which is now abolished. It is evident that it is contrary to the precept of the apostle Paul, 1 Cor. xix., who wills that in Christian assemblies every thing should be done for edification, that others may understand and be reformed; so that even speaking in unknown tongues should be banished from the church, much less that jarring, organic music, which produces a gabbling of many voices, be allowed, with its pipes, and trumpets, and whistles, making our churches resound, nay, bellow and roar." The same author adds—"In some of the Reformed churches these musical instruments are retained, but they are not played until the congregation is dismissed, all the parts of divine worship being finished. And they are then used for a political purpose, to gratify those who seek pleasure from sound and harmony."

*Melorus*, in his Prelections on the 150th Psalm, says—"It is no wonder, therefore, that such a number of musical instruments should be heaped together, for although they were a part of the 'Pædagogia Legalis,' yet they are not for that reason to be brought into Christian assemblies. For God willeth that after the coming of Christ his people should cultivate the hope of eternal life, and practice of true piety by very different and more simple means than these." X.

---

NO. III.

It is conceded that for the first seven centuries *Instrumental Music* was not introduced in the Christian Church. 'This period, it is well known, comprehends along with the apostolic age, not only the poorest and most persecuted, but also the most splendid and prosperous times of the primitive church. To pretend to account for this, on the ground that the church had, during so many centuries, no leisure, or means, or knowledge, to attend to sacred music, is a very unphilosophical and inaccurate mode of reasoning. They had both leisure and inclination to attend to the most abstruse and metaphysical opinions concerning the doctrines of the gospel; they had means to build the most splendid churches; the emperors of the West were devout to a degree bordering on superstition. The truth is, they considered it unlawful to employ *instrumental music* in the worship of God. In their eyes it was so intimately connected with the temple service, that both Arians and Orthodox would have regarded themselves as returning back to Judaism, if they had permitted it in their public worship.' 'Had the primitive church considered *Organs* a part of instituted worship, they would, no doubt, have used them, or recommended them, or regretted the want of them. After the establishment of Christianity, and its consequent prosperity, no reason can be given why they were not used, if they were sanctioned by the word of God. But no less than eight hundred years had elapsed after the commencement of the Christian era, before *Organs* were resorted to; and even then they were not defended by an appeal to Scripture, but by asserting a *power in the church* to appoint a ritual for divine service; this power was in a great measure denied by the Reformers, who endeavoured to restore the primitive simplicity of Christian worship.' On this subject we learn from 'Mosheim' that the 'rites and ceremonies used in divine worship, were greatly augmented among the Greeks, and the same *superstitious passion* for the introduction of new observances, discovered itself in all the Eastern churches. The Grecian, Nestorian, and Jacobite pontiffs, that were in any way remarkable for their *credit or ambition*, were desirous of transmitting their names to posterity by the invention of *some new rite*, or by some *striking change*, introduced into the method or worship that had hitherto prevailed. Thus, some attempted, though vainly, to render their names immortal, by introducing a *new method* of reading or reciting the prayers of the church, *others changed the church music*, others, &c. The General Assembly of the Kirk of Scotland, 1644, in their answer to the Assembly of Divines in the Kirk of England, express themselves (in confirming the testimony of their commissioners) with great energy, force, and triumph. 'We were greatly refreshed to hear by letters from our commissioners there with you, and by a more particular relation from the Lord Warriston, now with us, of your praiseworthy proceedings, and of the great good things the Lord hath wrought among you, and for you. Shall it seem a small thing in our eyes, that the Covenant is taken; that anti-christian prelacy, with all the train thereof, is extirpated; that the door of a right entry unto faithful shepherds is opened. Many corruptions, as altars, images, and other monuments of idolatry and superstition, removed, defaced, and abolished; the service-book in many places forsaken, and plain and powerful preaching set up; the *great Organs at Paul's and Peter's taken down*; that the royal chapel is purged and reformed; sacraments sincerely administered, and according to the pattern on the mount?'

## NO. IV.

*Mr. Editor*,—It is frequently asserted, by those who advocate the use of *Instrumental music*, "That we nowhere find the great Head of the church repealing the injunctions of the Psalmist David. No where do we find the apostle Paul warning us against harp and psaltery and organ." In reply to this, it may be said, "that it is not the manner of the New Testament writers, to inform us what divine institutions were to be abrogated; but what observances were to take place under the gospel. They do not tell us that the Passover was no longer to be observed, but only that the Lord's Supper was to be administered. So with respect to praising God; they do not expressly say that instrumental music is to be silenced; but they *do expressly say* that God is to be praised and worshipped by singing psalms, and hymns, and spiritual songs, with understanding and grace in the heart; for the purposes of instructing and comforting one another."

"During our Saviour's abode upon the earth, the time of Reformation was not fully come—Jesus was not yet glorified—It was the money changers, not the priests and Levites, that our Lord cast out of the temple; and of course it was the benches of the former, not the altars, sacrifices and organs of the latter, that He overturned. If Jesus did not destroy the temple, but only foretold its destruction, is it not self-evident that its ministers and all the instruments employed by them, whether musical or sacrificial, must remain along with it?"

The following passage from an eminent Divine is appropriate—(See Owen on Hebrews vi. 4.)

"The Holy Ghost was the great, the promised heavenly gift, to be bestowed under the New Testament, *by whom* God would institute and ordain a new way, and new rites of worship, upon the revelation of himself, and will of Christ. Unto *Him* was committed the reformation of all things in the church, whose time was now come, ch. ix. 10. The Lord Christ, when He ascended into heaven, left all things standing and continuing in religious worship, as they had done from the days of Moses; though he had virtually put an end unto it. And he commanded his disciples that they should attempt *no alteration* therein until the Holy Ghost were sent from heaven to enable them thereunto. But when he came, as the great gift of God, promised under the New Testament, he removes all the carnal worship and ordinances of Moses, and that by the full revelation of the accomplishment of all that was signified by them, and appoints the *new, holy, spiritual worship of the gospel*, that was to succeed in their room. The Spirit of God, therefore, as bestowed for the introduction of the new gospel state, in truth and worship, is the heavenly gift here intended."

With reference to the silence of the apostle Paul on this subject, being interpreted as expressive of his approbation; we must remember "*that Instrumental music was confined entirely to the Temple service, AND NEVER WAS EMPLOYED IN THE SYNAGOGUE.*"\*

Hence Paul, in all his journeyings, could not find a single Harp, or Psaltery, or Organ, in any of the religious assemblies of his countrymen, beyond the precincts of the Temple at Jerusalem; of consequence, warning or reproof from him on this subject, is not to be expected. We never find the apostle regretting the want, or expressing his commendation of it;—on the contrary, we find him on one occasion borrowing an allusion from it, expressive of something like contempt; 1 Cor. xiii. 1: "Though I speak with the tongue of men and angels, and have not charity, I am become as a sounding brass or a tinkling cymbal."

"It seems to be acknowledged by all descriptions of Christians, that among the Hebrews, Instrumental music in the public worship of God, was essentially connected with the sacrifice; with the morning and evening sacrifice; and the sacrifices to be offered on great and solemn days. But as all the sacrifices of the

\* It is a remarkable fact that the Jews do not use, or even *tolerate*, instrumental music in their synagogue worship now. Some years ago an attempt was made, in Germany, to introduce instruments. The result was a breach. The innovators were called "Templars,"—the Jews, holding, as we do, that the use of instruments was confined to the temple service. The "Templars" were expelled, and set up separate synagogues. They never grew, however. Until lately they had but *four* synagogues. Late events, arising out of the rationalism that has so extensively pervaded them, may have added to their strength. That they are still a minute fraction, we know. To all who are aware of the exceeding tenacity of the Jews, in adhering to established usages, this fact will come with no little weight. It is, of itself, almost conclusive as to the fact stated by X.

Hebrews were completely abolished by the death of our blessed Redeemer;—so instrumental music, being so intimately connected with sacrifice, and belonging to a service which was ceremonial and typical, must be abolished with that service; and we can have no warrant to recall it into the Christian church, any more than we have to use other abrogated rites of the Jewish worship, of which it is a part. We are entitled to conclude that circumcision, sacrifice, instrumental music, and the temple—the whole of these institutions must stand or fall together.”

An interesting article in the last number of the Princeton Repertory, contains the following sentence: “We have no hesitation in declaring that the alleged improvements in Theological definition, which has been known as ‘American Theology,’ are so far from adding a step of progress to the work of the Reformers, that they have merely backslidden to the ground occupied by the latitudinarian schemers of the sixteenth century.”

May not the same remark be applied—and with equal justice and truth, to “church music” as conducted by some Presbyterians in our day? Will not some of the able writers, in the work just referred to, give to the trumpet a *certain sound*, on this subject? X.

“X.” is not alone. Many hearts which have long sorrowed, we have no doubt, over these desecrations of the house of God, have responded to the sentiments of his essays. We would be glad to think that this effort would be productive of some good effect, and that it might ultimately lead to the restoration of scriptural simplicity, as to the mode of worship, in all the congregations of the large denomination—the Old School presbyterian—to which he belongs: to be succeeded by a farther reform in the matter of praise, and thus remove one barrier to the scriptural union of the broken churches of the reformation. But we have no such hopes, so long as the doctrine of expediency reigns among them, so long as there is a determination, as there seems to be, to allow any corruption to remain and canker in their midst, rather than create an excitement by attempts to remove it. Until *truth* is preferred to *peace*, little improvement can be looked for. Still we are pleased to see this evidence that dissatisfaction exists with these corruptions, and that it seeks to make itself heard and felt.—

Ed. Cov.

~~~~~  
OUR TRUE OBJECT.

“But is it not an object to disseminate our principles, and leaven society by means of them, which may be extensively effected where men are not, and may not be led to make a direct practical application of them? There can be no doubt that, according to the current of public opinion, both at home and here, there has not been since the time of the Second Reformation, a more favourable season for attempting this. Yet I do not expect that much shall be effected, in the way of procuring accessions to our denomination. But I trust that God has taught our people a higher lesson than to labour for a denomination. We labour for the promotion of the great principles of social order developed in the Word of God, and the extension of the kingdom of our Lord Jesus Christ; and if we might be the instruments of bringing about such a consummation, we are more amply rewarded, though the name of Reformed Presbyterian should sink into oblivion, than by adding a few hundreds to our membership. For my part, I should more rejoice in seeing the seed of sound principles and a healthful morality scattered over the ground covered and occupied by other bodies, and growing up in rich luxuriance. Our denominational prosperity supposes the whole earth sitting still and at rest; whereas in the other case we see the



work accomplished upon a large scale, and Covenanters, without the name, springing up to take possession of the whole land. And this is beginning to be accomplished; and in proportion as Protestants realize the necessity of combined efforts against the advances of the Man of Sin, they shall be forced into the very attitude which we stand in. What is it that has placed us in a state of separation from others? Is it not the leaven of popery working in bodies civil and ecclesiastical? Purge out this leaven, and all Christians will be Covenanters—all societies, Covenanters—all rulers, Covenanters.”—*Rev. Wm. Somerville.*

~~~~~

CHRISTIAN EDUCATION.

The principle that all education should be conducted on strictly religious principles, is evidently gaining ground. This is one of the few encouraging signs of the times. We find, among other evidences of this progress which meet our eye in our various exchanges, that some of the judicatories of the Presbyterian Church (O. S.) are about moving in earnest in the matter.

The Presbytery of Beaver say,—

“This education should be throughout practically and distinctly a CHRISTIAN one. Parents greatly err, and peril the welfare of the rising generation, if they submit their children to the powerful daily influence of schools not under religious control: of schools in which the Holy Word of God is not read and explained, and the voice of prayer and praise is not heard.”

The Luzerne Presbytery has resolved in the following terms, to make the attempt to establish in their bounds, a truly scriptural Institute.

“The Synod being informed that the Presbytery of Luzerne has undertaken to establish at Wyoming a Presbyterian Institute, in which the instruction of the young in the religion of the Bible, as professed in our standards, is to form an essential element in the course of education, and that the Presbytery has already raised \$2000 towards founding it, therefore,

*Resolved,* That the Synod highly approve of the enterprise, as one of very great importance, and does hereby recommend it as deserving the sympathy and liberality of the churches.”

The Synod of Cincinnati has also moved on this subject, having adopted the following important resolutions:—

“The subject of Christian education came up, by the report of a committee appointed on that subject at the last meeting of Synod. The subject was discussed fully and freely, and occupied a considerable time. The resolution recommending the establishment of a Presbyterian College was rejected by a large majority. The part of the report recommending parochial and high schools was adopted, as follows:—

1. In the judgment of this Synod any scheme of education is incomplete which does not include instruction in the Scriptures and in those doctrines of grace employed by the Holy Spirit in renewing and sanctifying the soul. 2. The Synod recommend that in all congregations where practicable, parochial schools be established. 3. They recommend that where practicable, one or more high schools be established within the bounds of each Presbytery to be under its superintendence.”

In connexion with these, we may also note a remark in the published narrative of the Synod of New York, on the state of religion within their bounds. They say,—

“There is reason to believe that in several portions of the church, there is a return to the spirit and practice of our fathers, in respect to the rising race. Until family religion, including instruction, discipline and worship be regarded; until God ‘shall turn the heart of the fathers to the children, and the heart of the children to

their fathers'; and until there be sedulous and frequent catechising of youth, and affectionate dealing with the baptized children of the church, we cannot hope great things for the next generation."

These are cheering indications. A movement of this kind cannot be arrested. It is in the right direction, and circumstances—particularly the painful defection of many youth from the faith and church of their fathers—are urging it on. We hope that the intelligent men concerned in the organization, &c., of the contemplated institutions, will see the necessity, not only of putting the Bible in the first place, but of guarding, especially in the classical course, against every thing calculated to counteract its influence, by leading away the mind of the pupil from the Lord Jesus Christ.

The Bible, we add, and the fact is a very significant one, occupies a much more prominent place in some of the higher schools of the missionaries in heathen countries, than it does here. An instance of this, we have in the Allahabad school under the care of the Presbyterian Board. Mr. Owen says,—

"The first class have finished the Pentateuch in Hebrew, and are now reading Joshua. I wish we had some copies of Nordheimer's Hebrew Grammar for them. They are now ripe for deriving the greatest benefit from such a work, although they have been well drilled in conjugations, inflections, and rules. We need also a good Hebrew Lexicon for them. They have none but their English Bibles. . They now read almost any historical portion of the Old Testament in Hebrew with great readiness and fluency. This study does not set aside others, though it is considered a sacred one, and is conducted with a special view to their spiritual good. They are just commencing Greek.—Having learned Hebrew, they read the Syriac Testament with tolerable ease, a few verses a day. In Persia they are reading the Gulistan very thoroughly, and can write a beautiful Persian hand. In English they are studying Ancient History with much interest, besides attending to Grammar, Geography, Reading Lessons, and Shorter Catechism with proofs."

#### FRUITS OF SLAVERY.

"In Louisiana, there have been some three or four colleges established, and liberally endowed; and, I state upon authority, that at least half a million of dollars has been squandered upon them. The institutions have failed and become virtually extinct, before sending out a single, or at most, more than a single graduate. There are now two colleges in active operation there—the one called Jefferson College, which is a State institution; and the other Centenary, which is under the control of the Methodist Episcopal Church South, neither of which is accomplishing much in the way of education.

"In Mississippi, there have been four colleges established and richly endowed, three of which exist yet in name, one is extinct and the endowments of all are lost. These endowments amounted to half a million or more. I am informed, and I suppose correctly, that not one of these colleges have sent out a single graduate, except Oakland College, which is a Presbyterian institution, and has existed fifteen years. This college has graduated about fifty."

So says the "Zion's Herald," a Methodist paper. The cause of this? Need it be asked? Slavery: which blights every good thing.

#### SABBATH PROFANATION.

"LIBERTY MEETING.—The meetings under the Liberty Tree, on Green Hill, near Girard College, are increasing in interest. Last Sabbath afternoon, Doctor

Elder addressed an audience of some five or six hundred, &c."—*American Citizen*, Oct. 7th.

During the last summer this party advertised political meetings to be held in places of Sabbath resort, giving all the requisite information as to the time of the running of cars, &c.! This is Sabbath profanation. And, besides, it is directly tempting the young and thoughtless to spend the Lord's day in seeking amusement. Is the Liberty party in this city and neighbourhood made up of persons who have no more regard to the Sabbath than to spend it in this way? If any of them disapprove of these meetings, we have seen no intimations of it.

~~~~~  
CORRESPONDENCE.—MISSIONARY.

The following letter was addressed by Rev. Thomas Houston, to the Missionary Association of the 2d congregation, New York, in reply to one from them. We publish it at their request.

Knockbracken, 14th Sept. 1846.

My Dear Sir,—I was favoured a short time ago with your letter from the Missionary Association which has been established in the Second Reformed Presbyterian Congregation, New York. Let me assure you and the brethren who are embarked with you in this good work, that it gave me heartfelt pleasure to hear from you on such a subject, and that I shall most gladly communicate to you at any time, such information in relation to Christian Missions to the heathen, as I may possess, or as I think may be of service to you.

The Board of Directors of the Missions in connexion with our Synod in this country only meets once in the half-year, save when some important business demands their attention, and then they are convened by circular from the secretaries. Our next semi-annual meeting will not be held till the end of December. Should we have any special meeting before that time, I shall present to it your letter—and if this does not take place, I shall submit it at the regular meeting, and I have no doubt the Directors will receive it with the liveliest interest, and that they will most readily reciprocate your kindness in the transmission of Missionary Intelligence.

Meanwhile, I may mention that, since the month of February last, we have been publishing in this country a small monthly digest of Missionary Intelligence in connexion with our church. The editorship has been intrusted to me. In order to interest our people in your movements, and to enlist their prayers in your behalf, I have taken the liberty to publish your letter in the number for this month. I shall feel pleasure in transmitting to you the "Missionary Chronicle," so often as I can find a safe and ready mode of conveyance. This will make you acquainted with our different fields of labour, and our progress therein.

I may state generally, that during the seventeen or eighteen years in which we have been embarked as a church in Missionary efforts, we have principally expended the funds that have been collected, and employed our agency, in cultivating a number of Missionary Stations in various distant localities in this country—in sending labourers to England—and in despatching Missionaries to the British North American Colonies of Nova Scotia and New Brunswick. We have reason of devout thanksgiving that, in these humble exertions, the God of our fathers, has hitherto, in a good degree rendered, our way prosperous.

The church's liberality has been drawn forth to a good extent, and has of late years been considerably on the increase. At different times we have despatched four Missionaries to the British North American Colonies, and two Catechists. Of the former three remain steadfast to the cause of our Testimony, and are labouring in those uncultivated regions not without tokens of success—the fourth, the first who was sent forth from us, has evinced the disposition to follow the course of some who left us in this country, and has not of late years been recognised as a Missionary in connexion with this Synod. In England we had a small congregation in Liverpool, which, with its pastor, was led away by the same unhappy schism. In Manchester we have a congregation which is very promising—and whose existence and prosperity, may be regarded, as under the Divine favour, the fruit of our Missionary exertions. We have a good prospect of farther extension in England, could we command a suitable agency for this purpose; but the scarcity of labourers hinders us at present from occupying this field. In this country, several promising congregations have grown out of Missionary Stations—and we cherish the hope that, in future years, we may have cause to rejoice in a similar increase.

It is only within the last three years, that we have contemplated extending our Missionary operations by embracing a portion of the heathen world in the sphere of our exertions, and by doing something for the Irish-speaking population of this country. A Bi-centenary Fund was originated on the commemoration of the Bi-centennial return of the period of holding the Westminster Assembly and of taking the Solemn League and Covenant. The collections for this purpose, with some legacies, amount already to upwards of four hundred pounds, and we trust to be able still to raise a considerable sum more. We have been engaged, for some time past, in making inquiries concerning a suitable place in the heathen world in which to commence a mission; and South Africa, Northern India, Eastern India and China have been recommended to us. Our greatest difficulty, however, lies in our not having a labourer or labourers who are willing to embark in the work, and we feel the need more and more of importuning the Lord of the harvest that he would raise up and send forth faithful labourers.

May I request that you will help us in your prayers for this object? The "Missionary Chronicle" contains a selection of news from other parts of the field—and in your receiving it from time to time you will have all that we are able to communicate on the subject. I shall expect in return to receive from you any information which you consider important concerning your proceedings in Hayti, or elsewhere.

You will excuse this hastily written note. That the God of our fathers may bless and prosper you in the undertaking in which you have engaged for the advancement of the honour of his Great Name, is ever the earnest desire of

Yours affectionately,

THOMAS HOUSTON.

---

#### LETTER FROM SCOTTISH SYNOD.

The following letter from the Synod of the Reformed Presbyterian Church, Scotland, addressed to the Synod in this country, has just come to hand, and will be read with interest. It will be seen that they are prosecuting the work of missions with no little ardour. We need hardly say that they misapprehend our position in this country in regard to the missionary cause. There is none of that opposition to it of which they speak.

*To the Moderator and remanent members of the Reformed Presbyterian Synod in North America.*

REV. AND DEAR FATHERS AND BRETHREN,—Your brotherly letter, read at our former meeting, has been too long unanswered. This arose from the press of business at the time; not from any diminished interest in your welfare as a church allied to us in principle, although separated from us in place. We are truly comforted in your comfort and made partakers in your joy by our acquaintance with what the Lord is doing for you, and what he is enabling you, by his grace, to accomplish for him. We are glad to learn that you are so rapidly growing in numbers since the painful events to which you make passing reference. It is our prayer that God would increase you still with men as with a flock, and add daily to your number those who shall be “your joy and crown in the day of the Lord Jesus.” We are delighted to learn that you “stand fast in one mind, striving for the faith of the gospel.” May you continue to keep the unity of the Spirit in the bonds of peace.

We regret, dear fathers and brethren, to learn that there should have been any repugnance among you to missions. Although others have fallen into error in this great cause, this does not seem any reason why you should refuse to enter the great field into which your Master invites you; far less does it furnish a reason why you should follow them, when they deviate from the path of commanded duty. We are glad, however, to see that you have found that the cause of missions is in perfect harmony with ecclesiastical order. We trust your light has risen in obscurity, and that, long ere this, your darkness has become as noonday; that your incipient movements in the cause of missions have ripened into great and effective exertions for speeding on the longed-for day when “the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea.” And we can assure you, not only from observation, but experience, that what is given for the extension of the kingdom of Christ abroad is not so much taken out of the funds of the church at home; for you will find that Christ does most for you at home when you are doing most to extend his kingdom abroad. This is the scattering that increaseth; the other is a withholding that tendeth to poverty. The prosperity of the church at home is not seldom measured by her exertions to carry the bread of life to those who are perishing for lack of knowledge. We are confident that if you enter in the cause of missions in the spirit of Christ, you will soon see your own congregations increase in temporal wealth, and, what is better, in spiritual health; for activity in the cause of Christ tends to strengthen the body of Christ.

We are not, dear brethren, surprised to hear that you are beset with iniquities on all sides; that errors which filled the grave for ages are starting up on every hand, clothed with the vigour and freshness of youth; and that you are surrounded with many enemies. We trust God will honour you by employing your hands to lift up the standard by which the tide of iniquity is to be resisted; that amidst the revived errors you will be honoured “to contend earnestly for the faith once delivered to the saints;” and that, by the grace of God, you will be nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God.

We are happy, dear fathers and brethren, to inform you that God

has done much for us, of which, we trust, we are glad. We continue to keep the unity of the Spirit in the bonds of peace, and have been enabled, in some measure, to obey the inspired injunction, "I beseech you 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." We value this blessing highly at all times, but especially at the present time, when the different sections of the church are rent by internal division—when the red and lowering sky seems to say that foul weather is at hand, and indicate that "to us it may be given not only to believe, but to suffer for His name." We value it, too, because it fits us for meeting the hour of trial with which the day of triumph is prefaced: and we value it because it makes each feel an interest in all, and all take an interest in each, for we feel that we are "members one of another." And we trust that this perfect unity may be regarded as a token of the presence of God with us; and a pledge, too, that whatever be the number and magnitude of the duties and trials the day brings, it will bring strength to fit us for the active performance of the one, and the passive and patient endurance of the other.

It gives us pleasure to state, that as God in his mercy has placed in our hands a banner to be displayed because of truth, so he hath granted us strength to keep it still displayed. We still adhere to Scotland's covenanted reformation; we still endorse the sentiments of those who "loved not their lives unto the death," and it is our ardent desire to be followers of those who are now inheriting the promises. On account of our adherence to the scriptural testimonies and earnest contendings of Christ's witnesses, we are still small, although not so much despised as formerly, in as much as recent events have furnished fresh illustration of the character, and supplied new proofs of the importance of our principles; so that, seen to-day in the light of yesterday, they are better known, and on that account must be better appreciated. Arise, O Lord, and plead the cause that is thine own. We are endeavouring, as far as possible, to comply with the command of Christ, "Go ye into all the world, and preach the gospel to every creature," cheered by the promise, "Lo I am with you, even to the end of the world." We have sent missionaries to those who sit in the region of the shadow of death, to carry to them "the day-spring from on high," and beseech those who are worshipping the works of their own hands to turn from these vanities to the service of the living God. While we have been concerned for the heathen, we have not forgotten God's ancient people, the Jews. We have four missionaries; two among the heathen in New Zealand, from whom we have had recent tidings. We cannot yet measure the success of our mission to the heathen by counting the converts to the faith of Christ, yet we have reason, from past kindness, to thank God and take courage. The path of our devoted missionaries has been beset with difficulties, yet softened with rich mercies from their kind Master. It has been often covered with darkness, yet relieved by rays of light that tell that the night is far spent and the day is at hand; and we trust that God, in his own way and at his own time, will open for them a great door, and effectually crown their labours with an abundant success. We know that it is by the Spirit of God that the heathen are to be turned from idols to serve the living God, and on that account we would invite you to join us in be-

seeing the throne of grace on behalf of our missionaries, persevering in our suit till the day break, and making it our fixed purpose that we will not let the angel go till the blessing is obtained, even the outpouring of the Spirit for the conversion of sinners to God. We have, likewise, a missionary among the Jews, from whom we receive frequent intelligence, as he is among the Jews in London. All that we can say about this mission, from the recency of the appointment, is, that we have got a man of the highest qualifications, and we may expect to reap through him, if we faint not. We are prepared to employ another missionary among God's ancient people. Our anxious inquiry is, who will go to seek out the lost sheep of the house of Israel? Join us in praying that the Lord of the harvest would send forth labourers into the harvest. We have also a missionary in Canada, who has endeared himself to the church by his adherence to the cause of truth, and his anxiety to bring souls to Christ. We had two missionaries in Canada till lately, when it pleased our Lord to remove one of them in the midst of his days and the beginning of his usefulness. This is the Lord's doing, and we would desire to hold our peace. We have loud and urgent calls from the Canadas, but we cannot respond to them; not for want of money to support, but men willing to devote themselves to the work of the Lord among our expatriated countrymen in the Canadas. Lord send by the hand of those whom thou wilt send.

While we are not overlooking the claims of the heathen abroad, we are attending to the heathen at home. We are striving to gather others to Christ besides those that are already gathered. Our numerical strength is not materially altered since we last wrote you. We have thirty-eight congregations, and only a few of these are without a stated pastor. God has been taking away some of our number of late, but we are thankful to him that he has raised up and qualified young men to fill the place of those whom he has removed, so that the sheep of his pasture are not long without a pastor to feed them with the bread of life.

Our present meeting of Synod has been characterized by the same unity and peace that we have experienced for years. We have here subjects of engrossing interest, and deeply affecting the cause and kingdom of Christ, and yet we have not had a vote. One of our ministers (Mr. Graham) has seen it his duty to leave a large and flourishing congregation, to go to one like a bruised reed and smoking flax. We have had a gratifying report from the committee on the liquidation of debt, and our church is to commence next year *free of debt*. We have had gratifying accounts from our missionaries, and our funds for their support are in a most encouraging condition. This is the doing of the Lord, and marvellous in our eyes. We had the subject of American slavery before us, and the connexion of the American churches with that system of iniquity. We unanimously agreed to republish our former resolutions on the subject, and to send forth an earnest remonstrance to all the churches implicated in the sin of directly or indirectly upholding the nefarious system. The early and decided stand which you took on this subject, and to which we have always adhered, has been often and honourably mentioned in the recent controversies on the subject. We have also a plan proposed for granting a more liberal allowance to those that devote themselves to the work of the ministry.

It is our prayer, dear fathers and brethren, that peace may dwell within your walls, and prosperity within your palaces; that you may be blessed of your Master in winning souls to him, and get them for your hire.

Signed in the name of Synod by      JOSEPH WILSON, M. C. F. C.

~~~~~  
THE PITTSBURGH PRESBYTERY.

This presbytery met on Tuesday, Oct. 20th, in Concord, Ohio. Present, Robert Wallace, Blackwood, Sproull, Crozier, John Wallace, Love, Galbraith, and Wylie, ministers—and Jamison, Hazlitt, Wylie, Willson, Cumming, Reed, and Dunn, ruling elders.

*Moderation of Call.*—Leave to moderate in a call was granted to the congregation of Greensburgh and Clarksburgh.

*Students of Theology, &c.*—A considerable part of the business before Presbytery was the hearing and considering pieces of trial. Messrs. Purvis and George delivered pieces as specimens of improvement, and Messrs. Milligan and Sterret pieces of trial, which were all sustained. The two latter had also prepared each a Latin exegesis and a historical essay, which were referred to a committee, whose report, presented before the close of the sessions, was in the most favourable terms. Of course, they were sustained. Joseph Hunter was taken under the care of presbytery as a student of theology. Mr. George, having undertaken an engagement as a teacher in Muskingum College, and being also partially incapacitated for close study by an affection of the eyes, was permitted to pursue his studies, for the winter, under the care of the Rev. Robert Wallace. Mr. Josiah Dodds, licentiate, was dismissed, at his own request, to the Presbytery of the Lakes. The standing committee of supplies was authorized to attend to the reception of Mr. Robert Cannon, licentiate, heretofore under the care of the Presbytery of the Lakes, but who had received his certificate of dismission from that Presbytery, and also intimated his intention to put himself under the care of the Pittsburgh Presbytery.

*Committee of Supplies.*—Sproull, Crozier, Galbraith, and Hannay, ministers, with Hazlitt, ruling elder, were appointed a standing committee of supplies. To this committee was referred the petition of the Greensburgh and Clarksburgh congregation for the appointment of R. Cannon as stated supply among them for six months.

*Ohio Tax Law.*—John Wallace and T. Sproull, ministers, and Wm. Wylie, ruling elder, were appointed a committee to examine and report upon the new tax law of Ohio.

*Thanksgiving Day, &c.*—The third Thursday of December, 1846, was appointed to be observed as a day of thanksgiving, and the last Thursday of February, 1847, as a day of fasting, humiliation and prayer by the congregations, &c., under the care of presbytery.

*Visitation.*—Sproull, Crozier, and Slater, ministers, with Scott and Jamison, ruling elders, were appointed a commission to visit the Greenfield congregation.

*The next meeting* of this presbytery is to be held in the city of Allegheny, on the second Tuesday of April, 1847, at 10 o'clock, A. M.

~~~~~  
NOTICES OF CONGREGATIONS.

THE MONONGAHELA CONGREGATION.

This congregation occupies a large district of country lying to the south-east of the city of Pittsburgh, principally upon the rivers Mo-



Monongahela and Youghiogeny. Its central and principal branch being in the Forks of Yough, as the space between the two rivers, for a considerable distance above their junction, is termed. Other branches are Jefferson, ten miles to the north-east, and Redstone, thirty miles to the south-east of the principal branch.

Settlements were made by Covenanters at a very early period in the bounds of this congregation. The earliest of which we have any knowledge was made in the year 1769, by James Willson, a ruling elder, who had previously resided with some other Covenanters, in the valley lying west of the Cove Mountain, in Pennsylvania, near where M<sup>c</sup>Connellsburgh now stands.\* He, with his youngest son, Zaccheus Willson,† crossed the mountains in that year, and cleared some land in what is now Elizabeth township, Allegheny county, and planted grain. The next year, 1770, Mr. Willson removed his family to this place, accompanied by Mr. Robert M<sup>c</sup>Connell, a Seceder, whose wife, however, was a Covenanter. These were among the very first settlers of the Forks of Yough. Other Covenanters, Robert and Matthew Jamison,‡ Andrew M<sup>c</sup>Means, and Matthew Mitchell, with their families, soon followed, and formed a flourishing society. The first sermon preached in these bounds was by Mr. Cuthbertson, probably in the year 1771, in a tent on the farm of Zaccheus Willson. Additions were constantly made to the society by emigration. In 1783, however, they all joined the union by which the Associate Reformed Church was made, except Mr. James Finney§ and his family, who heard no preaching until some years after, when Mr. King made them a hasty visit. In the mean time Mr. John Loughhead and Mr. Parkhill|| had settled in the vicinity.

The next supply was Rev. James M<sup>c</sup>Kinney, who visited that region in 1793 or 1794, and preached to great multitudes, in tents and barns. People flocked, far and near, to hear this eminently able and eloquent advocate of a covenanted testimony. He sometimes addressed as many as two or three thousand at one time in the open air. His labours were blessed here, as they were in Conococheague and elsewhere, in bringing to their right mind many who had made partial defection. The society, feeble before he came, if it existed at all, now grew apace, and soon became large and efficient.

In 1799 Mr. John Black,¶ licentiate, was sent by the presbytery, which had been constituted that year, to labour among the scattered societies west of the Alleghenies. In the course of two years he received a call, and, in the year 1801, was ordained to the charge of the united societies. The same year James Finney was ordained to the eldership; and, at the same time, Zaccheus Willson, who had been an elder in the Associate Reformed Church, joined the society in the

\* Mr. Willson's father, Zaccheus Willson, had emigrated from Rosstrevor, Ireland, about the year 1720 or 1721. For a time they had been located in Octorara, Pa. They were probably there in 1743.

† Father of Jas. R. Willson, D. D., and Rev. S. M. Willson, and long a ruling elder in the Monongahela congregation.

‡ His son, John Jamison, is now an elder of Salt Creek congregation, Ohio.

§ Mr. F. was afterwards ordained as a ruling elder. We think he still survives, although very infirm. His family are in the Monongahela congregation.

|| This family came from Conococheague valley. We are not sure but it should read Mrs. Parkhill. Two sons have been elders of the congregation. One, Mr. David Parkhill, survives; the other is deceased.

¶ Now, Dr. Black.

Forks, with his family. In the fall of that year the sacrament of the Lord's supper was dispensed, for the first time, we believe, west of the mountains, to *one hundred and seventy* communicants. This large number was collected from societies far and near, and was mainly made up of individuals who had previously been in communion with the Associate Reformed Church, and who had abandoned it on account of the alteration of the Confession of Faith in those parts which relate to civil government.

There has been nothing very marked in the history of the Monongahela congregation since that time. When Dr. Black's pastoral labours came to be limited to Pittsburgh and its immediate vicinity, of course it became a vacancy; and, in connexion with the Canonsburgh or Miller's Run congregation, it was first under the pastoral charge of Rev. Wm. Gibson, who was settled in that region in the year —, and afterwards, from — to —, under that of Rev. G. T. Ewing. Throughout the whole New Light controversy this congregation remained unmoved on the old foundation. So far we know, not an individual belonging to it was led away. In the year 1834 Rev. John Crozier was installed over them as their pastor, and has continued to labour among them since in that capacity. For some years Mr. C.'s labours were divided between this congregation and that of Miller's Run, where he was stated supply. The Miller's Run congregation having called a pastor, Mr. Crozier's labours are now confined chiefly to the three societies or branches constituting the Monongahela congregation.

Their ruling elders now are, John Z. Willson,\* Thomas Reynolds, Walter M'Crea, James Patterson, David Parkhill, and John Huston. The number of communicants is about sixty; of societies, four.

~~~~~  
AFFAIRS ABROAD.

*Tahiti*.—France is resolved to retain this island, and some others in its neighbourhood. Five young men are to be selected from the most influential families, and sent to France for the purpose of receiving a finished education. Of course they are expected to return to their native country as well educated papists, to assist in executing the plans of the priesthood for the extirpation of Protestantism. The war still continues. Two battles have been fought, the French having rather the advantage. However, the camp of the natives is considered impregnable.

*Sandwich Islands*.—These islands, not long since sunk in the most debasing idolatry, begin to reflect their light upon the civilized world. They have a college, in which a good education may be obtained. Two hundred and ninety-six graduates have already issued from it. And we have seen it stated that the inhabitants of Oregon will probably find themselves obliged to send their sons, for a time, to these islands for a collegiate education. As to temperance, there is no such thing as intoxicating drink to be had in Hilo, the principal sea-port, and visited every year by thousands of sailors. Comparatively few of the twenty-two thousand church members there become subjects of discipline, although the missionaries have adopted the principle of cen-

---

\* Son of Zaccheus Willson. We again solicit corrections, if any thing requiring correction is discovered in these notices. It is exceedingly difficult to avoid errors in notices of this kind.

suring *for the use of intoxicating drinks*. One congregation supports its pastor, paying him four hundred and fifty dollars per annum: and contributions are raised for propagating the gospel elsewhere. These are encouraging facts. All this has been accomplished in less than a generation.

*Syria*.—The efforts of the missionaries have met with new and rather unexpected opposition in Syria. At Hasbeiya, the Protestants—those who had abandoned the Greek church on account of its corruptions—were ordered by the governor—a Turk, of course—to attend upon its services. Force was used to compel their attendance. They appear to be steadfast, and continue to meet privately for religious worship. The authorities will hardly dare to push their efforts so far as to take life. Their desire and hope is to prevent conversions. The hand of Russia, we have no doubt, is in all this.

*Turkey*.—Persecution has not ceased in Turkey. Evangelical congregations have been formed, not only in Constantinople, but in Nicomedia and in Ada Bazar; and one is about to be formed in Trebizond. In the two latter, especially, evangelical Christians are exposed to severe trials: not from the higher authorities, but from the Armenians; and from some of the inferior functionaries. Late accounts are as follows:—

“The persecution of the evangelical Armenians in Trebizond continued very active to the latest dates; so also at Ada Bazar. A letter from Mr. Wood, dated Constantinople, Sept. 6th, gives an exceedingly interesting account of the severe persecutions and trials of one of the brethren of the church at Ada Bazar. He had been dragged from his home, eighty miles, to Constantinople, and there imprisoned and chained as a malefactor, and repeatedly arraigned before governors for the truth's sake; but persevered in witnessing a good profession, and stood steadfast. A letter from Mr. Bliss, dated at Trebizond, August 1st, gives an account of the dangers to which the protesting Christians in that place have been exposed. Many of them had been arrested and offered the alternative of renouncing their faith by subscribing to the idolatrous confession prepared for them by the patriarch, or receiving a bastinado, followed by imprisonment, and these punishments to alternate and continue until they yielded. While the process of arresting was going on, the persecuted Christians assembled for prayer, and continued with one accord in supplication day after day. In the mean time they forwarded petitions to their Turkish rulers; and, to the surprise of all, these petitions received a more favourable attention than could have been anticipated, and their rights of conscience were secured them. Their severe trials had humbled and purified the faithful brethren, and prepared the way for the formation of a church, on a scriptural foundation; and, at the date of this letter from Mr. Wood, the missionaries were only waiting to receive from Constantinople a copy of the Confession and Covenant of the first evangelical church in that city, before organizing the protesting Christians of Trebizond into an independent church. Thus the very means adopted to prevent the spread of pure Christianity have been overruled, in the providence of God, to the purification and firm establishment of the same.

“All the accounts from this region of country show that the spirit of persecution continues unappeased. False accusations and false wit-

nesses, and every device of Satan, are employed to harass and distress the evangelical believers; but, thus far, with very little success: and these very attempts to extinguish the true light have been instrumental in bringing it under the observation of the Turks, as it would not otherwise have been seen by them; so that within a year they have probably seen more of real Christianity than during the entire occupancy of that country. Thus the wrath of man is made to praise God."

The Turkish government appears to be fixed in its determination to attempt a complete remodelling of the Mahomedan system, in many of its political aspects. It has felt the impulse of the age, and will not recede. Plans are now under consideration for the introduction of railroads. Change of any kind is as fatal to Mahomedanism as it is to popery.

*Switzerland.*—1. *The Vaudois.*—The dissenting Vaudois pastors, who continue to adhere to their dissent, are not yet subjected to any very severe political restraints, but find enough, in such restraints as are imposed upon them; in the fanatical opposition of a large portion of the community: and in their straitened pecuniary means, to test their faith and sincerity. They have voluntarily adopted the following Declaration of Faith:—

"In the name of the Father, and the Son, and the Holy Spirit.—Amen. The undersigned pastors and ministers of the holy Gospel in the Canton de Vaud, who have adhered to the Act of Demission of November 12th, 1845, and who have thereby renounced their official connexion with the State, to all Christian, Protestant, and Reformed Churches, and to all the faithful of these Churches, grace and peace be given and multiplied to you, from God our Father, and from Jesus Christ our Lord.

"From the moment when, that we might remain faithful, to the truth, to the Church, and to our ministry, the cords which bound us to the State were broken, we were concerned to protest that, by that act, we were not only not separated from the communion of the Protestant and Reformed Churches, but that we are more intimately united to them, since we have contended for those doctrines which are dear to them all—namely, for the spiritual supremacy of Jesus Christ over his Church, and for the independence and integrity of the Gospel ministry.

"Wherefore: Before God and before the Church, we declare that our faith is the same as that of our fathers; that is, the faith in the Holy Scriptures and in the doctrines which are contained therein,—doctrines summarily expressed by our Reformers, in the dogmatic part, that is to say, in the twenty-one first chapters of the Helvetic Confession of Faith, and professed in the order and usage of our Churches. We declare that, by the help of the Lord, we are ready still to make all sacrifices for our faith in the doctrines for the maintenance of which we have been compelled to separate ourselves from the State—namely, 1. The Sovereign Spiritual Authority of Christ and of his word in the Church. 2. The Divine Institution of the Gospel Ministry. We declare that we are, and that we desire to remain, in the fellowship of faith and love with all those Christian Churches, and with all the faithful, who, without having the same confession of faith with us, yet believe with us that they cannot be justified before God and sanctified but only by faith in the all-powerful efficacy of the sacrifice and entire work of Christ, the Son of God, God manifest in the flesh. We declare, in conclusion, that our earnest desire is to enter into relations more intimate and frequent with all the Protestant and Reformed Churches, in order to labour in common with them for all that may tend to promote the unity of evangelical Protestantism, and the advancement of the kingdom of God.

Appended are one hundred and twenty-eight signatures. There seems to have been a general revival among the Vaudois.

2. *Its Political State.*—This is very greatly disturbed. The radical and the conservative parties, as we may safely enough call them, have come to blows in Geneva. The immediate occasion was the re-

fusal of the delegates to vote in the General Council, for the unconditional dissolution of a league which the six Popish Cantons had formed, in some form, for mutual aid, while, at the same time, the council had adopted resolutions against the "free corps," or the companies organized on behalf of political reform. The result we give as we find it in the papers—

"This vote excited great discontent among the movement party, and popular meetings were convoked to protest against it. Proclamations were even published calling the people to arms, and animated groups began to congregate in the quarter St. Gervais, and the decision of the Grand Council declared to be unconstitutional, and, as such, not binding. The agitation having assumed a very grave appearance, the partisans of the government placed themselves at its orders, but at another popular meeting it was resolved, with cries of 'Liberty or death!' to place on foot 300 armed men, to act during the night as a guard of the Faubourg. On its side the government did not remain inactive, as the Council of State ordered that five companies of the city, and one of the country, should be called on. During the night of Monday, the insurgents erected barriers in the quarter of St. Gervais, which commanded the town. This step was adopted in consequence of the government having ordered the arrest of Mr. James Fazy, who had taken a leading part in the movement. The government troops attacked the barricades, against which four pieces of cannon were directed. The insurgents replied by a smart and well directed fire of musketry, and after a sharp conflict, the government troops were defeated at all points, fell into confusion, and surrendered. The Council of State immediately resigned, and the insurgents organized a provisional government."

Nothing can prevent the differences between the parties in Switzerland coming, and perhaps soon, to the arbitrament of the sword. Indeed, Dr. Baird says, speaking of all central Europe, "The times are ominous of great evil in Germany. A storm is gathering which will sweep over that country. There is need, therefore, that all that can be done should be done, to scatter the seeds of truth; for it alone can avert the horrors of a bloody revolution. Indeed, I think all continental Europe is going to be shaken to its very centre before many years pass away."

*England.*—1. *Drinking Habits.*—The delegates from this country to the "Alliance" bring back a very evil report of English habits, in regard to the use of intoxicating drinks. Dr. Cox says:

"The drinking habits of this whole population, with some noble, and, I think, increasing exceptions, are utterly horrid and abominable! Who can number the beautiful and spacious gin palaces of this metropolis? The spirit dealers, the wine vaults, and the licensed retailers of strong drink, are at once characteristic of London, pervading the whole city, frequented by almost all classes, wealthy to a proverb, and innumerable. In every street you find them, not solitary, not modest and retiring, but bold, advertising in capitals, and entrapping the deluded million—"By her Majesty's most gracious permission." The young and the gay are their ordinary victims. And the whole population, as a general thing, appear alcoholized and plethoric, and surcharged with some form of strong drink. Hence the cause finds difficulties in its way, plenty of them. But they do not despair. The friends of the cause are stern and decisive. They hope in God, and their cause rejoices as it proceeds."

Ministers of the gospel, with exceptions, set the example. And it is still the custom, at social dinner parties, both in England and in Scotland, even among ministers, to sit and sip their wines until the hour of tea. They are far behind the United States in this point. And, indeed, we believe it may safely be said, that the standard of clerical deportment is considerably higher in this country than in Britain.

2. *The Evangelical Alliance.*—This alliance has seen, if we mistake not, its best days. As a meeting composed of twelve hundred members, brought together from different churches for the purpose of

burying all animosities, and acting harmoniously together against popery, it had an imposing aspect. But it will not bear examination.

And, (1.) It constitutes no union of churches. The churches are all left pursuing each its own course as heretofore. It was only a congeries of so many individuals. (2.) It meets with most decided opposition in *all* the churches.\* In other words, a large portion—probably a majority in all the bodies—are determined to adhere to their peculiarities, and to carry on the warfare against popery and other evils agreeably to what they believe to be the complete system of revealed truth. The Baptists are Baptists still, and mean to be. The Methodists are Arminians, and mean to be. And so of the rest. If there are some, as there seem to be, who have no special interest in their peculiar views, they are comparatively few. In short, the *churches* are brought no nearer together by this “Alliance;” nor are they likely to be. (3.) What is the “Alliance?” Is it a church? No. Is it a confederation of churches? No. Is it a voluntary association, like the Bible Society, for the prosecution of some definite object? No. It professes to cover the whole ground of *essential* Christianity—to be qualified peculiarly to do the very work of the church, to war against Antichrist. It is a non-descript; a mere human contrivance. (4.) Notwithstanding the disclaimer of the “Alliance” itself, we cannot help the conviction that it is destined, and, on the part of some, designed to *bury* points of difference. And this, in the estimation of many, will constitute its prime and chief excellence. For this, however, we are not prepared. For what is to be buried? Calvinism: for the Methodists abhor it. Infant baptism: for Baptists scoff at it. Presbyterianism: for Independents and Episcopalians reject it. A scriptural psalmody: for it is derided by Methodists, &c.† Strict terms of church fellowship, which exclude the erroneous and the unholy: for to break these down is much of the immediate design of the Alliance. Finally, all the scriptural attainments of a *covenanted* reformation are to be thrown aside as useless matters of difference; for not one in fifty of the “Alliance” will have any thing to do with them. No; we are not prepared for any thing like this. We are not prepared to cast aside, or even to *endanger* any of these things, for the sake of all the *appearance* of unity that would result from a conglomeration upon the footing of so extremely vague and indefinite a doctrinal basis as that adopted.‡ (5.) This “Alliance,” instead of strengthening, would only weaken, if it became general, the cause of Protestantism. It could not oppose the hierarchical errors and evils of Popery, because Papists and Episcopalians substantially agree in these. It could not oppose the Arminianism of popery, for, in *principle*, the Methodists agree with Papists in opposition to Calvinism. And so of other essential and dangerous peculiarities of the Antichristian system. True, its grosser evils—its masses, its idolatry, its more oppressive forms of tyranny, &c.—might be combated, but this would be done at the expense of leaving the sources of these untouched. The leaves

\* Except it be in the Lutheran Church in the United States.

† We are sorry to learn that the delegates from the Free Church, the Reformed Presbyterian (Scottish,) the Original Seceders, &c., countenanced by their presence, without any protest even, the singing of Wesley’s Hymns and other human compositions. A bad beginning, this.

‡ See “Presbyterian’s Armory,” Nov. No., for a correct analysis of the Basis.

might be beaten off, with the smaller branches, but the roots would have to be left in all their vigour. (6.) By refusing to take decided ground in reference to slavery, the "Alliance" has put itself out of the pale of our sympathies. We can sympathize with no ecclesiastical body which refuses its sympathies to the wretched victims of a worse than Asiatic despotism. By their temporizing course on this subject the members of the "Alliance" have lost an opportunity of commending Christianity, and benefiting the poor and needy, such as they can scarcely expect again. Nor can we refrain from saying, in this connexion, that we never think without a shudder of the sixty American delegates retiring to pray that God would convert the "Alliance" into a bulwark of slavery: for that is the true interpretation to be put upon these awful prayers.\*

In making these remarks we are not to be understood as occupying a position adverse to the union of the churches, if it can be brought about on right principles. This, however, is not the way to accomplish it. Let the points of difference be discussed; and let there be no organic, or even *simulated* union until this is done. Whether the time has yet come for even this much—for discussion, we mean, in an assembly like the Westminster—we do not know. We think not. We would follow, in regard to this, the leadings of Providence. But we fear that many severe trials await the Protestant churches before they will be prepared even to come together and discuss profitably existing causes of division.

~~~~~

AFFAIRS AT HOME.

*The M'Queen Case.*—This case, already familiar to our readers, is once more on its way to the General Assembly. The Presbytery of Fayetteville, having removed their sentence of suspension, agreeably to the decision of the Assembly of 1845, an appeal was taken to the Synod of North Carolina. The appeal was not sustained, and the appellants are determined to bring the case before the highest court of the church. We may now look for action that ought to be considered final in cases of this kind: *unless* the Assembly can fasten upon some point of order, which they will do if they can, for the purpose of avoiding a definite decision. In the mean time, the Presbytery of Louisville, (Kentucky,) has confirmed the decision of one of its sessions, suspending a member for marrying his wife's sister, and has also re-enjoined upon all its sessions to take decided action in all cases of the kind. This contradictory action, in different sections of the same church, is just what may always be expected where there is a lack of firmness and faithfulness in exercising discipline according to the standards.

*The Temperance Cause.*—This good cause is undoubtedly advancing. There is not the same degree of excitement, but it is silently working its way in the minds of the judicious and influential portions of the community. Witness the results in all instances where it has been brought—as in the matter of granting licenses—to the test of the ballot-box. The presbytery of Ohio (Old School,) has adopted the following resolutions on this subject:—

"1. That the manufacture, sale, and use of intoxicating drinks, and the renting

---

\* The "Alliance" at one time voted an amendment excluding "voluntary slaveholders." While the rest were at dinner the American delegates retired to pray over this "crisis." After dinner the vote was reversed.

of houses for such purposes, are inconsistent with the principles and spirit of Christianity, and therefore *wrong*, and should be abandoned.

"2. Resolved, That it be recommended to each session, after taking all proper means by preaching, and other measures to enlighten those engaged in these practices, and after exercising proper forbearance where there are legal contracts, to take such action as the purity of the church, the word of God, and the nature of the evils may require; irrespective of the possibility of offenders seeking refuge in other communions, which tolerate these evils.

"3. That it be considered uncourteous and disorderly for any session to receive into communion any person, who is refused admission as a member of the church on account of his connexion with any of the evils specified.

"4. That it is in accordance with the spirit of the example of the people of God, (as approved by Him) in the time of Nehemiah, Jeremiah, and of the Apostle, who also took the vow of the Nazarite; and of our fathers of the Church of Scotland, who covenanted against existing evils, for all persons of suitable age to give similar pledges.

"5. That while Presbytery encourages the joining Temperance associations, they likewise advise that they be such as are adapted to benefit all classes; such as are conducted with the fairness and candour consistent with Christianity, and upon its principles and open to the inspection of all, that their merits may be examined.

"6. That inasmuch as our civil rulers, perform the same offices for the people of this land as 'kings who were 'not to drink wine' and as 'princes' who were forbidden 'strong drink,' lest they forget the law and pervert the judgment of any of the afflicted,' we recommend to all entitled to the right of suffrage, to endeavour to elevate to places of civil authority, only those of sober habits, irrespective of party."

To these conclusions, we feel assured, the church is rapidly coming. The reader will observe that these resolutions not only condemn the traffic, but also the *use*.

*The Graham Case.*—Mr. Graham, suspended from the ministry by the Synod of Cincinnati, (New School,) for his pro-slavery doctrines, appears to be in a fair way to remain so. The Synod has refused, after protracted discussion, to obey the order of the Assembly last spring, requiring his restoration to the ministry. They plead their new constitution, which makes Synods the courts of last resort in all judicial cases, in justification of their refusal. This case may lead to very important results. It is evident that the Synod—a large and influential one—has taken its stand. Will the Assembly recede? The Christian Observer of this city, recommends Mr. Graham to proceed to the exercise of his ministry as if nothing had happened! A few more such cases will probably, show the "Constitutional Presbyterians," as they call themselves, that it is easier to *alter*, than to *amend*, the system of Presbyterian church government transmitted to these times by the far wiser men of past ages: and, also, that the true way to avoid trouble is not to evade it as they endeavoured to do by this very arrangement—formed to get rid of slavery in their higher courts—but to meet it honestly, and decide scripturally.

*The War with Mexico.*—This war has distinctly assumed the shape of a war of conquest. The administration takes possession of the whole northern section of Mexico, and as if the title to it were perfect, arranges a *civil* government to which it demands an *oath of allegiance!* This is done, with the almost avowed design, of retaining these provinces at the close of the war—Mexico *nolens* or *volens*, it is no matter—as an indemnity for the expenses of the war: for the expenses of a war begun by the United States herself! It is evident that the administration has not been moved by the result of the late elections in the northern states, from its design to annex a large *slave* territory. We hope, however,



that disappointment awaits it in this quarter. We hope that the determination expressed by the House of Representatives, at the close of the last session, to admit none but *free* territory, will be adhered to. From recent indications, it does seem to be very improbable that the north will go on blindly, as heretofore, to increase the influence, and enlarge the power of its *deadly* foe—the south. Still we would not be too sanguine. Politicians are not to be depended upon, so long as the fear and word of God are left out of view in political matters. The war is not over. It may be protracted. If so, it will cost much blood and treasure.

~~~~~

OBITUARY OF THE REV. ALEXANDER BRITTON.\*

It is our painful duty to record, in our present number, the demise of one of the watchmen on the towers of our Zion—the Rev. Alexander Britton of Bready—which took place at his own house on Sabbath, the 31st of May, after an illness of only a fortnight's duration. We regret that it is not in our power to present any accurate account of the early life and studies of our venerated father. He was born near Portglenone, county Derry, in the house, we believe, at present occupied by the Rev. J. A. Smyth, about the year 1784; so that he was sixty-two years of age at the time of his death. On the 21st Sept., 1815, having been licensed to preach some time previously, he was ordained to the office of the holy ministry, and the pastoral charge of the congregation of Bready, in the bounds of the Western Presbytery; where he continued to discharge the duties of his office up to the time of his decease, embracing a period of 30 years. As a preacher, he was distinguished for clearness, fulness, and faithfulness, in stating and illustrating Gospel truth. His theology was sound and scriptural. His appeals to the consciences of hearers, in the application of doctrine to practice, were earnest, searching, pointed, and forcible; and the whole was pervaded by an unction which rendered him a favourite with all who understand and appreciate evangelical preaching. In private life, and in all that brought him into more immediate personal contact with men, unaffected kindness, frankness, cordiality, cheerful vivacity, ungrudging hospitality, were his prevailing characteristics. To these there was joined a large measure of prudence and shrewd sagacity, in dealing with matters that required to be well weighed and considered, which gave to his opinion and his advice a value which would not otherwise have attached to them. If, in avoiding rashness, he sometimes appeared to be too slow, and for a time indecisive, in regard to subjects that admitted of debate, this was more than compensated by the firmness with which he held his ground, when once his position was taken—a commendation which we consider no small one, in a time of trouble, rebuke, and defection. His attachment to the cause of the Covenanted Reformation was tried, and not found wanting. To the duties of every relation which he sustained in life, he was sedulously attentive. He was a kind husband, an affectionate and watchful parent, a prudent counsellor, a faithful friend. Add to all, what was of most importance as regarded himself individually, his piety toward God could not be doubted. We have no wish to indulge in indiscriminate eulogy. Still less are we inclined on the odious work of depreciation. That he had faults, we deny not. Who is without them? What they were, even, we think it better not to inquire. Let *them* be all buried in the oblivion of the tomb; whilst his virtues are cherished in everlasting remembrance, brought forth and emblazoned, for approval and imitation.†

After a life spent as his was, in the service of that Divine Master who has promised that his rod and staff will comfort his people in passing through the dark valley, it might be anticipated that his latter end would be peaceful and

\* From the Belfast (Missionary) Chronicle.

† The subjects of Mr. Britton's pastoral care, many of whom we have known in this country, furnish, in their intelligence and Christian integrity, ample evidence of his fidelity as a gospel minister and witness for Christ's testimony. All bear witness, with one voice, to Mr. B.'s exemplary and consistent deportment; that he had no prominent fault, or even glaring infirmity: his principal infirmity was that mentioned above—an apparent indecision, for a time, in public controversies. We have added this note in justice to Mr. B., for the purpose of guarding against any inference, from some of the expressions above employed, unfavourable to his uniformly upright Christian character.—Ed.

happy. It was more—it was full of holy joy and triumph. On the 17th of May, which was the Sabbath preparatory to the intended dispensation of the Lord's Supper in the congregation, he preached from the words, "I will arise and go to my Father." It was his *last* sermon; and it was remarked by those who had the privilege of hearing it, that it was delivered with all his usual, if not more than all his usual, animation and energy. There was certainly, to use the world's phrase, "a singular coincidence" in his choice of such a text; but we prefer to consider that he was directed to it by a special overruling providence, as premonitory of his own approaching end. Confined to his room after this, he was not permitted to take any farther part in the solemnities of the sacrament; but, although the violence of the fatal malady prevented him from speaking much, and for a brief period appeared to disturb his mental powers to some extent, yet it was very evident that he had his flock, and those who were called upon to assume his place in going before them in his absence, much upon his mind, in their interesting circumstances; and that, had it been the Lord's will, it would have been his anxious wish to have had his customary share in the labour and the privilege. The writer of this had not the melancholy satisfaction of being a witness to the closing scene; but he has been credibly informed, that, as his dissolution approached, he seemed to be drawing nearer and nearer to the Source of all happiness. Reason resumed her full authority; and his faculties, like the last sun-burst of a lovely but cloudy evening, shone out with unwonted brilliancy. He declared he would not wish to remain; and spoke in terms indicative of his assurance of glory. When his weeping family were gathered around his bed, he exhorted them to maintain a close walk with God; and said, that as he had received his children from God, so he had given them back to God, who is ever faithful, and who would not forsake them, if they would not forsake Him. To Mrs. B. he said, "Surely you would not ask that I should stay, when I am about to be crowned with a diadem of glory, and will be a sparkling gem in the crown of my Saviour." These were about the last words he uttered, until he fell asleep in Jesus. "Mark the perfect man, and behold the upright; for the end of that man is peace." When a co-presbyter, on a subsequent Sabbath, endeavoured to improve the solemn visitation, from the words, "Your fathers, where are they? and the prophets, do they live for ever?" (Zech. i. 5,) the earnest and undivided attention, and, in many instances, tearful emotion, with which the slightest allusion to their late pastor was received, showed the deep place he had long held in the affections of his people. Mr. B. has left behind him eight children.

(For the Covenanter.)

#### AN ACROSTIC.

I s the sound of Salvation to Africans glorious,  
 'M ong their own native shades, as 'tis wafted along?  
 M ay those who *there* see it, in triumph victorious,  
 E xult in the prospect and carol their song?  
 D oes the Preacher devoted, brave perils and dangers,  
 I n order to carry to Asia the word;  
 A ll his kindred forsaking, to roam among strangers,  
 T o bring in Ham's sons to the fold of the Lord.  
 E vince, then, your love for their poor forlorn brothers—

A rouse! in behalf of the heart-broken slave—  
 B reak the chains—cut the fetters off fathers and mothers—  
 O r soon will fair freedom 'mong us find a grave.  
 L o! yonder's the Despot—behold him advancing,  
 I n the pride and the splendour of monarchs of yore—  
 T he war-trumpet's sounding—the war-horse is prancing—  
 I s't true that the country of Freedom's no more?  
 O h! haste then ye Patriots—arise, break the galling chain—  
 N ow let the truth prevail—*Now*, let Messiah reign.

W. B.

# THE COVENANTER.

---

JANUARY, 1847.

---

(For the Covenanter.)

## CAPITAL PUNISHMENT.

Every man believes that there is a right and a wrong in human actions. No man, not even an Atheist, believes that it would be right for his neighbour to kill him, without provocation. And though some have pretended that every man has a right to take whatever he finds in his neighbour's possession, provided he needs it, and has sufficient force or cunning to effect his purpose, yet, I think, they would not like to have the rule applied to their own property. This opinion, of some actions being right and others wrong, must either be from the light of nature, or by tradition from the first of the human race. In either case it must be from heaven; it must have been taught us by our Creator. That the distinction between right and wrong is from heaven, is further evident from the fact that were it not recognised society could not exist.

But, while most men admit the general principle, they differ widely as to its application. In many cases one esteems that right which another esteems wrong. This shows the necessity of having an infallible standard of morals; such a standard we have, and that standard is the moral law, or ten commandments, as explained in the Scriptures of the Old and New Testaments. The 6th commandment is, "Thou shalt not kill;" but this commandment, like all the others, (except the fourth,) only directs us as individuals; it is not immediately addressed to communities as such: the rule for communities, as to this matter, is found elsewhere. In Gen. ix. 6, it is said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." This is not a law peculiar to the Jews: it was given to Noah, our common ancestor, and in him to all mankind for ever. The law must last as long as the reason on which it is founded; but the reason assigned for putting the murderer to death is "*That in the image of God made he man.*" This can never cease to be true; and, consequently, the law can never be abrogated. Now, although some think that our circumstances are so far altered that the law should be altered, yet we cannot see that human life is either more or less valuable now than it was 3000 years ago. Man was immortal then, as well as now, and the only difference in our circumstances is, that as our duty is more clearly revealed in the gospel, the demerit of crimes is proportionably aggravated.

Were the law which God gave to Moses admitted authority, there would be an end of this controversy; but the prevailing sentiment of the present day seems to be that of the Gnostics, who taught that the God of Israel was the devil, and that Jesus Christ came to destroy his power,

and deliver men from his tyranny! The editor of the New York Tribune is wonderfully scandalized at being charged with infidelity; and yet he quotes, without remark, a passage from the Lynn Record, in which an "eye for an eye," &c., is termed *infernal policy!* Dr. Paul, of Ireland, (once a Covenanter,) calls the laws of the Old Testament *Thomas Houston's bloody laws!* In this he offers a double insult to the Divine Majesty; first, in calling *his* laws *bloody*; secondly, by calling them *Thomas Houston's*. Indeed the Gnostic sentiment is, and must be, the prevailing one, with all who give their approbation to an infidel government.\*

The law of retaliation would seem to be taught by the light of nature, seeing it was adopted by the most enlightened nations of antiquity, viz., the Greeks and Romans. It is evidently founded on the principles of immutable justice. It appears, however, to have been grossly abused by the Jews, for the purpose of private revenge. This the Redeemer forbids; but in no instance did he interfere with the province of the civil magistrate farther than to command his disciples to obey the laws which God had given to Moses. Matt. xxiii. 1. Could it be proved that Christ abrogated the law of retaliation, the same reasoning would prove that he had abrogated all law, and, consequently, all civil government. Moses commanded—"And he that curseth his father, or his mother, shall surely be put to death." Exod. xxi. 17. This command the Scribes and Pharisees had set aside, probably under the pretence of its being a cruel law; but, for so doing, the Redeemer calls them *hypocrites*, and *blind leaders of the blind*. Matt. xx. 1—9, and 14. Mark vii. 6—13. Think

---

\* Dr. Bacon thus accounts for the anti-capital punishment movement. We take the liberty of annexing it in this form to the article of our correspondent.—Ed. Cov.

"After all, it seems to us that false religious views, more or less distinctly received, are probably the most efficient cause of the demand we are considering. False theories of human nature, and of man's relations to his Maker, false theories of God's government, and of human accountability, cannot but have a disastrous tendency in respect to legislation and the whole frame and working of civil government. The denial of man's responsibility to God, whatever form the denial may assume—nay, the mere absence of a firm belief in God's moral government over men, as a government by law and penalty—weakens the idea and sentiment of justice in the soul. Those theories of religion which resolve it into the development and culture of the æsthetic faculty, which know nothing of God as ruling men and angels by his law, and as sustaining that law by sanctions, and which refuse to recognise in man the dignity of a creature made for responsibility to his Creator—those theories which find no place for the cross of Christ, except as an appeal to pity and to our natural sympathy with humiliation and sorrow—those theories which pretend to be Christianity, wherever the LAW OF GOD is not held forth in all its strictness and inflexibility, as the key to all the mysteries of the gospel, and where the gospel is not preached, as the highest of all the testimonies to the grandeur of God's law and the dreadfulness of his mercy—plausible as they may seem, graceful, poetic, rational, or philanthropic—have an indirectly demoralizing influence upon society. All this 'rose-water philanthropy,' as Carlyle calls it—the morbid puling sentimentalism that would undermine with tears, and blow away with sighs, the whole fabric of the moral universe—is the natural product of those false and feeble theories of religion, theories of human nature and of human action—phrenological, or mesmeric, or some hybrid mixture of the two—which resolve all character into material organization or nervous influence, making all crime insanity and all sin disease—have a similar demoralizing tendency, but more gross and palpable, as becomes their nature. They annihilate all the grounds on which punishment can be denounced or executed as punishment. They make all criminal law, and all judicial proceeding against crime, a mere absurdity. Instead of sending the murderer to the gallows, or even to the penitentiary, they would send him to an hospital—extreme cases perhaps to an hospital of incurables. Those who believe that God never punishes, must either deny their own theory, or oppose every thing of the nature of punishment or justice in society."

of that, ye advocates for the murderer—ye falsely merciful—ye vilifiers of the law of Moses. Do ye pretend to be more compassionate than the Son of God? Do you understand, better than he, the demerit of crime, and the manner in which it should be punished? Do our pseudo-philanthropists know that there is such a passage in the gospel?

Omitting many other passages that might be cited from the New Testament, in favour of capital punishment, I shall notice only two. "But we know that the law is good, if a man use it lawfully." 1 Tim. i. 8. "The law is made for murderers of fathers, and murderers of mothers"—verse 9. The law to which the apostle refers, is evidently what we call the judicial law; for it was not made for a righteous man, but for the lawless and disobedient. But this is not true of either the moral or ceremonial law, for they were made for righteous men: the Lord Jesus Christ obeyed them both. Now when we call a law good, we mean that the penalty is just. When the law of England hung people for stealing, we called it a bad law, because the penalty was too severe; we call the law which hangs men for murder a good law, because the penalty is exactly proportioned to the crime. We see, then, that those laws which our modern illuminati call bloody laws, Paul calls good laws. In Hebrews ii. 2, it is said, "If the word spoken by angels\* was steadfast, and every transgression and disobedience received a just recompense of reward." The penalty inflicted on criminals, by the Mosaic law, is called *a just recompense of reward*: it was neither too light, nor too severe—just such as infinite wisdom and goodness saw fit to appoint.

Either those laws which God gave to Moses, respecting the punishment of crimes, are in force, or God has left the civil magistrate without any rule for the administration of justice. This last hypothesis may do very well for an infidel; but certainly not for those who know that civil government is *the ordinance of God for good*. Rom. xiii. 1. We can hardly suppose that God would institute an ordinance, and leave us without any rule for its administration.

To those who do not believe in Divine revelation, we say,—1st. If you deny the right to take away human life, in any case, you must abolish all punishments; for if the culprit knows that *he* may murder the officers of justice who are sent to apprehend him, and that *they* will not be permitted to take *his* life, he may arm himself with weapons of death, and bid them defiance. 2d. The penitentiary system itself is founded on the principle that capital punishment is right in some cases, for the officers are armed with weapons of death. 3d. If the murderer may not be capitally punished, then, in some cases, he could not be punished at all. Suppose he is condemned to solitary confinement, but in the hope of regaining his liberty he murders his keeper. In such a case, (and certainly it is a very probable one,) you could only remand him to solitary confinement, and so the murderer of his keeper would go unpunished.

It is alleged that none but He who can give life, has a right to take it. That is the very thing for which we contend; but the giver of life may either take it himself or command another to do it. And as he has commanded the civil magistrate to do it, it is at his peril if he refuses. If we must not take away what we cannot give, then we must not take away the life of a tiger, or a rattle-snake. It will, perhaps, be replied,

---

\* Angels, (Messengers,) including Moses and the prophets.

that there is no proportion between their life and the life of a man. True; but "*greater and less do not change the species.*"

The instance of Cain is often brought as an argument against capital punishment. This is an unhappy case for our opponents; for though God, by a singular dispensation, suffered Cain to live, yet his own conscience told him he deserved to die; and God did not deny it. The setting of a mark upon him, signified that he was an outlaw; but for special reasons not to be executed. In some countries a black man needs no pass; but it is different where a dark skin is considered a crime sufficient to subject a man to slavery. After all, not God's providential dispensations, but his law, is the rule both for individuals and nations.

It is alleged by some that punishment is only for reformation, and this end cannot be attained by putting the criminal to death. We deny the premises; the principle is not taught either by reason or revelation. There is an intrinsic demerit in crime for which it should be punished, irrespective of all other considerations. The great end of civil punishment is the good of the commonwealth. Finally, some carry out their system to consistency, and allege, that as punishment is only for reformation, and as death prevents that, and solitary confinement produces insanity, we should reclaim the murderer by kindness! Certainly! Why not bestow our sympathy on that valuable member of society, who has only had the *misfortune* to murder one or two men more righteous than he? Why not take him to our fraternal embrace and admit him to the social circle, or the festive board? Why not act on the principle that God may one day convert him? or, in other words, why should not legislatures, and courts of justice, *regulate their proceedings by what God means to do at a future day*, instead of the old musty principles of reason and Scripture? But we need not theorise here, we have abundance of experience to guide us.

The General and State constitutions give the President, and Governors of States, the privilege of setting aside the law at their pleasure; and some of them have not been sparing in their use of the privilege: and, lo! what a number of saints the United States can exhibit, who were once murderers, pirates, &c., but, by gubernatorial clemency, have become the elite of society!

Another objection that we shall notice is, that no man has power to take away his own life, and, therefore, he cannot give the power to another. The premises here are as false as in the preceding objection. The power of government is not made up of the power of the individuals by whom it is constituted. It has an original, inherent power from God. The Scripture is very explicit on this subject in many places, but especially in Romans xiii. 1—6. Even the ancient heathens acknowledged this principle. They all professed to have received their laws from heaven, and that they ruled by Divine authority. While, then, we concede to the people the right of choosing their own rulers, we deny that they have the right of prescribing laws for their government. This belongs to God alone, and he has exercised the right. To the heathen he has given the light of nature, and to Christians the light of revelation, both of which teach the doctrine of capital punishment.

PRATENSIS.

~~~~~

THE BIBLE AGAINST SLAVERY.

We lately published some extracts from the address of the Synod of Kentucky, going to show the deplorable state in which the slaves of Presbyterians were, ten

years ago, in that State, and, of course, every where else. We now lay before our readers a few more extracts from the same address, embodying a defence of the Bible against the *fearful* charge of being on the side of slavery. The arguments are excellent, and, coming from that quarter, they deserve the greater attention. There will also be found some incidental statements, still further illustrating the miserable condition of the slaves even of church members. Having finished their array of the evils inherent in the system, or necessarily flowing from it, they thus proceed:—

“Is slavery a system which Christians should sanction, or even tolerate, if their efforts can avail to abolish it? The reply is often made, *‘God’s word sanctions slavery, and it cannot therefore be sinful. It cannot be our duty to relinquish our power over our slaves, or the Bible would have enjoined it upon us to do so.’* We will not attempt an elaborate argument against this plea of slavery—it needs no such answer. A few observations will suffice to show its utter fallacy. If the Bible sanctioned slavery, it sanctioned the kind of slavery which then existed in the countries where the apostles preached and wrote their epistles. This was the system to which the apostles are supposed to have given approbation—which they are supposed to have allowed their followers to support and sanction by their example. *Mark this well—it was the Greek and Roman slavery!*”

After describing, here, these systems in all their horrors, the Synod thus proceeds—

“Brethren, could any man insult the God of heaven worse than by declaring that he does not disapprove of such a system? Moloch, ‘besmeared with blood of human sacrifices and parents’ tears,’ might permit his followers to countenance such a system, and assist in upholding it; but who will say that the ‘Father of mercies’ gives such a permission to his children? Before we can admit so monstrous a doctrine, we must reverse all our ideas of the attributes of God. *If any man can fairly show that the Bible countenances such slavery as existed in the days of the apostles, he would construct a more powerful argument against the divine origin of our religion than infidelity has ever yet invented.* A religion that sanctions a system of atrocious cruelty can never have come down from heaven. The overpowering argument, in proof of the truth of Christianity, is drawn from the immaculate purity, the universal benevolence, the uncompromising holiness, exhibited in all its principles and precepts. When such a religion can be shown to harmonize with slavery, we may expect to see the literal fulfilment of the prophetic declaration, that ‘the wolf shall dwell with the lamb, and the leopard shall lie down with the kid.’

“We are told that the apostles gave to Christian masters and Christian servants directions for the regulation of their mutual conduct. True, and these directions will be valuable while the world lasts; for so long, we doubt not, will the *relation of master and servant exist.* But how do such directions license holding of slaves? *The terms which the apostles use in giving these precepts are the same terms which they would have used had there been no slaves upon the earth.* Many of the masters of that day were indeed slave-holders, and many of the servants were slaves; but should that circumstance have prevented the inspired ambassadors from teaching the duties which devolve upon masters and servants, in every age, and under every form of service? If so, then, the fact that rulers at that time were generally tyrants, and the people vassals, should have prevented them from laying down the duties of rulers and people. In the precepts of holy writ, neither *poli-*

*tical tyranny* nor *domestic slavery* is countenanced. Nay, if masters complied with the apostolic injunction to them, and gave their servants, as they were directed to do, 'that which is just and equal,' there would be at once an end of all that is properly called slavery.

"It has been sometimes said, that the '*New Testament does not condemn slavery in express terms.*' And the practice has been advocated; because it has not been thus denounced. If this assertion were true, and if the Bible only *virtually* denounced it, it would be a sin. No man can righteously continue a practice which God disapproves of, no matter in what form the disapproval is expressed. But the assertion is not true. THE NEW TESTAMENT DOES CONDEMN SLAVE-HOLDING, AS PRACTISED AMONG US, IN THE MOST EXPLICIT TERMS FURNISHED BY THE LANGUAGE IN WHICH THE INSPIRED PENMAN WROTE. If a physician, after a minute examination, should tell a patient that his every limb and organ was diseased—if he should enumerate the various parts of his bodily system, the arms, the legs, the head, the stomach, the bowels, &c., and should say of each one of these parts distinctly that it was unsound; could the man depart and say, 'After all I am not diseased; for the physician has not said in *express terms* that my *body* is unsound.' Has he not received a more clear and express declaration of his entirely diseased condition, than if he had been told in merely general terms that his body was unsound? Thus hath God condemned slavery. He has specified the parts which compose it, and denounced them, one by one, in the most ample and unequivocal form. In the English language we have the term *servant*, which we apply indiscriminately both to those held in voluntary subjection to another, and to those whose subjection is involuntary. We have also the term *slave*, which is applicable exclusively to those held in involuntary subjection. The Greek language had a word corresponding exactly in signification with our word *servant*; but it had none that answered precisely to our term *slave*.\* How, then, was an apostle, writing in Greek, to condemn *our slavery*? Could it be done in the way in which some seem to think it must be done, before they will be convinced of its sinfulness? How can we expect to find in Scripture the words 'slavery is sinful,' when the language in which it was written contained no term which expressed the meaning of our word *slavery*? Would the advocates of slavery wish us to show that the apostles declare it to be unchristian to hold servants (*δουλοῖ*)? This would have been denouncing, as criminal, practices far different from slave-holding. But inspiration taught the holy penmen the only correct and efficacious method of conveying their condemnation of this unchristian system. They pronounce of *each one of those several things which constitute slavery, that it is sinful*: thus clearly and for ever denouncing the system, where it might appear, and whatever name it might assume. If a writer should take up each part of our federal constitution separately, and condemn it article by article, who would have the folly to assert that, after all, he had *not expressly condemned the Constitution*? Who would say that this thorough and entire disap-

\* The words *οικετης*, and *ανδραποδον*, are those which most nearly correspond, in the ideas which they represent, with our word *slave*. But *οικετης* properly signifies a domestic, and *ανδραποδον*, one taken and enslaved in war. The inspired writers could not have denounced *our sort of slavery*, by using either of these words. If they had forbidden us to hold *οικεται*, they would have forbidden us the use of all domestics—if they had forbidden us to hold *ανδραποδα*, they might have been interpreted as forbidding our use only of *such slaves as had been taken and enslaved in war*.



proval of every part of the instrument of confederation must pass for nothing, and is no proof of the writer's hostility to it, because he has never said, in exactly so many words, 'I disapprove of the Constitution of the United States.'

"We have received the command, 'Love thy neighbour as thyself;' and we are conscious that we are violating the whole spirit as well as letter of this precept, when, for our trifling pecuniary gain, we keep a whole race sunk in ignorance and sin. We are commanded to give our servants that 'which is just and equal;' and no sophistry can persuade us that we fulfil this towards those whom we deprive of the reward of their labour. We know that the idea of a bondman receiving a *just and equal remuneration for his labour, never enters the minds of slave-holders*. The precepts against fraud, oppression, pride, and cruelty, all cut directly through the heart of the slave system. Look back at the *constituents* and the *effects* of slavery, and ask yourselves, 'Is not every one of these things directly at variance with the plainest commands of the Gospel?' The maintenance of this system breaks not one law of the Lord, or two laws: it violates the whole code—it leaves scarcely one precept unbroken. And will any one, then, contend that slavery is not reprobated by God, and that he may participate in the system, and assist in its perpetuation, without deep criminality? Forbid it, conscience—forbid it, common sense. Gaming, horse-racing, gladiatorial shows in which men were hired to butcher each other, the selling of children by their parents which was often practised in ancient days—all these things are condemned by the Scriptures, not by name, but (as slavery is condemned) *by denouncing those crimes of which these acts are modifications and illustrations*.

"It is often urged that *our slaves are better off than the free negroes*. If mankind had considered this plea for continuing to hold slaves a valid one, the whole world would have been still in slavery: for all nations have been, at one time or other, in some kind of slavery: and all despots urged this plea against their emancipation. Besides, no man ought to urge this as his reason for retaining his bondmen, unless he feels conscious that it is *his real motive*. And we willingly appeal to every man's conscience to say, whether his own imagined interest is not its real motive for refusing to adopt any efficient measures for changing the condition of his servants. That our negroes, if emancipated, will be worse off, is, we feel, but the specious pretext for lulling our own pangs of conscience, and answering the argument of the philanthropist. None of us believe that *God has so created a whole race, that it is better for them to remain in perpetual bondage*. One mode of emancipation may be preferable to another; but any mode is preferable to the perpetuation through generations to come, of a degrading bondage. History, with a hundred tongues, testifies that, as a general rule, to emancipate is to elevate. And it is vain for any man to argue against such a general law of nature, by adducing the occasional departures which have fallen under his own personal observation. We plant ourselves down on the broad and acknowledged principle, that God created all men capable of freedom: if, then, they have become unfit for this condition, it is by our fault they have become so; and our exertions, if we are willing to do our duty, can easily restore to them that fitness of which they have been deprived.

"Brethren, there are three courses before you, one of which you must

choose—either to emancipate immediately, and without preparation, or to pursue some such plan of gradual emancipation as we propose, or to continue to lend your example and influence to perpetuate slavery. It is improbable that you will adopt the first course: if, then, you refuse to concur in the plan of gradual emancipation, and act upon it, however you may lull conscience, you are lending your aid to perpetuate a demoralizing and cruel system, which it would be an insult to God to imagine that he did not abhor—a system which exhibits power without responsibility, toil without recompense, life without liberty, law without justice, wrongs without redress, infamy without crime, punishment without guilt, and families without marriage—a system which will not only make victims of the present unhappy generation, inflicting upon them the degradation, the contempt, the lassitude, and the anguish of hopeless oppression, but which even aims at transmitting this heritage of injury and wo to their children, and their children's children, down to the latest posterity. Can any Christian contemplate, without trembling, his own agency in the perpetuation of such a system? And what will be the end of these scenes of misery and vice? Shall we wait until worldly politicians and legislators may rise up and bid them cease? We will wait in vain. Already have we heard the sentiment proclaimed from high places, and by the voice of authority, that a race of slaves is necessary to the existence of freedom. Is it from those who utter such sentiments that we expect deliverance to come? No. Reformation must commence where we are divinely taught that 'judgment must begin—at the house of God.' This work must be done; and Christians must begin it, and begin it soon, or wrath will come upon us. The groans of millions do not rise for ever unheard before the throne of the Almighty. The hour of doom must soon arrive—the storm must soon gather—the bolt of destruction must soon be hurled—and the guilty must soon be dashed to pieces. The voice of past history, and the voice of inspiration, both warn us that the catastrophe must come, unless averted by repentance. And let us remember that we are, each of us, individually responsible. We are, individually, assisting to pile up this mountain of guilt. And even if temporal judgments do not fall upon our day, we are not, on that account, the more safe from punishment. If we 'know our Lord's will and do it not, we shall be beaten with many stripes.' The sophistry and false reasoning by which we may delude our own souls, will not blind the eyes which 'are as a flame of fire.' A few years, at most, will place us where we would gladly give all the slaves of a universe to buy off the punishment that oppression brings down upon the soul. It may be difficult to do our duty, but it will be far more difficult to stand in the judgment without having done it."

Can it be credited, that in the face of all this, they do not recommend immediate emancipation, but some form of gradual abolition? We lament their inconsistency, but will not withhold the credit due for so manly a refutation of the slanders thrown upon the Bible, and upon Christianity, by the advocates of slavery, or of its toleration, in the church of Christ. We commend these *honest* statements to the notice of the Dr. Junkins of the Old School, and the "Christian Observers" of the New School. Particularly, that in which they say that "the idea of a bondsman receiving a just and equal remuneration for his labour, NEVER ENTERS THE MINDS OF SLAVEHOLDERS." They make no exception—church members are involved as well as others. If this be true, and the Synod of Kentucky ought to know, what are they better than swind-

lers and robbers? And how will those churches which receive slaveholders to the enjoyment of their privileges, and even raise them to posts of authority, while they revile abolitionists—how will such churches answer to Him who has said, that he will “destroy him that defileth the temple of God.” Talk of infidels! An easy way to multiply infidels, is to represent the Bible as sanctioning such an iniquity as the system of slavery; and Christianity as affording its privileges to the wholesale spoiler of the poor and defenceless.—ED. COV.

(For the Covenanter.)

## PASTORAL INQUIRIES.

MR. EDITOR,—Dear Sir, I have long been painfully impressed with the belief that the languishing state of our own church, and of all the churches, is superinduced by an entire neglect or careless performance of closet duty or secret prayer. Influenced by this opinion, I have laboured in my public prelections, and in my ministerial visits in domestic circles, to revive the sentiment of the religious community to the importance of this duty. In doing this I am happy to say that appearances are favourable, as denoting that I have had the countenance of the Master, and of his servants under my charge and ministerial influence. There is one thing, however, that has always been a hinderance and an obstacle in my way in this operation, which I have been labouring to remove, and, I trust, with comfortable evidence of success. The obstacle is this, a delicacy to answer the question, Do you conscientiously and carefully attend to secret prayer in the closet? The ambiguous answers sometimes given to this question are painful on several accounts. The impression made by these evasive responses to this technical question is, that the persons making them are either criminally negligent in the performance of this important duty, or they think that the minister is unnecessarily inquisitive in this matter. Sometimes I have been afraid that both causes conspired in the production of these evasive answers.

Now, Sir, while I believe that the provisions of the covenant of God's grace are all emanations of sovereign love, and all the agency of the Son in procuring, and of the Holy Spirit in applying these precious benefits, are gratuitous, yet I do also believe that it is a part of the grand arrangement that prayer shall be employed by us as an instrumentality for the legitimate enjoyment of the purposed and purchased privileges of God's great salvation. I also believe that it is the duty of the minister not only to teach this from the desk, and from house to house, as an abstract principle, but also that it belongs to his responsible station to ascertain whether or not men understand and act upon this principle.

Some may perhaps object that this makes the protestant pastor too much like the papist priest or father confessor, and that it converts the domestic circle, when visited by the pastor, into a confessional. I answer, No. We do not require men to confess their secret sins, and so to overwhelm the church with unnecessary scandal, but we wish our people to tell us that they attend to a duty which we, authorized by the Master, inculcate. Now, is this any more than is required in all analogous cases? What master or steward does not require an account of the faithful discharge of the duties which are required when not acting under the immediate eye of responsible inspection? It is necessary, too, in order that our exhortations to individuals be pertinent

and appropriate. The other learned professions inquire into the state of the persons expecting to receive benefit from their professional agency. The doctor asks questions of his patient in relation to his maladies; and also inquires into the attention paid to his prescriptions, and how the remedies have operated. If this be not done, all is murky obscurity, and the doctor is, indeed, striking in the dark, and his medicine may as likely inflict a killing blow upon the patient as upon the disease. The counsellor who wishes to do justice to his client requires a fair statement of the case before he will venture to give even an advice. Shall the pastor then, alone, be obliged to labour in an arena of deep darkness and impenetrable obscurity? Shall he whose functions so far transcend all others in importance be compelled to labour and act by guess, because, forsooth, ignorant perversity refuses to give him the requisite intelligence in the case? Alas! that momentary health and temporal prosperity are so generally put forward, and matters of spiritual import and eternal interest shoved away into the back ground! When will people be willing to have their ways purified according to God's holy word?

Christ, the Great Shepherd, inquired into the opinions of his disciples. "Whom do ye say that I, the Son of man, am?" He made this inquiry, not to obtain information, for He knew exactly what they thought and did; but He did ask that He might show us, by example, our duty. We should therefore ask our pupils, and they should tell their views, that we may be the better qualified to judge of their case, and give them proper advice.

Again, He says to Peter, "Simon, son of Jonas, lovest thou me?" This is an inquiry of great and vital importance. If any one can answer in the affirmative, then is all well; he has a faith which worketh by love and purifieth the heart, and so shall be saved: if in the negative, all is wrong; he believeth not, and so shall be damned; he remains a child of wrath, and the wrath of God abides on him. It is important, then, that men examine into the matter, that if they are in a gracious state they may know it, and be thankful; if they are not, that they may hasten to "flee from the wrath to come." But it is necessary that the minister know this, that he may expatiate upon and explain these things. From whom shall he learn the fact? From the declaration of the person, as in the case of Peter, and from circumstances which may be more palpable and plain than the thing itself: "By their fruits shall ye know them." The physician knows the state of his patient's heart and arteries by the pulse; and the state of his stomach by the tongue; so a man may know how his heart is with God by his attendance to secret prayer. If a man dislike to hold private intercourse with his heart and his God, it is a sad evidence that the former is in a feverish, bad state. On the other hand, if a man is careful stately and systematically to seek the face, and favour, and fellowship of God in prayer, it is a favourable symptom that his state is good, and his progress onward in the divine life, in the life of faith and of love.

The scriptures make two things plain on this subject. 1. That all believers are not at all times fully assured of the safety of their condition. 2. That this assurance is important, and may be, by diligence, attained. The prophet Isaiah says, by the Spirit of the Lord, "Who is among you that feareth the Lord and obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the

name of the Lord, and stay himself on his God." (Isaiah I. 10.) Here we have a child of light walking in darkness. But we have his remedy: "Let him trust in the name of the Lord, and stay himself on his God."

As faith and prayer are eminent evidences of true religion, so are they eminent means of obtaining comfort and light in times of darkness and distress. And is it possible that a duty so plain and a privilege so peculiar is, after all, so much neglected? But again, assurance may and ought to be obtained. The frequent inculcation of the duty of self-examination implies this. "Prove your own-selves; know you not your own-selves, that Christ is in you, except ye be reprobate?" "Give all diligence to make your calling and election sure." "These things have I written unto you that believe, that ye may know that ye have eternal life." Here we have believers who need data, and consideration of the data, in order that they may know that they have eternal life. Do we, then, desire to make progress in piety?—do we desire to enjoy the comforts of assurance?—do we wish to see religion revived in ourselves, and in others who are really its possessors? Let us be importunate and untiring in the duty of secret prayer. Do we wish to see the principles of Bible faith promulgated throughout the world—the heathen converted—Bible religion every where established—corruptions purged out—divisions and heresies, animosities and strife abolished—peace and truth prevalent in all ecclesiastical and political circles? Let us be importunate in prayer, and He will make Jerusalem a praise in all the earth. Yours, &c. J. MILLIGAN.

~~~~~  
 SPREAD THE GOSPEL.—AN EXTRACT.

We should engage in the work of spreading the Gospel, on account of *the peculiar and abundant recompense* which is connected with it.

It is our most appropriate work as new creatures in Christ Jesus, and that to which we are prompted by the *spirit* and *principles* of the Gospel. If we have the spirit and mind of Christ, it will be our life to have compassion on the ignorant and them that are out of the way; to go about doing good; and to labour for the salvation of the lost. It will be the source of our purest and highest enjoyment. In keeping the commandments of God, there is great reward; obedience to his will is attended with a satisfied heart, an approving conscience, and the enjoyment of his favour, which is life, and of his loving-kindness, which is better than life. We thus promote our own best spiritual interests, our growth in grace, by the exercise of Christian sympathy, and of the gracious affections which we have received. In watering others, our own souls shall be watered. Those who are much engaged in praying for the spread of the Gospel, and for the coming of Christ's kingdom, will enjoy more and more of the immunities of that kingdom; will become more and more spiritually-minded; and have more and more peace and joy in believing. It is thus we are to show forth the praise of the glory of his grace, who hath translated us from darkness to light—by our own consistent, faithful, zealous, and devoted Christian life, and by making known his name and his great salvation to others.

Though we should not be permitted to see any fruit of our labour, yet if we be followers of them who, through faith and patience, inherit the promises; if we are doing that for which patriarchs, prophets, and

apostles lived, and for which martyrs died; if we are fellow servants with angels, and co-workers with the Son of God, in accomplishing instrumentally the eternal purposes and gracious designs of heaven; we may know that our work of faith and labour of love will not be in vain in the Lord. If we should be successful, we shall receive the blessing of them that were ready to perish, and the lasting gratitude of the redeemed; we shall enjoy the high and holy satisfaction arising from the reflection, that we have been instrumental in saving souls from death, and hiding a multitude of sins. The happiness derived from this source will not be lost, nor diminished at death; it will be eternal, and will be increased in the future world. There we shall spend eternity in company with those whose benefactors we have been, through grace, and will be regarded as such by them; and in the presence of the Lamb, our common Lord and Redeemer: "They that turn many to righteousness, shall shine as the stars for ever and ever." Oh! when we think of the mass of mind which is now dead and lost to God, and which may be recovered and quickened into life; of the multitudes from whom God *now* receives no homage nor praise, by whom his law is transgressed, and his name is blasphemed, but who might be enlisted in his service, and be brought into communion with him, in subservience to his glory; have we not sufficient reason, yea, the strongest motive that we can have, to give them the word of life?

How desirable and how important is it that Christians should be trained to this work, and be made to understand and to feel that it is their highest honour and greatest privilege to engage in it! God permits them in this way to do what he has himself been doing from the beginning; to make known his perfections, to show mercy, to exercise benevolence, to do good without respect of persons, even as he causeth his rain to descend, and his sun to shine on the evil and on the good; to increase the amount of human happiness, and by so doing he permits them also to improve their own character, to purify their own hearts, to exercise and strengthen their gracious affections, to counteract their selfishness, and to come more and more under the attractive, constraining, and transforming influence of the love of Christ.—(*W. Phillips, D.D.*)

~~~~~  
[For the Covenanter.]

SKETCHES FROM MY NOTE-BOOK.

NO. 2.—THE POWER OF DIVINE TRUTH.

The Psalmist says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." The following narrative will furnish an illustration of this truth.

One morning, in the summer of 184—, a very decent-looking coloured man entered the apartment which, in our family, is familiarly named "the study." He inquired if I was the minister of — church. Being answered in the affirmative, he said a young coloured man of his acquaintance (whom I shall call Henry) was sick, apparently near death, and very anxious to have some conversation with a minister—that he had taken the liberty to call with me, hoping, that if I were acquainted with the circumstances, I would make Henry a visit. The message was delivered, and the request made, in a manner so timid and hesitating, as to convince me that the suppliant feared he was asking more than would be granted, when the sick and dying was only a

coloured man. A lamentable evidence of the neglect with which that portion of the family of man has been treated by their more favoured brethren.

I cheerfully assented to go, and accompanied the messenger. Passing through several streets we came to the door of a barber's shop. This we entered. I remained in the shop a moment, while he communicated to those in an adjoining apartment the result of his application. I was soon invited to enter the sick chamber, and then introduced to Henry. He was a young man, aged about twenty-two, and fast hastening to the grave, in the grasp of that destroyer of the human family called *consumption*. His mother, a woman still in the vigour of life, sat near the bed. In early youth she had been a slave in one of the southern cities, but was emancipated on the death of her oppressor. She still resided some distance south, but having heard of Henry's sickness, she had, through many difficulties, succeeded in making him a visit.

Henry welcomed me, and appeared grateful for my kindness. He was weak, conversed with difficulty, and it required some effort to gain his confidence so as to induce him to communicate his sentiments freely. He had not been accustomed to religious conversation; had never spoken to a minister on the subject. I was a stranger, and it was natural he should feel some restraint. This gradually passed away, and then he unbosomed himself freely. In several conversations I learned, that till about nine months previously, he had been entirely careless respecting his soul, had never read the Bible, nor for years been in the habit of attending public worship. When a boy he had been taught to read and write, but was left destitute of religious instruction. For some time he had attended in the — Episcopal church, but the minister had never spoken to him, nor taken any interest in him, and he must have gleaned little from the preaching, for when he became sick, he thought, as he had never committed any great sin, he would surely go to heaven when he died. He had lived a careless (yet not an immoral,) life till seized with the sickness under which he was then suffering. Being unable to follow his usual employment, he spent much time in reading, and, among other books, he took up the Bible. In it, he soon became wonderfully interested. Other books were neglected. Every page unfolded something new. It made him acquainted with himself—taught him that he was a sinner—that he had been a sinner, continued a sinner, and was actually under condemnation—that his heart was wicked, desperately wicked, and without a new heart he could neither please God, nor get to heaven. For months he suffered deep mental affliction. He was satisfied he deserved death, and saw no way of escape. He had no comforter, no religious adviser to direct him to the Lamb of God which taketh away the sin of the world. Those around him were ignorant of the way of life, and he was unable to go abroad for instruction. He called upon God in the bitterness of his soul, but being ignorant of the way of approach to the Father, his prayers yielded no consolation. In the mean time, his desire to read the Bible increased. He discovered that it revealed a Saviour. He studied the character of this Saviour carefully. Light gradually entered his soul, till he was willing to commit his guilty body and guilty soul to the Lord Jesus Christ to be pardoned and made holy and brought to heaven, according to the plan revealed in the Bible.

And long before I saw him he had found peace and great joy in believing. I have heard the aged and experienced Christian, in the fellowship meeting, speak of the wickedness of the heart, the aggravated evil of sin, and the surpassing love of Christ. I have heard the gifted, the eloquent, the admired of this and other lands, describe the depravity of man, and unfold the plan of salvation; but I never listened to such instructions as fell upon my ear at the bed-side of Henry. His soul was filled with a sense of the love of Christ. I do not remember that he spoke much of the love of Christ to sinners. It was always of love to himself. The fact that *he* had found mercy, seemed to him so wonderful, that the salvation of other sinners seemed comparatively trifling.

Previously to my first visit, however, he had suffered a severe onset from the adversary of souls; he was tempted to think the whole a delusion, and the fears of dissolution greatly oppressed him. It was while so exercised he so earnestly desired to see a minister, that he might know whether he understood the Bible correctly, or had yet to learn the way of salvation. The means employed were blessed to dispel the dark cloud: it returned no more, and then I heard from him the wonders of redeeming love.

His knowledge of divine things was not only extensive, but wonderfully accurate. On one point, only, did I perceive any defect, and this arose more from early associations than from ignorance. He was very desirous, before he died, to have the Lord's Supper dispensed to him. I explained its nature; told him it was not a saving ordinance; that he had sinned greatly, while in health, by not obeying Christ in this matter, but he would obtain remission for this sin, as well as all others, through the blood of Jesus. He must look to him as the only Saviour. He replied, with great earnestness, "I want no Saviour but Christ, and if I thought any ordinance would make me look away from my dear Redeemer for a moment, I would hate it. I wanted the Sacrament because I thought it would honour Christ who has showed me so much mercy. I feel more ashamed and more grieved for not remembering his love in that holy ordinance, than for any other of my sins. It is so ungrateful. But," added he, "it shows more and more the greatness of his love to have mercy on me, notwithstanding."

The last time I saw Henry he expressed a strong desire to see me early the next morning. I said I could be with him the next morning about eight o'clock. He wished it could be between four and five, for he usually had a severe fit of coughing about that time; he felt some anxiety about the next morning, and would like me to be with him. I did not apprehend a change so soon, and delayed my visit till near seven. Henry was dead. About five o'clock his soul had been released, and, I have no doubt, admitted to the general assembly and church of the first-born, there to swell the song of salvation to him that sitteth on the throne, and to the Lamb for ever and ever. I regretted deeply that I had not been with him. His end was peace. He had been spared the severe pains which he anticipated. His exhortations, so far as I could learn, had been solemn and impressive. He entreated his mother, and those present, to seek the Saviour. While in health to prepare for death. Not to spend their time as he had done. Christ had shown him mercy; but, if they despised him in health, he might not manifest his love to them in sickness, nor give them so much time



to prepare for death. Truly, O Lord, "the entrance of thy word giveth light, it giveth understanding to the simple."

Reader, have you a Bible? Have you learned from it the vileness of your heart, and the necessity for regeneration? Has it made known to *you* that Saviour who came from heaven to save sinners? I have no doubt you have been taught that your heart is wicked, and oftentimes you have heard of the love of Jesus. But have you gained this knowledge from the Bible? See to it, that "your faith stand not in the wisdom of man, but in the power of God." Henry's soul was precious, so is yours. He had only the Bible; by it he became wise to salvation. You have the Bible, and probably you have a praying mother, an affectionate father, and a faithful minister to instruct you in the way of salvation. If you remain ignorant, you are left without excuse.

Have you remembered the love of Christ in the Sacrament of the Supper? You may think this a small matter. It did not so appear on a death-bed to Henry. His soul was grieved for his base ingratitude. We live in an age when the sin of despising the communion table is lightly esteemed. But it is never a small matter to disobey Christ. He is universal king, and judge of all the earth. Henry had no opportunity of making a public profession after he was brought to the knowledge of Christ. It has not been so with you. You have, again and again, heard his dying command, "Do this in remembrance of me." Can you flatter yourself that you love him, while you refuse obedience? Can you hope for heaven while you rebel against him who occupies the throne? Think of this that your end may be peace.

Are you anxious to make others acquainted with *your* Saviour? Henry's strength was expended in inviting and entreating sinners to come to the Saviour who had shown *him* mercy. Is it so with you? Sinners all around you are going down by the sides of the pit. Do you answer, you are still in doubt whether indeed you have found mercy. Why is it so? You have the same Bible which Henry had, you have the promises of the same Holy Spirit to lead you into all truth. Henry obtained light, why are you in darkness? Can you say, in all good conscience before God, that the predominant desire of your soul is to know that Christ is formed in you the hope of glory? If you cannot: then, dear reader, let me entreat you neither to give sleep to your eyes, nor slumber to your eyelids, till you find peace and joy in believing. "Seek the Lord while he may be found, call upon him while he is near." S.

(For the Covenanter.)

THE DISPERSED OF ISRAEL.

MR. EDITOR,—You are probably aware, that in the Second Congregation, New-York, a meeting is held in the church on the last Monday of every month. The object is, to pray for the spread of the gospel, for a blessing on missions, to obtain missionary intelligence, and make a contribution to the mission fund. On the last Monday of October it was my privilege to be present. I was so much interested with what I saw and heard, as to think it worthy of a notice in "The Covenanter." The manner in which the exercises are conducted, is nearly similar to that of the weekly prayer meeting. It is not a voluntary society. Every member of the congregation is a member here. The collection is taken up by the elders, as on the Lord's day. The members pre-

sent give, or withhold, according to their pleasure. The fund is to sustain missions in connexion with the Reformed Presbyterian Church. Sometimes an address is delivered by the pastor of the congregation, and occasionally by other ministers, who, at the time, may be in the city: but, generally, the exercises are conducted by the members of the congregation. This was so when I was present.

Immediately after the opening prayer, the question was announced by him who for the time occupied the chair. It was founded on Rom. x. 1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." The question, so far as I recollect, was, "Is there a providential call for us to strive for the conversion of the Jews?" "And, if so, what evidence do we give that we are actuated by the spirit of the apostle?" I was unprepared for the interest manifested by the members, as well as the amount of information furnished. All agreed that we should pray for, and strive for, the conversion of Israel, and give God no rest till he establish, and till he make Jerusalem a praise in the earth. Every speaker, as the "question went round," had some reason of encouragement. I noted a few that to me were specially interesting.

1st. *The present position of the Jews among the nations.* A few years ago the Jews were walled off from the rest of the world, in hopeless seclusion. They were without life, or hope, or even ambition to seek their rights as men. For seventeen centuries they had been the prey of all nations—a people scattered and peeled. The cross seemed the standard of their murderers, and Christian and persecutor, were, with them, synonymous terms. The case is different now. They find Christians are full of sympathy. They are eager for political privileges. In Europe, and America, they have obtained them. They have come forth from seclusion. Their influence is no longer confined to the money market; it is felt both in the political and literary world. They have fifteen journals in Germany, devoted exclusively to their own interests, four of which have made their appearance since the commencement of the present year; and it is well known that the daily political press of Europe is greatly under their influence. As literary contributors they influence nearly every continental newspaper. The proportion who receive a literary and scientific education is very great. Hence their vast intellectual power.

2. *The great body of the Jews are in a transition state.* The robes of superstition with which, for ages, they have been clothed, are falling from their shoulders, and they are fast covering themselves with infidelity. They have little faith in the prophecies of the Old Testament, and little expectation of a Messiah. They are waiting for a change; yet all the Messiah that many expect, is complete emancipation—equality with Christians in external things, and political privileges. Scarcely two Jews can be found, who, when asked what constitutes a true Israelite, give the same answer. Their mind has received a powerful impulse—they are no longer satisfied with the traditions of their fathers. A change must come, and if they are not brought under the influence of the gospel, they will pass rapidly to Deism, and give a powerful influence to infidelity throughout the world.

3. *The Jew has become an object of special interest both to churches and nations.* Much information was given respecting the labours of Sir Moses Montefiore, in behalf of the Jews, both in Europe and

the East. Of the society lately formed in London, for the purpose of colonizing Palestine with Jews from all nations, and especially of the religious movements in their behalf. The London Society for Evangelizing the Jews received, during the year, \$127,909—with \$3,150 for supplying the temporal wants of converted Jews when driven from their former connexions; besides the munificent donation of \$1,300, to complete the church at Jerusalem.

The Free Church of Scotland, notwithstanding her gigantic efforts to sustain the ministry at home, and the missionaries abroad—to build churches—found the new college—provide manses, and erect school-houses—has collected, during the past year, exclusively for the Jews, \$32,556. And at the late meeting of the General Assembly, Rev. Andrew Bonar, the biographer of M'Cheyne, was, by unanimous vote, requested to labour for three years among the Jews in Constantinople. The Reformed Presbyterian Church in Scotland has one missionary to the Jews, and hopes soon to furnish another. In this country the various denominations of the Protestant church manifest a lively interest in the Jews; and in the praying societies, in many of our congregations, the sons of Abraham are borne upon the spirit of the worshipper. Indeed, the opinion seems general, that the missionary cause will not prosper much if the Jews be neglected.

4. It is the mind of many, capable to form a correct judgment, that *the gospel can reach a large portion of the Gentile world, only through the Jews.* Originally the Gospel was preached to the Jews in every city, and through them to the Gentiles, and this will probably occur again. On this point an interesting extract, from the report of that eminent servant of Christ,\* who has since ceased from his labours, was read. He says, "It seems, in many places, as if the only door left open to the Christian missionary is the door of preaching to the Jews. We spent some time in Tuscany, the finest state in the whole of Italy. There you dare not preach the gospel to the Roman Catholic population. The moment you give a tract, or a Bible, it is carried to the priest, and by the priest to the government, and immediate banishment is the certain result. But the door is open to the Jews. No man careth for their souls, and, therefore, you may carry the gospel to them freely. The same is the case in Egypt and Palestine. You dare not preach the gospel to the deluded followers of Mahomet; but you may stand in the open market-place and preach the gospel to the Jews, no man forbidding you. There is, indeed, perfect liberty in the Holy Land to carry the gospel to the Jew. In Constantinople, if you were to preach to the Turks, as some have tried, banishment is the consequence; but to the Jew you may carry the message. In Austria, where no missionary of any kind is allowed, still we found the Jews willing to hear. In Prussian Poland, the door is wide open to nearly 100,000 Jews." "Go preach the gospel to all nations," saith the Saviour, but "to the Jew first." These, with many other motives derived from prophecy—the debt of gratitude which we owe—were urged with great earnestness and affection.

In speaking of the evidences of being actuated by the spirit of the apostle, none seemed much encouraged. Every speaker confessed, on his own part, apathy, neglect, and sin, in the matter. This part of the exercises was exceedingly solemn; and I sincerely hope the confes-

\* Rev. Mr. M'Cheyne.

sions made, the resolutions formed, and the information furnished, will stimulate the congregation to seek the welfare of Israel.

One remark made a deep impression on my mind. The member said "it was not praying alone, nor even liberal contributions, that would sum up our duty to the sons of Abraham. We must make ourselves well acquainted with the prophecies of the Old Testament, and mingle freely with the Jews. They will receive us kindly, and hold religious conversation with us willingly, while a *paid* missionary is to them an abomination. And we should do this especially, because the Reformed Presbyterian Church is the only proper home of the converted Jew.

In a word, Mr. Editor, from what I witnessed, I feel assured that, should the witnessing church take an interest in the outcasts of Israel, (which I hope she will,) the Second Congregation, New-York, is ready to go forward in the great and good work.—Yours, &c.,

A VISITER.

~~~~~  
R E S P E C T A B I L I T Y .

We find, in a congratulatory notice of the organization of a new Presbyterian congregation, (Old School,) in a remote western state, and the erection of a new church edifice, the following sentence:—

"There are five trustees appointed, men of *high standing*, and of the *first respectability*."

"High standing," and "first respectability." What is the meaning of these phrases? In the mouths of the worldly, and in connexion with the things of this world, these terms do convey some faint notion of character and social position. They intimate that certain persons are men of property, or of good professional reputation, or influential in politics, or among the number of the "fashionables," &c. But how do we interpret them when used in connexion with the church of Christ, her support and prosperity? Are they "certain persons" of "high standing" for piety? Are they "respectable," that is deserving and receiving respect in the church, and among the godly? Are they the "fearers of God, whom the upright honour?" Psalm xv. 4. Are they such as were in "high standing," and "respectability" with Christ—like John, and James, and Peter, poor fishermen? Are they such as are likely to be of "high standing," and "first respectability," among those "of whom the world has not been worthy," in their generation? In a word, are these of such, as though poor in this world are rich in grace—though despised by the world, have favour with God—though overlooked now, will "stand" in Mount Zion with the Lamb, and in an assembly which the universe will "respect?"

We have asked these questions, and yet we can hardly say, with honesty, that it has been for information. We fear, and we are nearly sure, from the connexion in which we find this remark, that the congregation of B— is congratulating itself upon having five trustees, of the "first respectability"—although some of them, or all, may be men that make no profession of religion, but who, like many elsewhere, are willing, for the name of the thing, and, perhaps, as a salvo to conscience, to give their influence, and to labour and expend a little to build up a particular congregation. But how deplorable is it to find the church not only willing, but *proud*, to have the countenance of such men—of men who do not even pretend to be pious men—and to com-

mit to their hands her whole pecuniary interests! Is it any wonder that the ministry are time-serving, and that religion is at a low ebb, when we find great stress laid, and great hopes built, not by the congregation of B—— alone, but by multitudes elsewhere, upon the fact that men of “high standing,” and of the “first respectability,” deign to give their countenance to the church of Christ? This mixing of the world with the church, and the surrender of the pecuniary concerns of congregations, to a vast extent, into the hands of men who are not friends of Christ, is a sore evil under the sun. Let all be welcome to the church, as all are to Christ; but, oh, beware of flattering the ungodly rich, and ungodly great. Nothing but evil—error in doctrine, looseness in discipline, pride, and carnality,—can flow from such a perversion of the church’s influence.

~~~~~

SCRIPTURE ILLUSTRATED.

*The “Camel” and the “Needle’s Eye.”*—Lord Nugent, in his recent publication, “Lands, Classical and Sacred,” has given an application of these words which at once proves the fitness of the expression for the subject our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through “the eye of the needle;” in other words, the small side gate. This his lordship conceives to be a common expression, and explanatory of our Saviour’s words; for, he adds, the sumpter camel cannot pass through unless with great difficulty, and stripped of his load, his trappings, and his merchandise.

~~~~~

THE SECOND ADVENT.

The following concise and judicious statements in reference to the second advent, we select from the columns of the “Christian Intelligencer.” They, with others, form a very instructive series on the subject of the Millenium, and are from the pen of a very sensible correspondent of that paper.

*Will the Lord Jesus, in the beginning of the thousand years, personally descend, (his human nature come from heaven,) and reign during the thousand years, personally and visibly?*

To this question we answer in the negative. 1st. Such thoughts are carnal. The Lord Jesus can reign as well being in heaven as if he were here on the earth. 2d. Is there salvation on earth? Then the glorified saints in heaven would lose the presence of Christ, wherein their salvation consists. 3d. Few would enjoy Christ’s presence on earth, since he could be present at the same time only in one place, and the church would be then of vast extent in the world. 4th. This carnal conception is opposed to the scriptures: Heb. viii. 4. 5th. Then believers would have no advocate in heaven. 6th. The scriptures speak of no other personal coming than the coming to judgment, with the voice of the archangel, when the dead shall be raised.

*Will the martyrs be raised from the dead corporeally, live a thousand years without dying, and bear rule here upon the earth?*

We answer this question negatively. 1st. These are carnal thoughts, which cannot be entertained by the spiritually-minded; they cherish worldly thoughts, though they have the appearance of spirituality. 2d. The scriptures reveal no resurrection of the body, but that which

shall occur at the last day: John vi. 39, 40, 44; 1 Thess. iv. 14, 17, 3d. They will rule in that cause for which they died, as Elias is said to come; namely, in the spirit and power of Elias: Luke i. 17. 4th. The reward of the martyrs shall be given to them in the presence of the world, when believers shall be raised from the dead: 2 Tim. iv. 8; 2 Thess. i. 6, 7. 5th. The martyrs would have no pleasure in ruling over others—no desire to leave heaven and dwell on earth with sinful men. Those who are here said to reign must endure great persecutions from Gog and Magog, which cannot be affirmed of the glorified martyrs.

~~~~~

#### LAYING CORNER-STONES.

We are glad to find that the practice of laying corner-stones with religious ceremonies, in erecting church edifices, begins to attract some animadversion. A correspondent of the "Presbyterian," among other true things, says, referring to a ceremony of this kind which lately took place in Camden, N. J.—

"The pastor of the congregation, it is stated, deposited the stone in its place, 'in the name of the Father, Son, and Holy Ghost—the Triune God.' This statement we read with a shuddering sensation. Had it been a Popish chapel and Jesuit priest, instead of a Presbyterian church and Protestant minister, we could have understood this language; but as it is, we are unable to comprehend what is meant. Against the introduction of this Popish ceremony, in which the name of God is so manifestly taken in vain, into the Protestant churches, we beg leave to record our solemn protest. What idea can be attached to the use of this hallowed phrase on such an occasion? Among Presbyterians it is well understood, that it is the form of words employed in the administration of the ordinance of baptism, and in the constituting of an ecclesiastical court. In both these instances its use indicates authority, and is religious worship in an eminent degree. And has it come to this in the Presbyterian community, that the laying of a corner-stone is deemed so sacred that it must be done authoritatively, officially?"

We hope this rebuke will have a good effect. The growing disposition in the Protestant churches to aim at *effect*, as seen in laying corner-stones, in consecrating churches, in erecting splendid edifices, in choirs, organs, &c., is neither more nor less than a manifestation of that innate discontent with simple, spiritual worship, and fondness for show, from which has originated the whole round of the idle and pompous ceremonies of Popery. There is no safe principle, in these matters, but the true Presbyterian doctrine—admit nothing, tolerate nothing, which has not a scripture warrant.

~~~~~

#### ORDINATION, &c.

*Craftsbury.*—The Commission appointed by the New-York Presbytery, to attend to the ordination of Mr. R. Z. WILLSON, to the office of the holy ministry, as pastor of the congregation of Craftsbury, mét, pursuant to the order of Presbytery, in their place of worship, on Tuesday, Nov. 17, at 10 o'clock, A.M. Members present, Jas. Douglas, and James M. Beattie, ministers, and John A. Morse, and Wm. M'Leran, ruling elders. Absent, Rev. S. M. Willson. Mr. Willson's trial discourses,—a lecture on 1 Thess. i. 5, and a sermon from 2 Peter i. 19,—were unanimously and cordially sustained. Mr. Douglas preached the ordination sermon, from Acts x. 29—"Therefore came I unto you without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me?" In the discussion of this passage, reasons were assigned, in the first place, why

the people should call a gospel minister. 1. That they may attain the knowledge of divine truth. 2. That they may enjoy communion with God, in the ordinances of his grace. 3. That their graces may grow by renewed communications of divine grace. 4. That they may be directed to the footsteps of the flock; and fifth, and lastly, that they may be warned of the danger of error, immorality, and worldly conformity. In the second place, reasons were given why the minister should accept of the call of the people. 1. The command of God, as in verses 19, 20. 2. That he may glorify the Redeemer in making him known, in his person, offices, and relations to the church. 3. That he may promote the good of the church. 4. That he may be instrumental in the conversion of sinners. 5. That he may employ and improve the talents which God has given him. 6. That he may be a witness for God against errorists—such as Papists, Unitarians, Universalists, Arians, Arminians, &c.

At the close of the sermon, Mr. D. took from the candidate the usual profession and engagements, who was then, by prayer, and the laying on of hands, solemnly set apart to the work of the holy ministry, and installed as pastor of the congregation. Mr. Beattie then proceeded, after the giving of the right hand of fellowship by the elders and members of the congregation, to charge the pastor, and then the people, reminding them of their respective duties and obligations.

The services, which were of an interesting character throughout, were attended by a large and attentive auditory. May the relation thus constituted prove a permanent and profitable one, through the benign and fostering care of the Chief Shepherd.

*Baltimore.*—The Commission appointed by the New-York Presbytery, to attend to the installation of Rev. Chas. B. McKee, in the congregation at Baltimore, met, in the church in that city, 2d December, and was constituted by Rev. J. Chrystie, acting as chairman, in place of, and at request of, Rev. A. Stevenson. Present, besides, Rev. J. Kennedy, and ruling elders, Mr. Wm. Brown, Philadelphia, and J. Dickson, Baltimore. Mr. Kennedy was appointed clerk.

After a statement of the business of the Commission, the usual edict was read, three several times, at proper intervals, in the hearing of the congregation, and no objection being offered, the Commission proceeded to the services of the installation. Mr. Chrystie delivered a discourse from Luke v. 10—"Fear not, from henceforth thou shalt catch men." At the close of the sermon Mr. Chrystie took from Mr. McKee the usual engagements, and offered up the prayer, with which Mr. McKee was solemnly installed pastor of the congregation, in the name of the Head of the church. The right hand of fellowship was then given to Mr. McKee, by all the elders, and many of the male members of the church present. A brief charge was then addressed to the pastor, by Mr. Chrystie, which was followed by one from Mr. Kennedy, to the congregation, after which the services were closed by the usual prayer, singing, and the benediction.

The attendance was very respectable, and the whole service of a pleasant and encouraging character to the congregation and the pastor,

~~~~~  
AFFAIRS ABROAD.

*Tahiti.*—The following is the latest account we have seen from this island:—

“It is sink or swim with the natives of Tahiti at the latest advices. They had, *en masse*, assaulted the French lines, and obtained some trifling advantages. The chief difficulty of the French arises from scarcity of forage and provisions. Admiral Hamelin’s arrival has altered somewhat the position of parties. He landed from the ships of war about one thousand men, and, after a severe action, drove the Tahitians completely from their lines to a pass in the mountains, where they were surrounded by his forces. Quarter was allowed them if they would deliver up their arms, and wives and children, as hostages for their future peace.”

*India and Japan.*—The British empire in India is gradually expanding. From the unsettled state of the Punjaub, the seat of the Sikhs with whom Britain has lately been at war, it is likely that the Governor-general will soon think himself obliged to step in and take possession, as the only means of restoring tranquillity. And as Afghanistan, which lies next in order, is also disturbed, it will also, in due time, be annexed! England has her eye upon Japan also. This kingdom, which is very populous, consists of a string of islands stretching east of China, from the 30th to the 41st degree of latitude, and has never been conquered. It allows no foreigner to set foot upon its soil. The Dutch are the only Europeans who are allowed to trade at any of their ports. It is now, since the opening of China, the only part of the heathen world where the missionary is entirely excluded. There are some indications that England is about to attempt the opening of a trade with Japan. Should they succeed, a way will soon be provided for conveying to its benighted inhabitants a knowledge of the gospel. In this view we can admire, amid all the iniquity of diplomacy and war by which these opportunities are furnished, the workings of Divine Providence in breaking down long-standing barriers to the diffusion of saving truth.

*Russia and Circassia.*—Russia seems to be farther than ever from the accomplishment of her designs upon Circassia. The country abounds, it is said, with deserters from the Russian army; one of whom, at the head of 30,000 men, has succeeded in driving back the Russians from a considerable territory of which they had taken possession. We have already mentioned, in a former number of the *Covenanter*, that this country, filled as it is with bitter enemies, is the great barrier to the conquest of Turkey, and to the extension of the Russian empire towards Syria and the East.

*Madeira.*—The events now taking place in this Portuguese island furnish a conclusive reply to the statements sometimes made, to the effect that popery has changed. Our readers are familiar with the history of Dr. Kalley, the Scottish physician—his efforts to introduce Protestantism into Madeira—his imprisonment and banishment, with the condemnation to death of some of his disciples. Matters have come, during the past summer, to extremities, and converts have been compelled to flee from their homes to find refuge from the persecuting popish authorities—some in the mountains, some in other lands. One hundred and ninety arrived, about the middle of September last, in the island of Trinidad.\* A greater number were expected. They are spoken of as “an intelligent and industrious people, valuing the scriptures above all price, and manifesting, in the reading of the Bible, and in communion with heaven, a happy spirit amid all their distress.” Provision will be made for their permanent settlement in Trinidad.

\* Near the north-eastern coast of South America, and belonging to Great Britain.



How, with such facts before their eyes, can men be deceived by the fair show of popery in protestant countries?

*Switzerland.*—The London correspondent of the Journal of Commerce gives the following more explicit account than we have elsewhere seen, of the recent political disturbances in Switzerland:—

“There are twenty-two cantons in Switzerland, and they ought to form one great confederation: but such is not the case, a mere *Pacte* only existing between them, more for the purpose of repelling a foreign invader than for internal rule and united federal government. Since 1815, all the discordant elements existing in the several cantons have been bubbling up and brewing mischief. One canton has become revolutionized after another, until, at last, the most aristocratic and industrious has bent before the genius of misrule. Nearly every autumn lately we have found some of the cantons in revolt. From 1833 we must trace the course of Geneva troubles, beginning with the league of Sarnen, Uri, Schwyz, Underwalden, Basle, and Neuchâtel, united for the purpose of maintaining the sovereignty of the cantons. This led to the league of the Catholic cantons, seven in number, to resist the incursions of the celebrated free troops, who were more attached to forays than federation.

“The Grand Council of Geneva were called upon to take up the question, and they decided to convoke a Diet, so that a law should be passed to put down the free corps, and to hold the particular state in which such free corps should be organized as responsible for the conduct and consequences of illegal military organization. The movement party was in a perfect furor as this result was known; public meetings were held, condemnatory resolutions passed, and finally a revolution decreed. The gentleman placed at the head of the party was M. James Fazy, who had been the editor of a Paris paper, and who suffered severe persecution for his republican opinions, in 1831 and 1832, at the hands of the French government. An attempt on the part of the authorities to arrest the printer and authors of the proclamation led to the first fight and loss of life. The revolution had now begun, and was carried on with varied success, until an auxiliary force from the Canton of Vaud marched up to aid the insurgents, taking the militia of Geneva in flank, and compelling the authorities to succumb. The loss of life was not great. The provisional government was soon installed. Their proceedings evinced considerable moderation, and order was said to reign throughout the canton when the last advices came away.”

The radicals are likely to have their own way in Switzerland. A revolution has taken place in Basle similar to that in Geneva, and for the same causes. These revolutions are decidedly anti-Jesuit; but it must also be remembered that they are eminently infidel. The radicals are as much opposed to true religion as to popery. Of the tendencies of the Genevan branch of this movement a correspondent of the New Orleans Protestant says:—

“But I pity the evangelical Christians. There is a dark day dawning for them. As soon as the change was made, one of them was knocked down in the street. Two more passing peaceably along were insulted. ‘Ah! there go the hypocrites; we will soon get rid of them.’ Others have kept their houses all day, not daring to show their faces in the street. The good and wise among us are greatly troubled. It was the very best men in the republic who were at the head of affairs. It must pass now into the hands of inferior men, and what changes they will make none can tell. Many fear that the evangelical ministers will be driven from their pulpits, and insulted as they were in De Vaud. God only knows, and to him the affair is committed. He reigns omnipotent, and laughs at the rage of men. It is also feared that the theological school will be broken up. It will be, if the party can accomplish it; though, what is most singular, the president of the administration at this moment is the professor of Greek in the preparatory department of the theological school, M. Belaut. He was not a radical, but a conservative. If the preservation of religious liberty depended upon him, it would be safe; but it is feared that even if he remains in office, his power will be very small.”

We hope better things. Still, the fruits of radical ascendancy in the Canton de Vaud induce some fears. When the struggle comes, it will be short and *final*. This is one comfort.

*Prussia.*—Dr. Baird, an intelligent observer, thus discourses upon the present state of Prussia. His letter, addressed to the “Evangelist,” is dated from Berlin, the capital.

“From all I can learn respecting the state of religion in this kingdom, I am satisfied that two things are true. First, true religion is gaining ground very steadily.—Not only is the number of the pious increasing, but they are becoming more established in the true doctrine. The progress may not be rapid, but it is real. In the second place, error is becoming worse and worse in Germany. That is, those who have departed from the true faith are going further and further in the mazes of error. *Rationalism* is leading thousands and hundreds of thousands into downright infidelity. *Pantheism* is gaining ground, incredible as it may seem. There are many men in Germany, passing strange as it may appear, who hold a system of philosophy (if it deserves the name) which few among the enlightened heathen of antiquity ever maintained. Most certainly I should prefer the ethics of Pythagoras, of Socrates, of Seneca, to those of Bauer of Tubingen. And yet he professes to be a Christian and a Protestant! He had better renounce both epithets, and call himself at once an infidel and a pagan.

“But I am deeply concerned to inform you of my fears, that not many years will pass away without evolving tremendous scenes in Germany. Rationalism, and its legitimate offspring, Infidelity, are loosening fast the bands which hold society together. The *Rongean* movement has had a great effect to excite the infidel portion of the Roman Catholics to think of the spiritual despotism of their church. And both they and the Protestant infidels are beginning to turn their thoughts to the political despotism beneath which they are living. The ‘Friends of Light,’ as the movement party of infidelity has been called, are entering on this hitherto forbidden ground. And I can assure you that if Mr. Guizot’s expression, ‘*toute Allemagne est en feu,*’ (all Germany is on fire,) be not literally true, it is figuratively so. What will be the result, God only can foresee. The King of Prussia will give his people a constitution. He ought, however, to be quick about it, and make it a liberal one. Should he do so, he will probably save his kingdom from the horrors of a revolution, which may be a bloody one. It is probable that most of the other governments will try to weather the storm by concessions and ameliorations. Bavaria and Austria will, it is most likely, depend upon the bayonet to keep out of their dominions the movement, or to put it down, if it gains a foothold there. The death of Metternich and of Louis Philippe will be the epoch, if I am not mistaken, of the beginning of trouble which will involve this whole continent. Both of them are now old men, and they cannot be expected to live much longer. Ah! could we but see what is to happen during the next fifty years, how great would be our astonishment!”

*Italy.*—The condition of Italy, particularly the papal states, demands, just now, the most careful study. Liberal views, as they are called, have long been on the advance throughout the whole peninsula. The abbe Gioberti, himself a friend to the papal supremacy, proposed, years ago, an entire change in the policy of the Pope; that he “should place himself at the head of the improvements of the present day, and not only elevate and encourage, but actually push on every movement made to promote science, art, and liberty of thought, speech, and action.” The writer was banished, but his views, seconded by multitudes who desired a much more thorough change, made rapid progress. An intelligent eye-witness thus describes the existing state of things:—

“The desire for a great and speedy improvement had become very general in Italy, especially among the upper and middle classes. The plan of Gioberti happened to suit the feelings of several different classes of men; and the liberals saw that the experiment would lead directly to the overthrow of the power they most disliked, and were therefore quite willing to have it made.

“Among those who might be ranked among the adherents of this remarkable writer was one of the cardinals, the youngest of the number, who had been abroad, and seen for himself the difference between the Roman states and some of the northern countries of Europe, and who had family relations on the liberal side of the question. It so happened, to the surprise of all, that, in the conclave, enough votes were given to this young man to make him Pope!

“Two impressions seem to have become quite general in Italy:—1st. That the temporal power of the Pope must be greatly restricted, if not abolished;—and, 2d. *That even the spiritual power can no longer be tolerated in the peninsula.* ‘Let the Pope renounce his worldly possessions,’ cry a multitude of voices; ‘history teaches that the church was prosperous only when she was poor and humble. And Italy is not the place for the Pope: let him be sent to some island, or any where you please, but we will not bear him any longer!’”

He then proceeds to state some of the causes now in operation tending to bring about speedy changes in the Italian states.

“One very powerful influence at work in Italy, in favour of a speedy and fundamental change, is the general and decided repugnance to Austria. Until lately, Austria and the Pope were so united in their purposes and measures, that the way of improving the condition of Italy seemed almost hopelessly closed; but symptoms of apathy between the parties from time to time appeared before the death of Gregory, and it is hardly to be presumed that any truly amicable relations can be formed with his successor. Neither is it probable that the Autocrat of Russia can bring Pius IXth to any such friendly understanding, or any such plan for co-operation, as he formed with his predecessor the last year.

“The extreme and growing unpopularity of the Jesuits is another influence in favour of a change of system in Italy. The late Pope showed them favour, so far as to place them at the head of all the departments of education and religion within the states of the church, and in the direction of almost every branch of power extending thence through the world. This was done at the expense of other orders of clergy, regular and secular; and the jealousy of the priesthood was excited by it, as well as the old antipathies of the people. The present Pope has already assumed the opposite attitude, and expressions of their dissatisfaction have already been made. Just so far as he goes in opposition to them, will the people be inclined to sustain him; and, unless other motives should arise by the way, all classes of the people, not under Jesuitical influence, may be expected to approve.”

The writer adds, very judiciously—

“The liberals can never be satisfied with half-way measures. If the Pope should propose improvements, they will demand their actual introduction, and, having his sanction, will prosecute them with new courage, with a new pretext, and with new force. The opposition of the old dominant party may be expected only to rekindle their zeal, to multiply their friends, and to hasten their success.”

One of the demands of the “Liberals,” and the most important one, is “*for the establishment of provincial councils composed of laymen.*” If this be granted, it will be nearly equivalent to setting aside the papal supremacy. In the mean time, the friends of reform are very active; they are full of hopes. The Pope has even allowed a weekly newspaper to be published in Rome. The old, or Jesuit party, are plotting to counteract the liberal movements of Pius IX.; with what success time will show.

*England.*—1. *Increase of Popery.*—The following facts prove the increase of Popery in Great Britain. (1.) Fifty years since there were only thirty Popish chapels in Great Britain. There are now six hundred and two public chapels, ten colleges, thirty-four convents, six monasteries, seven hundred and seventy-six missionary priests, besides many private chapels. (2.) While the Catholic states of Europe have been compelled, in self-defence, to enforce the laws against the Jesuits, the statutes hitherto in force against them in England are to be repealed. We may therefore expect that their increase will be tenfold. (3.) It has been deliberately announced that the Romish priests are to be endowed by the state as soon as the public mind has been prepared for such an event. (4.) Within the last few years the Tractarian heresy has drawn into the Church of Rome upwards of one hundred members of the Church of England, many of whom are clergymen, and nearly all persons of considerable worldly intelligence.

2. *The Evangelical Alliance.*—As might have been expected, this Alliance has failed to secure any very extensive co-operation among the British churches. It has been severely handled for its action in respect to slaveholders. Garrison, Douglas, and George Thompson have been very prominent and active in the work. That the anti-slavery spirit and principles of some of the leading men have become diluted, especially through the influence of Drs. Cunningham, Candlish, and Chalmers, we are compelled to believe. Still, the great body are sound; and any such association as the Evangelical Alliance that will avoid taking decisive ground on this subject, cannot long meet with favour from the British public. Withal, we believe this movement will do good. It will shake its members loose from some of their errors, and so prepare their minds for the reception of truth. As an "Alliance" it will not make much more progress, if any.\*

3. *Political Movements.*—There is little to notice under this head. At home, every thing is quiet upon the surface; the fires never burned more fiercely within the body. All are aware that the present lull is only the calm before the storm—the breaking up of parties preliminary to their reorganization on new grounds. The next subject agitated—the next victory gained by the masses—will be the dissolution of the church establishment; to be followed, provided the sword is not previously drawn, by an assault upon the privileges of the nobility. In a word, England is undergoing a rapid social and political revolution. As to her foreign relations, the most remarkable are, (1.) The evident determination, to which we have already alluded, to establish her influence in the eastern seas, and particularly in Japan; and, (2.) The dissolution of the cordial friendship hitherto subsisting between the courts of London and of Paris, by the marriage of the French king's son, the Duke de Montpensier, with the sister of the Queen of Spain. This is said to be a breach of the treaty of Amiens, inasmuch as, should the queen die without issue, the Frenchman, or his children, would come to the crown of Spain; thus uniting the two crowns of France and Spain in one family. In our judgment, they need not distress themselves about this. The time has nearly gone by when nations were the foot-balls of kings and queens, of courtiers and courtezans. The *people* have something to say now.

4. *Preparation for War.*—There is great activity in all branches of the navy and war departments. At Gibraltar new works are going forward with great activity. A new fleet is to be fitted out with great despatch. Great fears are evidently entertained for the peace of the world.

*Ireland.*—1. *The Reformed Presbyterian Synod.*—The business before this body, at its sessions in July, 1846, was not of any public interest. They are prosecuting, as we have seen in a late number, the work of missions quite vigorously. They have deferred the appointment of a Professor of Theology. In regard to covenanting, we find that it has been postponed, for the purpose of consulting the American and Scottish Synods. The same idea has often been expressed this side the Atlantic; but, after a good deal of reflection, we do not see how it is possible for the churches in Europe, and in this country, so differently situated as they are, to be of any great use to each other

\* The British branch resolved, at its meeting, Nov. 4th, 1846, that no slaveholder should be received as a member.

in this work. *Here* the church will, probably, form a new bond. *There* the great business of the church seems to be, the holding on to, and the holding up of, the existing bonds, until the empire is brought to recognise and renew them.

2. *Destitution and Insurrection.*—That the potato crop has totally failed is now certain. In Ulster, where last year the crop was comparatively good, it is worth little or nothing. Great efforts are making by the government to furnish employment. Indian meal is imported in large quantities. The relief, however, can be but partial. Insurrections, arising from want of food, are constantly taking place.

*Hayti.*—This island has long suffered the evils of revolutionary convulsions. These, we have reason to believe, will now subside. Parties have settled down since the accession of President Riche—a black man. And, during the month of November last, a constitution has been adopted, with general acceptance. In the preamble to this instrument the following passage occurs, descriptive of the existing state of things:—

“The pacification of the South has been effected, by the triple means of force, wise policy, and rare magnanimity; confidence and security reign throughout the republic; the finances are in progress of amelioration under the empire of reforms wisely conceived and boldly executed; new institutions have been established to raise the credit of the country; and, in fine, progressively benevolent measures have been adopted, in consonance with the enlightened spirit of justice and humanity.”

We subjoin some of the provisions of the new constitution, which is essentially the same with one adopted by Petion in 1816. It will be seen that they adhere to Popery, and are still jealous of the influence of whites:—

“The President is chosen for life by a vote of two-thirds of the Senate. That body, in its turn, is elected by the House of Representatives, and its functions last nine years. The members of the House are elected by the people, the right of suffrage being established on an extremely liberal basis. To be a Senator or Representative a certain age and a property qualification are necessary. The Roman Catholic worship is proclaimed as the religion of the country. No white man can become a citizen of Hayti, whether by birth or adoption; nor can he acquire and hold immoveable property. The President is the commander-in-chief of the army and navy, empowered to make treaties of peace, alliance, and neutrality; to appoint ministers to foreign nations, proclaim war—subject to the approbation of the Senate, &c.”

*Turkey.*—The following narrative presents more than one circumstance of interest regarding the religious movement now going on in Turkey.

“Accounts have been received, detailing the peaceful and even triumphant deaths of two of the Armenian Protestants—members of the new church in Constantinople. One of these was Mr. Oscan, father of Mr. Oscanyan, who was educated in America. For the last six or seven years this excellent man has been the bookseller of the American mission, and has maintained his place amidst the bazaars of the city, in spite of the reproaches which were heaped upon him, and the persecution which raged around him. His views of evangelical truth are represented to have been very clear, and his abhorrence of the whole system of salvation by human deeds very strong. The Armenian Patriarch refused to bury this good man; and when the Protestants undertook it, they were surrounded by a mob, who hooted at them, reviled them, and even stoned them. Several persons, among them Mr. Dwight himself, were struck by the stones, though none was severely injured.

“The name of the other Armenian Protestant who has recently died was Hosep. This man died in Christian triumph. His death may be traced to the violent persecution which the Protestants have experienced from the Patriarch’s agents. A hemorrhage from the lungs was produced by the sudden appearance before him of a ruffian, who, two days previous, had shown a dagger and threatened the life of a Protestant Christian. At the funeral of Hosep there was no commotion; though a mob assembled; but Mr. Carr, the American minister at Constantinople, kindly furnished

his kavas (armed constables) for the occasion, and others were furnished by the city authorities. The missionaries regard this Protestant funeral, proceeding through the streets of Constantinople under the protection of an armed police, as a very important act of recognition of Protestantism on the part of government."

We here take occasion to rectify a statement which we lately made respecting the apathy, under such circumstances as the above, of *all* American functionaries. Mr. Carr is an honourable exception. He has shown himself to be a decided friend to the missionaries on more than one occasion. The rising opposition to the efforts of the missionaries indicates the impression their efforts are making. Nor is it confined to Turkey. In the East—in Madras and in Canton—this spirit has lately manifested itself anew. In the former "great excitement lately existed, in consequence of the application for Christian baptism by three or four native lads. One was a Brahmin boy, who had studied in the University. His relations, alleging that they had a right to control him, he being under sixteen years of age, applied for a writ of *habeas corpus*, and brought the lad before a judge. The judge took the ground that the real and only question to be decided was, has the lad reached the age of discretion? In the Judge's opinion he had; and his honour therefore decided, that the lad should act his pleasure in relation to the matter under consideration. This decision is regarded as a great triumph for Christianity." In the latter, some of the missionaries were assailed by the mob. These are the premonitions of the "great earthquake," the "*μεγας σεισμος*" of the heathen world.

~~~~~  
AFFAIRS AT HOME.

*Denominations in the United States.\**

DENOMINATIONS.	Churches.	Ministers.	Communicants.	Other Particulars.
Roman Catholics, - -	740	762	1,800,000	28 Dio., 21 Bishops.
Prot. Episcopalians, - -	1,232	1,236	72,099	28 Dio., 27 Bishops.
Presbyterians, Old School,	2,297	1,647	174,714	115 Presb., 22 Syn.
"    New School,	1,581	1,430	145,416	105 " 20 "
Cumberland Presbyterians,	570	300	60,000	Estimated in 1845.
Other classes of do.	530	293	45,500	
Dutch Reformed,	279	271	31,214	1845.
German Reformed, - -	750	191	75,000	"
Evangelical Lutherans, -	1,232	501	146,300	1844.
Moravians, - - -	24	33	6,000	1843.
Methodist Episcopal,	} North } South	3,561	657,191	5 Bishops, 24 Conf.
		1,481	461,533	4 " 16 "
Methodist Protestants,		1,300	60,000	
Reformed Methodists, -		75	3,000	
Wesleyan " "		600	20,000	
German " "	1,800	500	150,000	Probably too large.
Albright " "	600	250	15,000	" "
Menonites, - - -	400	250	58,000	" "
Congregationalists, Ortho.	1,727	1,584	179,176	
"    Unitarian,	300	250	30,000	
Universalists, - - -	576	500	60,000	
Swedenborgians,	42	30	5,000	
Baptists, Regular,	9,479	5,297	719,973	
"    Six Principle, - -	17	22	3,055	
"    Seventh Day, - -	60	52	6,000	
"    Free Will, - - - -	1,165	771	61,372	
"    Church of God, - -	125	83	10,000	
"    Refor'd, (Campbellites)	2,500	1,750	200,000	
"    Christian, (Unitarian,)	650	782	35,000	

\* This table we copy from the "Home Missionary."

*Girard College.*—This celebrated edifice is nearly finished, and as great curiosity exists to know whether it will really be conducted upon atheistical or infidel principles, we furnish our readers with some extracts from a speech made by a leading member of the councils of this city—Joseph R. Chandler,—upon the occasion of laying its “crowning stone,” in August last. He says—

“But is religious instruction then to be excluded? Is the pupil of the Girard College, an institution directed by the Councils of Philadelphia, to be kept in ignorance of a God? of his duties towards his earthly companions and his Heavenly Father? God forbid. I trust that a spirit of vital piety will pervade every lesson that falls upon the ear and the heart of the pupil, and that all the atmosphere of the place will be impregnated with the spirit of religious truth, so that if not the invigorating streams of Christian instruction by the ministers of heavenly doctrine, at least the refreshing dews of grace may be hoped for, from the constantly instructive precepts and examples of those to whose plastic influences shall be committed the minds of the orphans, to be fashioned to the means of individual usefulness, public benefit, and eternal happiness. Keeping in view the objects of the testator, and the great end of man’s existence, we will promise, by the blessing of God, that morals and science shall be the handmaids of piety, and that the pupils of the Girard College for Orphans, ‘shall not be religious at the expense of learning, nor learned at the expense of religion.’”

This may go for what it is worth. It is certain that no avowedly infidel institution, of this public character, would be tolerated in this community. How much, or what sort of Christianity may be taught in it, are different matters.

*Pro-Slavery, and Episcopalians.*—The Episcopal Church in this region has shown, in some of its acts, the pro-slavery spirit in its most odious form. We refer to the entire and deliberate exclusion of coloured ministers, and coloured delegates, from the Conventions of Pennsylvania and New-York. In this city, during the administration of the late Bishop Onderdonk, a coloured man, of unquestioned talents and piety, applied for ordination. It was refused *unless he would bind himself never to claim his seat in Convention*. He refused to give the pledge, but was afterwards ordained, we believe, elsewhere. In the same spirit, a congregation of coloured people in this city, was, *by vote*, denied, a few years ago, the privilege conferred by their constitution upon all their congregations, of sending delegates to the Convention. An attempt to reverse this decision last spring, failed. A similar manifestation of this heaven-defying pro-slavery spirit, was lately given in the New-York Convention, in the case of St. Philip’s church. This congregation has been organized eighteen years, but never applied before to have its delegates admitted to the Convention. The application, instead of taking the usual course, was referred to a committee, which reported, through its chairman, against the application—a minority report, was presented, taking the opposite view. A motion to lay the whole subject on the table, had been previously lost. We ought to add, that in both Conventions a majority of the clergy voted in favour of the *Christian* side of the question. The Anti-Christianism of these proceedings is, therefore, chargeable mainly upon the laity, and the minority of the clergy. Bishop Doane, of New Jersey, is also, we are assured, entirely opposed, at least to such exhibitions of the spirit of oppression. Let this be once fixed as the policy of the Episcopal body, and we do not see how it could be allowed the title of a Christian church. Bad as “Negro-pews,” &c., are in the churches, and disgraceful as they are to the Protestant name and cause, there is, in this deliberate exclusion of Christ’s disciples from common ecclesiastical privileges, because they

are not the same colour with their oppressors, a manifestation of a still deeper malignity. God grant speedy repentance to *all* who indulge so hateful a spirit. It cannot but bring down his wrath upon the churches.

*Public Events.*—1. *The War.*—So far as success consists in winning battles, and conquering territory, the war with Mexico has been successful. Battles have been gained, and strong-holds taken, against great odds. But this is all. The war is not at an end. All Mexico seems to be animated with one spirit of hatred to the United States. More battles must be fought, more lives lost, more treasure expended, and what then? Peace—if the authors of the war carry their measures—with the addition of a large *slave* territory. In the mean time, however, the war, whatever may be the case in the interior, is taking off from the sea-board cities, in the shape of “patriotic volunteers,” not a few of the off-scourings of all things.

2. *Congress.*—This Session of Congress is likely to be pretty stormy. It is a happy circumstance for the country that it is limited to the 4th of March, 1847.

*Anti-Slavery.*—There have been some important ecclesiastical movements arising out of opposition to slavery. The Ripley Presbytery, Ohio, has withdrawn from the New School body, and the Greenfield (Ohio,) Congregation, from the Old School, on account of their pro-slavery character. And Judge Stevens of Indiana, a prominent member of the last New School Assembly, has made a call upon all who wish to adopt decided anti-slavery measures, to meet in Cincinnati, next spring, for the purpose of forming an anti-slavery church. He gives it as his opinion that there is no prospect of prevailing upon the Assembly to exclude slave-holders, and that the time has come for further action on the part of anti-slavery men.

In the political world there are also significant movements. A weekly paper, “The National Era,” is about to be published in Washington city, under the editorial supervision of Dr. Bailey, lately editor of the “Philanthropist.” Dr. B. is a Liberty party man, and will, of course, advocate the peculiar and, we think, erroneous doctrines of that party respecting the Constitution of the United States. Still, his paper will be a very valuable one on other accounts; for there is, probably, no man in the country better fitted than he to watch and expose the movements of the slave-power. That such a paper should be established at the seat of government, and in slave territory, is a fact demonstrating the strength of the anti-slavery cause.

*The Seasons, &c.*—This has been a very sickly season. Intermittent fevers, and other more fatal forms of disease, have prevailed in nearly every part of the United States. The crops, in the *free* states, have been unusually good. In the *slave* states, they are generally deficient. Indian corn, now in so great demand abroad, is particularly abundant. The army, on the Rio Grande, has been very sickly.

---

#### NOTICES OF BOOKS.

History of the Ancient Christians inhabiting the Valleys of the Alps.—Part I. The Waldenses.—Part II. The Albigenses.—Part III. The Vaudois. By Jean Paul Perrin. 8vo. pp. 475. Philadelphia: Griffith & Simon.

This work, which is just completed, having been issued in numbers, contains an authentic account, generally made up of original or con-



temporaneous documents, of these faithful witnesses. It is accompanied by a map, which will be found very useful, particularly in tracing the celebrated march of the Vaudois, in 1690, to recover their valleys, which had been wrested from them three years before by the Duke of Savoy. And has also appended a very interesting account of the modern Vaudois, from the pen of Dr. Baird. The creeds of the Waldenses, some of them compiled between seven and eight hundred years ago, will be found in this volume.

~~~~~

OBITUARY.—WILLIAM JAMISON, SEN.

DIED, August 26th, 1846, at his residence, Crawford county, Ohio, WILLIAM JAMISON, SEN., in the 68th year of his age. Mr. J. was born in Paisley, Scotland. His father, who emigrated to this country when the subject of this notice was five years of age, was a member of the Burgher church while in Scotland, but here he united with the Associate Reformed; with which, at an early age, Mr. J. also connected himself. As he became better acquainted, however, with the truth, he discovered that the church to which he belonged did not hold fully the principles of a covenanted reformation. For a time he contended against the evils of that church, seeking its reformation. Finding this to be impracticable, he withdrew from her communion. And having then, for three years, carefully studied the character and principles of the churches, he at length united himself with the Reformed Presbyterian congregation in his neighbourhood, then under the pastoral charge of the late Rev. John Cannon.

In the year 1832 he removed, with his family, to north-western Ohio. Having many difficulties to encounter, and destitute of the fellowship of brethren, Mr. J. became almost disheartened. Under these circumstances he was greatly revived and cheered by an unexpected visit and day's preaching by Rev. J. B. Johnston. He "thanked God and took courage." And in a few years he was rejoiced to see, through the divine blessing upon his efforts, and in answer to his prayers, a flourishing society of Covenanters around him, which has since been organized into the Sandusky congregation.

But mysterious are the ways of God. In the midst of his usefulness he was suddenly called away. On Friday, August 21st, he was attacked with bilious fever. In quick succession were the pins of his earthly tabernacle loosed. On the following Wednesday, at midnight, his soul took its flight. He had previously enjoyed unusual health. Yet he was not taken by surprise. His peace was made up with God. And, what is rather uncommon, he had, five years before, so arranged his worldly affairs as to free himself from all care respecting them. A good example for others similarly situated. Through all his sickness, which was very severe, he was calm and resigned. Not a murmur escaped his parched lips. When remedies were being employed for the removal of the disease, he said to those around him, "You need not expect my recovery. The time of my departure is at hand."

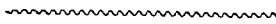
Still, he had his hour of temptation. The adversary assailed him fiercely, endeavouring to bring him to despair respecting his good estate with God. He was assaulted, but not overcome. As a tried and experienced soldier, he used the sword of the Spirit, and the

tempter was put to a speedy flight. Awaking as from sleep, he exclaimed, "True, my sins I ever see. They are many and great. But oh, 'the blood of Christ cleanseth from *all* sin.'" By faith he betook himself to that shelter which is a covert from the storm, and found rest. After this, his last and sorest conflict, he turned to the writer and said, "My work is now done. I am ready to depart, when it is God's will. I am now come to die, and I die in the faith of those sublime truths imbodied in the Westminster Confession of Faith, and sealed by the blood of the martyrs of Jesus Christ. They are the very truths of God. Hold them fast." Soon after he sunk down into a calm and undisturbed slumber. His countenance was serene and composed, indicating inward peace. From this sleep he never awoke. It was his last.

Thus departed this man of God. Surely the latter end of this man was "peace." And now that he is gone, well may we say of him, that he was of the "valiant of Israel, who stand about the bed of King Solomon, each having his sword upon his thigh, because of fear in the night." (Song iii. 7, 8.) He was familiar with the scriptures; well acquainted with the truth, and able to defend it. For the last five years of his life, particularly, he had devoted himself to the study of the word of God. He possessed a mind of no ordinary mould. His understanding was capacious and penetrating, his judgment sound and independent. Nor was his religion mere theory. In him it was, as it ever should be, practical. He set a good example before his family, the church, and the world. He had a character free from reproach.

In his death we have sustained a great loss. The church has been deprived of a sincere friend, and the truth of an able advocate; the congregation of which he was a member has lost a strong pillar, his family an affectionate parent and valuable guide. May the Lord sanctify to us this very afflictive dispensation. Blessed be God, he makes "all things work together for good to them that love him; to them who are the called according to his purpose." And while "His way is in the sea, and His path in the great waters," we should bless His name for the promise that "what we know not now, we shall know hereafter."—[*Communicated.*]

N. B.—Will the Reformed Presbyterian please copy?



☞ Rev. J. B. Johnston, our missionary to Hayti, sailed from this port on Thursday, Dec. 10th, in the brig *Ida*, Capt. Stetson, for Port au Prince. The brig is new, and Capt. Stetson has been some years in the trade. Mr. J. was detained by the non-arrival of vessels from Hayti, occasioned by the prevalence of storms and unfavourable winds during the month of November.



#### TO CORRESPONDENTS.

We will find room for "Pratensis" in our next. We hope to hear from him often.

# THE COVENANTER.

---

FEBRUARY, 1847.

---

## LIFE OF GILLESPIE.\*

George Gillespie was one of the most remarkable men of the period in which he lived, singularly fertile as that period was in men of great abilities. He seems to have been almost unknown till the publication of his first work,† which dazzled and astonished his countrymen by the rare combination it displayed of learning and genius of the highest order. From that time forward he held an undisputed position among the foremost of the distinguished men by whose talents and energy the Church of Scotland was delivered from prelatie despotism. Yet, although greatly admired by all his compeers during his brilliant career, so very little has been recorded respecting him, that we can but glean a scanty supply of materials, from a variety of sources, out of which to construct a brief memoir of his life.

We have not met with any particular reference to the family from which George Gillespie was descended, except a very brief notice of his father, the Rev. John Gillespie, in Livingston's "Memorable characteristics." From this we learn that he was a minister at Kirkcaldy, and that he was, to use Livingston's language, "a thundering preacher." In that town George Gillespie was born; and, it may be assumed with tolerable certainty, early in the year 1613, a date which agrees with that engraven on his tombstone. Wodrow, indeed, states, on the authority of Mr. Simpson, that Gillespie was born on the 21st of January, 1613. Nothing has been recorded respecting the youthful period of Gillespie's life. The earliest notice of him which appears, is merely sufficient to intimate that his mind must have been carefully cultivated from his boyhood, as it relates to the time of his being sent to the University of St. Andrews, to prosecute his studies, in 1629, when he was, of course, in his 16th year. In some of the brief biographical notices of him which have been given, we are informed that during the course of his attendance at the University he gave ample evidence of both genius and industry, by the rapid growth and development of mental power, and the equally rapid acquirement of extensive learning, in both of which respects he surpassed his fellow-students. That this must have been the case, his future eminence, so early achieved, sufficiently proves; but nothing of a very

---

\* We make no apology for presenting to our readers a sketch of the life of this distinguished and eminently godly champion of the truth. His memory is "blessed." This article we have abridged from a longer notice prefixed to the late Edinburgh edition of his "Notes, &c., of the Westminster Assembly." We have omitted no fact of any moment bearing upon his personal history. Heretofore there has been less known of Gillespie's career than of any other of his co-labourers.—Ed. Cov.

† "A Dispute against the English Popish Ceremonies obruded upon the Church of Scotland," published in 1637, in the 25th year of his age.

definite nature, relating to that period, has been preserved. Being conscientiously convinced that the prelatie system of church government is of human invention, and not of Divine institution, and having seen the bitter fruits it bore in Scotland, he would not submit to receive ordination from a bishop, and could not, at that juncture, obtain admission into the ministerial office without it. Though thus excluded from the object of his pursuit, he found congenial employment for his pious and active mind in the household of Lord Kenmure, where he resided as domestic chaplain till the death of that nobleman, in September, 1634. Soon afterwards we find him discharging a similar duty in the family of the Earl of Cassilis, and, at the same time, acting as tutor to Lord Kennedy, the Earl's eldest son.

We omit here a digression embracing a history of the efforts of James VI. and his son, Charles I., to intrude the Episcopal Government and Liturgy upon the Church of Scotland; merely observing that these tyrants, having succeeded, by fraud and bribery, and violence, in establishing bishops and dissolving the Presbyterian church, Charles, with Laud, the Archbishop of Canterbury, made the attempt to thrust upon Scotland a Book of Canons, or rules of discipline, and a Liturgy, or Form of Worship—the former in 1635, the latter in 1637. The writer thus proceeds:—

The crisis came. A letter from his Majesty was procured, requiring the Liturgy to be used in all the churches of Edinburgh, and an act of the Privy Council was passed, to enforce obedience to the royal mandate. Archbishop Spotswood summoned the ministers together, announced to them the King's pleasure, and commanded them to give intimation from their pulpits, that on the following Sabbath the public use of the Liturgy was to be commenced. The 23d day of July, 1637, was that on which the perilous attempt was to be made. In the cathedral church of St. Giles, the Dean of Edinburgh, attired in his surplice, began to read the service of the day. At that moment an old woman, named Jenny Geddes, unable longer to restrain her indignation, exclaimed, "Villain, dost thou say mass at my lug!" and seizing the stool on which she had been sitting, threw it at the Dean's head. Instantly all was uproar and confusion. Threatened or assailed on all sides, the Dean, terrified by this sudden outburst of popular fury, tore himself out of their hands and fled, glad to escape, though with the loss of his priestly vestments. In vain did the magistracy interfere. It was impossible to restore sufficient quiet to allow the service to be resumed; and the defeated prelatie party were compelled to abandon the Liturgy, thus dashed out of their trembling grasp by a woman's hand.

Such was the state of affairs in both church and kingdom, when George Gillespie first appeared in public life. He had already refused to receive ordination at the hands of a bishop; he had marked well the pernicious effects of their conduct on the most sacred interests of the community; and his strong and active intellect was directed to the prosecution of such studies as might the better enable him to assail the wrong and defend the right. His residence in the household of the Earl of Cassilis, while it furnished the means of continuing his learned researches, was not likely to change their direction; for the Earl was one of those high-hearted and independent noblemen who could not brook prelatie insolence, even when supported by the sovereign's favour. The first production from the pen of Gillespie, the fruit, doubt-

less, of his previous studies, was a work entitled "A Dispute against the English Popish Ceremonies obtruded upon the Church of Scotland." Its publication was remarkably well timed, being in the summer of 1637, at the very time when the whole kingdom was in a state of intense excitement, in the immediate expectation that the Liturgy would be forced upon the church. Nothing could have been more suited to the emergency. It encountered every kind of argument employed by the prelatie party; and, as the defenders of the ceremonies argued that they were either necessary, or expedient, or lawful, or indifferent, so Gillespie divided his work into four parts, arguing against their *necessity*, their *expediency*, their *lawfulness*, and their *indifferency*, with such extensiveness of learning, and acuteness, and power of reasoning, as completely to demolish all the arguments of all his prelatie antagonists. The effect produced by this singularly able work may be conjectured from the fact that, within a few months after its publication, a proclamation was issued by the Privy Council, at the instigation of the bishops, commanding all the copies of it that could be found to be called in and burned. Such was the only answer that all the learned Scottish prelates could give to a treatise written by a youth who was only in his twenty-fifth year when it appeared. The language of Baillie shows the estimation in which that learned, but timid and cautious man, held Gillespie's youthful work. "This same youth is now given out also, by those that should know, for the author of the 'English Popish Ceremonies,' whereof we all do marvel; for, though he had gotten the papers and help of the chief of that side, yet the very composition would seem to be far above such an age. But, if that book be truly of his making, I admire the man, though I mislike much of his matter; yea, I think he may prove amongst the best wits of this isle."

It was to be expected that Gillespie would not be allowed to remain much longer in comparative obscurity, after his remarkable abilities had become known. The church and parish of Wemyss being at that time vacant, the congregation, to whom he had been known from his infancy, "made supplication" that he might be their minister. This request was granted, "maugre St. Andrew's beard," as Baillie says; that is, in spite of the opposition made by Spotswood, Archbishop of St. Andrews, who knew enough of the young man to regard him with equal fear and hatred. He was ordained by the Presbytery of Kirkcaldy on the 26th of April, 1638, the celebrated Robert Douglas, at that time minister of Kirkcaldy, presiding at the ordination; and was the first who was admitted by a presbytery, at that period, without regard to the authority of the bishops: and it could not fail to be highly gratifying to George Gillespie, that the first free act of the Presbyterian Church, to the recovery of whose liberty he had so signally contributed, should be his own ordination to the ministerial office.

The next intimation that we receive of Gillespie is in Baillie's account of the Glasgow Assembly. "After a sermon of Mr. Gillespie," says Baillie, "wherein the youth very learnedly and judiciously, as they say, handled the words, 'The king's heart is in the hand of the Lord,' yet did too much encroach on the king's actions: he (Argyle) gave us a grave admonition to let authority alone, which the moderator seconded, and we all religiously observed, so long as the Assembly lasted." This proves, at least, that Gillespie was highly esteemed

by his brethren, who had selected him as one to preach before that important Assembly, notwithstanding his youth. It should be added, that on consulting the records of that Assembly's proceedings, we do indeed find Argyle's grave admonition not to interfere with the authority due to the king in his own province, and the Moderator's answer; but nothing to lead us to think that it had any reference to Gillespie's sermon. Baillie had not, at that time, learned to know and appreciate Gillespie, as he did afterwards; and, as he had been somewhat startled by the point and power of the "English Popish Ceremonies," he might not unnaturally conclude, that Argyle's caution against what might be, had been caused by what had already been beginning to appear in the language of the youthful preacher.

In the year 1640, Gillespie was appointed, with Henderson, Blair, and Baillie, to accompany the commissioners for the peace to London, in the capacity of chaplains; a most important step, to which we may trace not a few subsequent movements. While in London, Gillespie and his brethren availed themselves of the opportunity thus afforded, for proving to the people of England that Presbyterian ministers were not such rude and ignorant men as their prelaty calumniators had asserted. The effect of their preaching was astonishing, as even Clarendon, their prejudiced and bitter reviler, admits. Wherever they preached, the people flocked in crowds to hear them, and even clustered round the doors and windows of the churches in which they were proclaiming the unsearchable riches of Christ. It soon became apparent that both the cause, and the men by whom it was defended, were too mighty to be despised. Courtly parasites might scoff, but the heart of England was compelled to know that living faith and true eloquence are equally powerful to move and guide the minds of men, whether on the bleak waste of a Scottish moor, or in the midst of a mighty city.

Soon after the return of the Scottish commissioners and ministers, in the Assembly of 1641, the town of Aberdeen gave a call to George Gillespie to be one of their pastors. This call, however, he strenuously and successfully resisted, and was permitted to remain at Wemyss. But, next year, the town of Edinburgh applied to the General Assembly, to have him translated to one of the charges there, and this application was successful; so that he became one of the ministers of Edinburgh in the year 1642, and continued so during the remainder of his life.

Events succeeded one another rapidly. The conflict against prelacy and tyranny was begun in England, resulting in the proclamation of war by Charles against the Parliament, in Aug., 1642—in the call of the Westminster Assembly, and in the formation of the Solemn League and Covenant, in 1643. Gillespie was appointed, with seven others—four ministers and three ruling elders—a commissioner to the Assembly. This was Gillespie's appropriate theatre of action. There were three parties in the Assembly, the Presbyterians, the Independents, and the Erastians. Of these the Presbyterians\* formed by far the most numerous, comprising at least nine-tenths of the entire body. There were at first only five Independent divines, commonly termed

\* It is right to state, that a large proportion of those who ultimately formed the Presbyterian party had been brought up in the Church of England, and had received Episcopal ordination.

“the Five Dissenting Brethren;” but their number finally amounted to ten or eleven. Only two ministers were decided Erastians, but a considerable number of the parliamentary members, chiefly those who were professionally lawyers, advocated that secular policy. The Scottish commissioners refused to exercise the right of voting, but were continually present in the Assembly, and took a very prominent part in all its deliberations and debates, supporting, as might be expected, the views of the Presbyterians.

Numerous and protracted were the debates which arose in the Westminster Assembly, during the discussion of the various topics on which these three parties differed in opinion; and in all those debates no person took a more active part or gained more distinction than George Gillespie. His previous course of studies had rendered him perfectly familiar with all that had been written on the subjects under discussion; his originally acute and powerful intellect had been thoroughly trained and exercised to its highest degree of clearness and vigour; and to a natural, perspicuous, and flowing readiness of language, the warmth and earnestness of his heart added the energy and elevation which form the very essence of true eloquence. We have already referred to the high expectations which Bailie entertained of his future career. But high as these had been, they were far surpassed by the reality, as he himself declares. “None in all the company did reason more, and more pertinently, than Mr. Gillespie. That is an excellent youth; my heart blesses God in his behalf!”—“Very learned and acute Mr. Gillespie, a singular ornament of our church, than whom not one in the whole Assembly speaks to better purpose, and with better acceptance by all the hearers.”—“Mr. George Gillespie, however I had a good opinion of his gifts, yet I profess he has much deceived me: of a truth there is no man whose parts in a public dispute I do so admire. He has studied so accurately all the points that ever yet came to our Assembly, he has got so ready, so assured, so solid a way of public debating, that however there be in the Assembly divers very excellent men, yet, in my poor judgment, there is not one who speaks more rationally, and to the point, than that brave youth has done ever.”

We cannot here follow the course of the prolonged deliberations in which Gillespie so greatly distinguished himself; but there is one instance of his eminence which has so often been related, and not always very accurately, that it would be unpardonable not to give it here,—especially as some pains have been taken to obtain as full and correct a version of it as is now practicable. After the Westminster divines had agreed respecting the office-bearers whose permanent continuation in the church can be proved from scriptural authority, they proceeded to inquire concerning the subject of church discipline. In this the Presbyterians were constrained to encounter both the Independents and the Erastians; for the Independents, on the one hand, denied any authoritative excommunication or suspension, and the Erastians, on the other, admitted such a power, but placed it in the hands of the civil magistracy. For a considerable time the discussion was between the Presbyterians and the Independents; but when the arguments of the latter party had been conclusively met and answered by their antagonists, the Erastians hastened to the rescue, and their champion, “the learned Selden,” came to the Assembly, when the discussion

drew near its close, prepared to pour forth all his learning for the discomfiture of the hitherto triumphant Presbyterians. His intention had been made known extensively, and even before the debate began, the house was crowded by all who could claim or obtain admission. Gillespie, who had been probably engaged in some Committee business, as usual, was rather late in coming, and upon his arrival, not being recognised as a member by those who were standing about the door and in the passages, was told that it was impossible for him to get in, the throng was so dense. "Can ye not admit a *pinning*?" said he, using a word employed by masons, to indicate the thin slips of stone with which they pin, or fill up the chinks and inequalities that occur in the building of a plain wall. He did, however, work his way to the seat allotted to the Scottish commissioners, and took his place beside his brethren. The subject under discussion was the text, Matt. xviii. 15—17, as bearing upon the question respecting excommunication. Selden arose, and in a long and elaborate speech, and with a great display of minute rabbinical lore, strove to demonstrate that the passage contained no warrant for ecclesiastical jurisdiction, but that it related to the ordinary practice of the Jews in their common civil courts; by whom, as he asserted, one sentence was excommunication, pronounced by their own authority. Somewhat confused, if not appalled, by the vast erudition displayed, even the most learned and able of the divines seemed in no haste to encounter their formidable opponent. At length both Herle and Marshall, two very distinguished men, attempted answers, but failed to counteract the effect of Selden's speech. Gillespie had been observed by his Scottish brethren writing occasionally in his note-book, as if marking the heads of Selden's argument; and one of them, some accounts say Rutherford, turning to him in this emergency, said, "Rise, George; rise up, man, and defend the right of the Lord Jesus Christ to govern, by his own laws, the church which he hath purchased with his blood." Thus urged, Gillespie arose, gave first a summary of Selden's argument, divesting it of all the confusion of that cumbrous learning in which it had been wrapped, and reducing it to its simple elements; then, in a speech of singular acuteness and power, completely refuted it, proving that the passage could not be interpreted or explained away to mean a mere reference to a civil court. By seven distinct arguments he proved that the whole subject was of a spiritual nature, not within the cognizance of civil courts; and he proved, also, that the church of the Jews both possessed and exercised the power of spiritual censures. The effect of Gillespie's speech was so great as not only to convince the Assembly, but also to astonish and confound Selden himself, who is reported to have exclaimed, in a tone of bitter mortification, "That young man, by this single speech, has swept away the learning and labour of ten years of my life!" Those who were clustered together in the passage near the door, remembering Gillespie's expression when he was attempting to enter, said one to another, "It was well that we admitted the *pinning*, otherwise the building would have fallen." Even his Scottish brethren, although well acquainted with his great abilities, were surprised with his masterly analysis of Selden's argument, and looked into his note-book, expecting there to find the outline of the summary which he had given. Their surprise was certainly not diminished when they found that he had written nothing but, *Da lucem*,



*Domine*—Lord, give light—and similar brief petitions for the direction of that divine Head and King of the church, whose crown-rights he was about to defend.\*

Gillespie took a very active part in *all* the labours of the Assembly, but was particularly vigilant as an advocate of Presbyterian church government, and an opponent of Erastianism on the one hand, and Independency on the other. In the year 1645 he published two pamphlets in reply to Coleman, the Erastian; the first entitled "A Brotherly Examination of some Passages of Mr. Coleman's late printed Sermon," the second rather quaintly entitled "Male Audis." In this work he took a rapid survey of the whole Erastian controversy, so far as Coleman and some of his friends had brought it forward, convicted him and them of numerous self-contradictions, of unsoundness in theology, of violating the covenant which they had sworn, and of inculcating opinions fatal to both civil and religious liberty. To this powerful production Coleman attempted no reply; nor have its arguments ever been answered by any subsequent advocate of Erastianism.

But however able and well-timed these controversial pamphlets were, they were not enough to occupy even the few spare hours that Gillespie was able to snatch from his attendance on the business of the Assembly. He had planned, and was all the while prosecuting, a much larger work. That work appeared about the close of the year 1646, under the title of "Aaron's Rod Blossoming: or, the Divine Ordinance of Church Government Vindicated." In this remarkably able and elaborate production, Gillespie took up the Erastian controversy as stated and defended by its ablest advocates, fairly encountering their strongest arguments, and assailing their most formidable positions, in the frank and fearless manner of a man thoroughly sincere, and thoroughly convinced of the truth and goodness of his cause. In the "Aaron's Rod," while Gillespie intentionally traversed the whole ground of the Erastian controversy, he directed also special attention to the productions of the day. This he could not avoid; but this has tended, unfortunately, to give to his work the appearance of being, to some extent, an ephemeral production, suited to the period when it appeared, but not so well suited to the present times. It addresses itself to answer the arguments of Selden, and Coleman, and Hussey, and Prynne; and as the writings of these men have sunk into oblivion, we are liable to regard the work which answered them as one which has done its deed, and may also be allowed to disappear. Let it be observed, that Erastianism never had abler advocates than the above-named men. Selden was so pre-eminent for learning that his distinguishing designation was "the learned Selden." Coleman was so thoroughly conversant with Hebrew literature, that he was commonly termed "Rabbi Coleman." Hussey, minister at Chessilhurst, in Kent, was a man of great eloquence, both as a speaker and a writer, and possessed no small influence among the strong-minded men of that

---

\* In reference to his labours in the Assembly, and to this speech particularly, he said to his cousin, Patrick Simpson, "Let no man who is called of God to any work, be it never so great and difficult, distrust God for assistance, as I clearly found at that great Assembly at Westminster. If I were to live a long time in the world, I would not desire a more noble life than the life of pure and single dependence on God; for, said he, though I may have a claim to some gifts of learning and parts, yet I ever found more advantage by single looking to God for assistance than by all the parts and gifts that ever I could pretend to, at that time."

period. And Prynne had a double claim on public attention, both then and still; for he had been so formidable an antagonist of the Laudean Prelacy, as to have been marked out by Laud as a special victim—had been condemned to the pillory, and suffered the loss of both his ears by the sentence of that cruel prelate, and had been rescued from his sufferings, and restored to political life and influence, by the Long Parliament. He was, moreover, both a learned man, an acute lawyer, and an able and subtle controversialist, and his writings exercised at the time no mean influence. When such men undertook the advocacy of the Erastian argument, encouraged as they were by the English Parliament, it may well be conceived that they would present it both in its ablest and in its most plausible form. And it is doing no discredit to Erastians of the present day, to say that they are not likely to produce any thing either more profound in learning or more able and acute in reasoning than was done by their predecessors of the Long Parliament and the Westminster Assembly. If, therefore, Gillespie's "Aaron's Rod" completely defeated the acute and able men of that day, we may well recommend it to the perusal of those whose duty it may be to engage in a similar controversy in the present age.

But Gillespie was more than an able controversialist. He was nearly equally great as a systematic divine. He took an active part in the compiling of the doctrinal standards. The manner in which the Assembly entered upon this solemn duty deserves the utmost attention, as intimating the earnest and prudent spirit by which their whole deliberations were pervaded. They appointed a committee to prepare and arrange the main propositions which were to be examined and digested into a system by the Assembly. The members of this committee were, Dr. Hoyle, Dr. Gouge, Messrs. Herle, Gataker, Tuckney, Reynolds, and Vines, with the Scottish commissioners, Henderson, Baillie, Rutherford, and Gillespie. These learned and able divines began their labours by arranging, in the most systematic order, the various great and sacred truths which God has revealed to man; and then reduced these to thirty-two distinct heads or chapters, each having a title expressive of its subject. These were again subdivided into sections; and the committee formed themselves into several sub-committees, each of which took a specific topic for the sake of exact and concentrated deliberation. When these sub-committees had completed their respective tasks, the whole results were laid before the entire committee, and any alterations suggested and debated till all were of one mind. And when any title, or chapter, had been thus fully prepared by the committee, it was reported to the Assembly, and again subjected to the most minute and careful investigation, in every paragraph, sentence, and even word. All that learning the most profound, intellect the most searching, and piety the most sincere could accomplish, was thus concentrated in the Westminster Assembly's Confession of Faith, which may be safely termed the most perfect statement of systematic theology ever framed by the Christian church. In the preliminary deliberations of the committee the Scottish divines took a leading part, and none more than Gillespie.

There is one anecdote connected with the formation of the Shorter Catechism both full of interest and so very beautiful that it must not be omitted. In one of the earliest meetings of the committee, the subject of deliberation was to frame an answer to the question, "*What is*

*God?"* Each man felt the unapproachable sublimity of the divine idea suggested by these words; but who could venture to give it expression in human language! All shrunk from the too sacred task in awe-struck reverential fear. At length it was resolved, as an expression of the Committee's deep humility, that the youngest member should first make the attempt. He consented; but begged that the brethren would first unite with him in prayer for divine enlightenment. Then, in slow and solemn accents, he thus began his prayer:—"O God, Thou art a Spirit, infinite, eternal, and unchangeable in Thy being, wisdom, power, holiness, justice, goodness and truth." When he ceased, the first sentence of his prayer was immediately written down and adopted, as the most perfect answer that could be conceived; as, indeed, in a very sacred sense, God's own answer, 'descriptive of Himself.\*' Who, then, was the youngest member of the committee? When we compare the birth-dates of the respective members of the committee, we find that George Gillespie was the youngest by more than a dozen years. We may, therefore, safely conclude that George Gillespie was the man who was thus guided to frame this marvellous answer.

Without further enlarging on these points, we may, without hazard, affirm, that however eminent Gillespie was in the department of controversy, he was scarcely, if at all, less so in that of systematic theology, while his personal piety was of the most elevated and spiritual character. Rarely, indeed, have such qualities met in any one man, as were united in him; but when God requires such a man, he creates, endows, and trains him, so as to meet the necessity.

When the public labours of the Westminster Assembly drew near a close, the Scottish commissioners returned to their native country. Henderson had previously found the repose of the grave. Rutherford remained a short time behind. Baillie and Gillespie appeared at the General Assembly which met in August, 1647, and laid before that supreme ecclesiastical court the result of their protracted labours.

But the incessant toils in which Gillespie's life had been spent had shattered his constitution beyond the power of recovery; and the state in which he found Scotland on his return was such as to permit no relaxation of these toils. A series of intrigues began and were carried on, breaking the harmony which had previously existed, and preparing for the disastrous consequences which soon afterwards ensued. Gillespie exerted himself to the utmost of his power to avert the coming calamities which he anticipated, by striving to prevent the commission of crimes which provoke judgment. His influence was sufficient to restrain the church from consenting to countenance the weak and wicked movements of politicians. But his health continued to sink under these incessant toils and anxieties. He was chosen Moderator of the General Assembly of 1648; though, as Baillie states, "he did much deprecate the burden, as he had great reason, both for his health's sake and other great causes."

This Assembly met on the 12th of July, 1648, and so arduous and

---

\* The above anecdote is sometimes given with this variation:—that when the youngest member consented, he requested the rest to engage in prayer, while he retired to make the attempt. They did so; and in a short time he returned with the answer exactly as it now appears. We prefer the anecdote as given in the text, both as equally likely, and as much more beautiful.

difficult were the duties which it had to discharge, that it did not end its labours till the 12th of August. Although Gillespie was then rapidly sinking under the disease of which he died, which, from its symptoms, must have been consumption, he continued to take an active part in all its deliberations, and drew up the last public paper which it directed to be framed, in answer to a document, issued by the state, respecting the Engagement that had been formed for the support of the king. The arduous labours of the Assembly being thus ended, Gillespie left Edinburgh and retired to Kirkcaldy, with the view of seeking, by change of scene and air, some renovation to his health. But the disease had taken too firm a hold of his enfeebled constitution, and he continued to suffer from increasing weakness. Still the cares of the distracted church and country pressed heavily on his mind. He was now unable to attend the public meetings of church courts; but, on the 8th of September, he addressed a letter to the Commission of Assembly, in which he stated clearly and strongly his opinion concerning the duties and the dangers of the time. Continuing to sink, and feeling death at hand, he partly wrote and partly dictated what may be termed his dying "Testimony against association with malignant enemies of the truth and godliness." At length, on the 17th day of December, 1648, his toils and sorrows ceased, and he fell asleep in Jesus.

He was buried at Kirkcaldy, his birth-place, and the place, also, where he died. A tomb-stone, erected to his memory by his relatives and friends, bore an inscription in Latin, recording the chief actions of his life, and stating the leading elements of his character. But when prelacy was re-imposed on Scotland, after the restoration of Charles II., the mean malice of the Prelatists gratified itself by breaking the tomb-stone. This petty and spiteful act is thus recorded in the "*Mercurius Caledonius*," one of the small quarto newspapers or periodicals of the time, of date January 16th to 25th, 1661:—"The late Committee of Estates ordered the tomb-stone of Mr. George Gillespie, whereon was engraven a scandalous inscription, should be fetched from the burial place, and upon a market-day, at the cross of Kirkcaldy, where he had formerly been minister, and there solemnly broken by the hands of the hangman; which was accordingly done—a just indignity upon the memory of so dangerous a person."

So passed away from this world one of those bright and powerful spirits which are sent in troublous times to carry forward God's work among mankind. Incessant toil is the destiny of such highly-gifted men while here below; and not unfrequently is their memory assailed by those mean and little minds who shrunk with instinctive fear and hatred before the energetic movements which they could neither comprehend nor encounter. But their recompense is in heaven, when their work is done; and future generations delight to rescue their reputation from the feeble obloquy with which malevolence and folly had endeavoured to hide or defame it. Thus has it been with George Gillespie to a considerable extent already; and we entertain not the slightest shadow of doubt that his transcendent merit is but beginning to be known and appreciated as it deserves, and that, ere very long, his well-earned fame will shine too clearly and too strong to be approached by detractors.

We reserve to another occasion a brief notice of his death.

## RELIGION—CAUSES OF ITS DECLINE.

That vital religion has greatly declined in the United States is now universally admitted. Every religious newspaper, every pastoral letter that comes into our hands, brings the same lamentable tidings. For nearly a generation past, how different has been the language of the churches! The boast *has been* that Christians in the nineteenth century had gained surpassing wisdom; and that, shaking off the swaddling-bands in which the church had long been confined, through the narrow-mindedness of the fathers and the reformers, *they* were about to exhibit, by their new appliances and novel schemes, the truly catholic spirit, and the hitherto undeveloped energies of Christianity. Unions—Tract unions, Sunday-school unions, Missionary unions, &c. &c.,—were started, and have been long prosecuted upon the largest scale. At the same time, new methods were devised to gain popularity. The scripture Psalms were discarded—choirs, &c., introduced—elegant and costly churches took the place, in our large cities especially, of the more simple church edifices. Much reliance was placed upon making, from time to time, a great display; hence anniversaries, processions, and, finally, fairs and exhibitions, of one kind or other, became a settled part of the machinery employed to get up and keep up the excitement. All, even the gravest, were in ecstasies. The way had, at last, been discovered by which the world was to be converted!

Now, how changed! The bubble is bursting. The excitement is wearing out. There is danger of a collapse. There is a collapse. And all stand aghast. Instead of the millenium, which was to be ushered in at once, there is threatened spiritual desolation. Instead of infusing new life into the dead mass around her, the languor and decrepitude of approaching decay seems to be creeping over the church herself. But we must pause. We merely intended to introduce to the reader some extracts from a very able article, from an anonymous source, but evidently the work of a leading mind, in the form of a letter to the churches, originally published in a secular paper in the city of New York, and republished in the "Presbyterian" of this city. This writer endeavours to ascertain the causes of the decline of religion. He specifies false doctrine—conformity to the world—the erection of church edifices at great cost, for the fashionable, not for the poor—the substitution of some plan of reform for the gospel—the laxity of church discipline—the closing of churches during the hot months of summer—the *evils of the Sabbath-school system*—the abandonment, largely, of congregational singing—and a sinful seeking after the friendship of the world. We call the attention of our readers, specially, to some extracts from that portion of the letter relating to Sabbath-schools. We do so for two reasons. 1. It is the most elaborate part of the letter; and, 2. None of all the causes mentioned has been, perhaps, more instrumental in bringing about the present state of things. And let it be borne in mind that, as the writer is still an advocate of the system, his testimony in regard to its effects is the more worthy of serious consideration. He says:—

"I now approach a subject which is deservedly dear to the hearts of many; and which has evidently had the blessing of God attending it, as it has accomplished wonderful things in the promotion of his cause in the earth. That is Sabbath-schools. There are evils working with that blessed cause which require control and correction: and if they are not corrected, we may have reason to doubt whether the system will not cause as much evil as good. There is a spi-

rit connected with the enterprise *which is, in fact, uprooting both pastoral and parental influence and responsibility*—making a part of the mountain of the Lord's house greater than the mountain itself; a spirit which has already such power that there are *few ministers but would shrink from braving public opinion, by openly expressing their views against any of the evils which they may see growing with the cause*. There are many in the church now who openly assert that Sabbath-schools are doing more good, and are a better means of spreading the gospel, than the ministry of the word; who place the babe in Christ, as a teacher, above the aged man; who put aside Christ's command to his ministers to preach the gospel, and to feed his sheep and his lambs, by saying the teaching of the Sabbath-school teacher is better. With many, is not the Sabbath-school service exalted above the service of the sanctuary, so that they allow themselves to be entirely exhausted by the one, and become unfit for the other?

"There is danger, also, in the teachings of the Sabbath-school. More heresy may be taught in the school, by improper teachers, than can be rooted out by the orthodox pastor. *Many of the teachers are not professors of religion*; and how can it be expected that those who have not been born of the Spirit should be able to teach spiritual things? They surely cannot; because, being spiritually discerned, they neither know them nor understand them themselves.

"In olden times the church appointed the pastor, or a catechist, to teach the doctrines of religion to the young. Now she is leaving that duty to irresponsible, and, in many cases, entirely unfit persons. Another very great evil attending Sabbath-schools is, that *parental responsibility, and the obligation of parents to bring up their children in the nurture and admonition of the Lord, are almost lost sight of*. Instead of the parent, the Sabbath-school teacher is preached to, is looked to, and is prayed for, as the spiritual trainer of the child. Religious newspapers, which have long had a parent's column, now call it the Sabbath-school department. The Sabbath-school is called the nursery of religion; the training of the young is seldom spoken of, and the prayer for the blessing on their instruction is seldom heard, except in reference to the Sabbath-school. It is a great mistake. The covenant blessings are to the righteous and their seed. The nursery of the church is the children of the church, trained up by Christian parents; and it will be a sad thing for the church when parental responsibility is lost sight of—when the parent leaves the indoctrinating of his children to strangers. *Parents have already, in a great measure, lost the watchfulness of the church, and the prayers of the church for their success in endeavouring to bring their children to Christ*.

"The Sabbath-School has become a vast army; and that army, and most of the teachers, are comparatively children. They need the guidance of age and experience; or else a power will grow up in the church which will, unless God should interfere to prevent it, uproot both parental and ministerial influence and responsibility, and may prove a curse rather than a blessing."

We ask special attention to those passages which we have marked in Italics: they express, we believe, the exact truth. This institution, confessedly "a device of human invention," (these are the words of the Secretary of the American Sunday-School Union,) has acquired such power that it has been able to fix itself *in the very place* where Christ has put parents and pastors, dislodging them; and, to cap the climax of arrogance and presumption, it puts the gag upon the pulpit—seals the lips of the ministry; and to speak even of its "evils" is to "brave public opinion"—is an undertaking which few ministers "would be hardy enough to attempt!" Are not these things so? Who can deny them? Why, even in the Reformed Presbyterian Church, which has, this side the Atlantic, but two or three Sabbath-schools, it requires some determination to express an opinion against this system. If this be so—and we have ourselves been made to feel it more than once—what must be the condition of the ministry, in this respect, in those denominations which have been long and strongly established in the cause?

In making these remarks, we do strenuously reprobate the idea of being considered hostile to the religious education of the rising genera-

tion. No. It is because we desire to see it wisely and efficiently accomplished by scriptural means that we thus hold and thus speak. We again quote from the letter before us. The author says:—

“Restore the parental relation to its place. Warn parents that although the church may forget them, God does not. His covenant is sure. He will require an account of the training of their children at their hands. He says, “These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,” (Deut. vi. 6, 7;) also, “Teach them thy sons, and thy sons’ sons,” (Deut. iv. 9:) and “Bring them up in the nurture and admonition of the Lord,” (Eph. vi. 4.)

To this we add, let proper means be devised, by colportage, or in some other way, to evangelize the outcasts, in city and county. Such means can be devised. Thus far we have, in the main, approved of this letter. We are not, however, fully satisfied with his enumeration of the causes of the low state of religion: it is incomplete. He has left out at least *three*, which we would have put among the chief. We mean, first, the ousting of the Lord’s Psalms from his own worship, to make way for human poems; second, the shameless indifference of the ministry, as a class, to the wretched condition of the slave population; and, third and mainly, the support given by church members to ungodly politicians, and an unchristian civil government. Any one of these is enough to blight religion: what result may we look for, when all are found operating together in nearly all the Protestant churches, and throughout the length and breadth of the land? Can it be otherwise than that the Spirit of Christ should withdraw from churches which “pass by on the other side,” leaving the poor slave, who “has fallen among thieves,” uncared for—refusing even to minister to him, in his misery, the blessings of the gospel, while they make a great ado about the heathen in other lands?\*

Great, however, as this evil is, it is not to be compared to that of putting into office, by their influence and votes, the open enemies of Christ. There is a great war going on, and has been for nearly six thousand years, between Christ and the devil, for the government of this planet. One chief weapon employed by this infernal despot to maintain his cause has been corrupt civil government. He well knows that “when the vilest men are exalted, the wicked walk on every side.” Ps. xii. 8. Now, that professors of religion have been, in this way, art and part with the great adversary, nobody needs to be convinced. Infidels, blasphemers, Sabbath-breakers, whoremongers, gamblers, Socinians, and Papists are constantly raised to places of eminent influence by the votes of evangelical Christians, who thus do all in their power to *hinder* the coming of that time when the “kingdoms of this world shall become the kingdoms of our Lord and of his Christ”—when “the kingdom shall be given to the saints of the Most High”—when “the kings of the earth shall bring their glory and honour into” the church of Christ. Can religion prosper under such circumstances? Is it reasonable to expect it?

The churches are near a crisis. If they now probe their sores to

\* A few years ago a memorial was sent to the General Assembly, (O. S.,) requesting that the slaves might be considered and treated as a part of their home field of missionary operations. It was quietly buried by a reference to the Board of Missions!

the bottom, and cleanse them thoroughly—and we mean by this, if they will return to that system of doctrine, and law, and order from which they have departed—the attainments of the Reformation—they will find their “peace to be as a river;” if not, they will become worse and worse, until they are fit only to be burned. God only knows which destiny is before them.

~~~~~

ARMINIANISM AND POKERY.

That Arminianism is the soul of Popery, every one knows that has studied the subject. Of late, however, a view of the subject has been presented to my mind which I have not seen noticed by others. It is, that Popery may acquire great assistance from the Arminian tenet, “That the will is a self-determining power;” i. e. The will can choose, between two or more objects, without any reason why it should prefer one rather than the other. It is wholly uninfluenced by motives.

Were this position true, reason would be of no use to man. If he could act without a motive, he would be more degraded than the meanest insects; for we have satisfying evidence that they are actuated by a desire to enjoy pleasure, or avoid pain. But is it true that man acts without a motive? Has he no motive for building a house? Has the husbandman no motive for cultivating his fields? Has the merchant no motive for sending his ship to sea? Finally, have we no motive for wearing clothes, or using food? But the Arminian is satisfied, from his own consciousness, that he can act without a motive, because he can put on either the right or the left shoe first, without any motive. A number of such instances might be mentioned, but to all of them it might be replied, these are rather circumstances of action, than the action itself; and they are so trifling that we never analyze the operations of our mind concerning them. It is still a fact, that we have a motive for putting on our shoes.

Several years ago, wishing to bring this matter to the test of experiment, I took a ruler and pencil, and divided a slate into a number of squares. I then called some of my pupils, who were too young to know any thing of the subject, and offered them a reward if they would touch one of the squares, and tell me why they touched it more than another. One said he touched the one he did because it was a corner one; another, because it was in the middle, and another, because it was the one nearest to him. Their reasons seemed so childish to themselves that they were very reluctant to tell them, but the experiment satisfied me, that if we were to analyze the operations of our minds, we would find that we have some reason (or motive) for the most trifling action that we perform.

But the absurdity of the aforesaid Arminian sentiment appears further evident, from this, that if man can act without a motive, he can choose evil *as* evil. It is evident, too, that if the self-determining power of the will could be established, it would be an impregnable fortress for the doctrine of transubstantiation: for if we can act without a motive, we can believe without evidence; nay, we may believe, in opposition to the strongest evidence, if we only will it. If a man wills it, he may believe that the city of Philadelphia is a snail shell. On the same hypothesis he may believe, if he chooses, that a small wafer, which he can swallow down at once, is uncreated, eternal, almighty, and every where present. What should hinder his believing all this, if he can act without a motive?



Such absurdities, as these which we have been considering, arise from the propensity of our fallen nature, to be independent of God. The will, it is alleged, can determine itself; or, if you please, act without Divine permission. This affinity between *Arminian* free-will, and transubstantiation, serves to account for the extraordinary facility with which the Arminian part of the Church of England turn Papists.

PRATENSIS.

CAUSES OF FASTING—THEOLOGICAL SEMINARY.

Mr. Editor,—At a meeting of the Professor and students, the fourth Thursday of November was set apart as a day of fasting and humiliation, for the Theological Seminary, and a committee appointed to prepare a draft of causes, who reported the following list, which was approved and adopted, and ordered to be forwarded to the editors of the periodicals of our church for publication:—

That God has a controversy with us, is evident from the dispensations of his providence which have passed over us. His hand has been laid upon us, both as members of the community of the faithful, and as more immediately connected with the school of the prophets. For these things there should be among us great searchings of heart. In order to this object, and to facilitate the discharge of this duty, the fourth Thursday of November has been set apart as a day of fasting, humiliation, and prayer, and we have prepared the following list of causes, calling upon us to turn from our sins to him who smites. Still, while we would mourn for our sins, as the cause of God's wrath, and of our sufferings, trusting to God's mercy, in Christ, and reasoning from his former loving-kindness, we would not mourn as those who have no hope.

1. *Our corruption of nature.* That our nature is fallen and corrupt, is a truth clearly taught in the word of God, and corroborated by the experience of the observant Christian. "The heart is deceitful above all things, and desperately wicked; who can know it?" We inherit, from our federal parent, Adam, a moral corruption, which extends to every faculty and disposition of the soul, and to every member of the body. The understanding, the leading faculty of the soul, is shrouded in moral darkness, and fails to see aright the plainest truths of God's word, and perceive the beauties of redeeming grace. The judgment is very much enfeebled, and is often warped from the straight course by our lusts. The will, which is intimately connected with the understanding and judgment, is exceedingly stubborn and perverse, and, even in the regenerated soul, often refuses to render obedience to the Divine law. The memory, instead of treasuring up for our use the truths of God's word, and the admonitions of his providence, is filled with unholy, vile, and carnal thoughts. Our affections, instead of being moved and excited by realities, and resting supremely upon God as the great and chief object of love, are unduly exercised upon the transitory enjoyments of life. All our bodily members are become the ready instruments of unrighteousness. We confess and deplore this corruption of nature as the source whence issue so many streams of pollution and bitterness in life. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." We give mournful evidence of the depravity of our nature by not cherishing for each other a more sincere and tender regard, by our unholy and sinful ambition and emulation, and by eagerly pursuing after the destructive pleasures, honours, and emoluments of the world.

. 2. *Worldly-mindedness.* This is a very great and growing sin in this cold and carnal age. The glory of the God of Israel, the promotion of his covenant cause, and the advancement of the soul's sanctification, occupy very little of the time and thoughts even of professors of religion. In all our exercises we do not pay sufficient attention to our spiritual and eternal interests. We read and study, in order that we may develop and cultivate our intellectual powers, and replenish our minds with useful truths, while we neglect our spiritual improvement, which is an object incomparably more important. Actuated by ambition, we labour assiduously, in order that we may qualify ourselves for filling, with honour, important stations in life, while we neither study, as our highest aim, to promote the glory of God, nor endeavour, carefully, to bring home the truths which we acquire, and apply them as food to our souls. Nor are *we alone* guilty of this sin. It is a prevailing neglect among ministers of the gospel. They read, they study, they preach, exhort, and rebuke, but they too often neglect to apply the truth to their own souls for their own spiritual improvement and advantage; so that while they become keepers of vineyards to others, their own vineyards are not kept. This is, doubtless, one reason why pure and evangelical preaching has so little influence upon the minds of men. The ministers of the gospel do not sufficiently apply the doctrines of God's mercies to themselves, and, therefore, they fail in administering them with efficacy to the consciences of their hearers. For this exceedingly heinous sin we desire to humble ourselves before God.

3. *Covetousness.* This sin is very likely to be found in company with worldly-mindedness. Secular thoughts, desires and pursuits, spring very much from the principle of selfishness; and the exercise of this principle leads to covetousness. When the principle of self-love, which is proper and commendable, is perverted and exercised, in the form of selfishness, it is attended with covetousness. Under the spiritual aspect of the divine law, the apostle Paul calls covetousness idolatry. Col. iii. 5. This inordinate attachment to carnal and outward enjoyments—this giving to worldly wealth that love and regard which are due to God only, is exceedingly malignant, and highly provoking to our covenant Father. This sin we acknowledge, and desire, on account of it, to humble ourselves before God. We are guilty of it by setting our affections so much upon the enjoyments and honours of this world. We are guilty of this idolatry in paying more regard to our own honour and reputation, in all our studies, and in the discharge of all our duties, than to the glory of God, and the salvation of sinners. Covetousness is one of the besetting sins of this age. The principle of selfishness reigns predominant in the human heart; and every one is seeking his "gain from his quarter." This is a special reason why the church is so feeble and crippled in her operations. The spirit of Christian liberality is at a very low ebb. Through the operation of the principle of covetousness the claims of Christ and his cause are much neglected. Home and Foreign Missions, the Seminary, and benevolent operations generally, are but feebly supported. This is a cause of humiliation to us, as well as to the whole church. For we are all verily guilty in this matter. "Will a man rob God: yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Let us break off our sins, by fasting and humiliation, lest God should arise in anger to be avenged upon us.

4. *Ingratitude.* Assuredly we may adopt the language of the Psalmist—"He showed his word unto Jacob, and his statutes and judgments unto Israel. He hath not so dealt with any nation." In the gracious providence of God we enjoy peculiar privileges and blessings. The boundaries of our habitation have been marked out for us within the heritage of Jacob. We are permitted to have a name among the children of the covenant, and access to all the ordinances of redeeming grace. And while the greater portion of our covenant brethren must engage in secular employments, in order to procure the necessaries of life, we have the opportunity of devoting our time and our energies to the study of divine truth, under the immediate care and supervision of a beloved professor of theology. After a short separation we have been permitted again to assemble, and commence the labours of another session. And, while some of our number have been sent forth to preach the everlasting gospel, others have been added to our list. But, alas, it must be said of us, as was said of Israel—"Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." We have forgotten the multitude of God's mercies. We have not cherished in our hearts emotions of gratitude to him for our privileges. We have not been duly thankful for the manifestation of the loving-kindness of the Head of the Church, in inducing so many young men, in these very dark and discouraging times, to set their faces toward the ministry, and in stirring up the hearts of our brethren to contribute of their worldly substance for the support of the seminary. But God has searched out our sin, in this respect, and laid upon us his chastening rod. In the afflictions with which our professor, and some of our number have been visited, we see and acknowledge the correction of our covenant God.

5. *Afflictive dispensations of Divine Providence.* During the past year, and especially during the past summer, the chastening hand of God has been laid heavily upon us. Never, in our remembrance, has the church, in the same length of time, experienced so great amount of affliction. Almost the entire western portion of the church, and many parts of the eastern, have been called to put on the garments of mourning, and lament the decease of useful and endeared officers, or private members. By laying his hand so heavily upon the ministers of the church, and the people of their charge, God is evidently correcting us for our sins. We have been very remiss in the discharge of duty; we have not duly appreciated the ordinances of divine grace, nor profitably improved the dispensations of Providence, and therefore the hand of God toucheth us. Nor have we, as a Seminary, escaped the chastening rod of our merciful Father. The seats of some of our number are yet vacant, by reason of indisposition. Our venerable and esteemed professor has experienced trials and afflictions. By indisposition, and family bereavements, he has been made to feel the chastening hand of God. For these afflictions we would humble ourselves before God, and plead with him that he would remove from us his "stroke," for we are "consumed by the blow of his hand."

6. *The fewness of our numbers, and the embarrassments of the Seminary.* When we look around, and see the many vacancies springing up on all sides, which only need the fostering care of an under-shepherd, accompanied by the blessed influence of the Holy Spirit, to make them soon grow up to flourishing congregations—when we hear

the Macedonian cry coming up from all parts of the church, but especially from New England, and the western wilds of Illinois and Iowa,—when we contemplate the vast fields which extend to the shores of the Pacific, and that are now being explored among the isles of the ocean, we are constrained to say, truly “the harvest is great, but the labourers are few.” To supply this demand—to gather this harvest—to answer this call—how many respond? A little band of fourteen is all our force. Truly we have reason to mourn so few are coming “up to the help of the Lord against the mighty.” We would desire to be humbled that there is so little willingness in the youth of the church to engage in so honourable and glorious a work; that so many young men, educated by godly parents for the ministry, turn aside to secular pursuits. Also, we would mourn that so many, whose hearts are with us, are deterred from going forward by pecuniary embarrassments. The wealth of this world is in the hands of the ungodly, who use it against the church, while the people of God have to struggle against poverty, as well as reproach. But what is the cause of God’s dealing thus with us? It is because we have not given our substance with sufficient liberality, to build the temple of the Lord, although God has made us a thrifty people. We have not brought God’s stores into his storehouse, else our barns would overflow with plenty, and our presses burst out with new wine. While neighbouring churches can support missions, in almost all parts of the world, we are but beginning to explore our first missionary field. While they can support great theological seminaries, with many richly endowed professorships, and vast libraries, our little institution is cramped in all its energies, with a most meagre library, and no settled habitation; and our only professor can barely, with the greatest exertions, and the strictest economy, procure his daily bread; while some of our most ardent and talented fellow students are detained, by the hard hand of poverty, from the enjoyment of the advantages of the seminary, and forced, for the time, to bury their talents in the earth.

For these things we would weep, and for our sins, which has caused our sorrows, we would humble ourselves beneath the mighty hand of God, that, in due time, he may exalt us. Respectfully submitted, by your committee,

SAMUEL STERRETT.

THOMAS M’CONNELL.

JOHN FRENCH.

JAMES M. M’DONALD.

#### FREE CHURCH—DEACONS AND DEACONS’ COURT.

Our readers are aware that the Free Church of Scotland has deacons in all her congregations. The regulations adopted by the Assembly of 1844, in regard to the exercise of their office, we now lay before our readers. They were established under the form and name of an *interim act*, but have not received any modification. They have, of course, the force of standing rules, to which all congregations are expected to conform as nearly as possible. They agree in all their leading features, so far as we know, with the practice of those congregations of the Reformed Presbyterian Church, in this country, which have deacons. They differ, however, in some of the details, and in *one* principle, viz., that which relates to the laying down of rules for the distribution of ecclesiastical funds. Among us, this is done by the congregation. The name “Deacons’ Court,” is synonymous with “Consistory,” as that word is used here.

*Overture and Interim Act on the duties of Elders and Deacons, and on the management of the property and secular affairs of congregations.*

“Whereas it has become necessary, in consequence of the restoration of the scriptural order of deacons, and in consequence of the late change in the outward condition of the church, to point out and regulate the duties of elders and deacons respectively, and to define and describe the powers and the meeting of congregational office-bearers for secular business, the General Assembly agree to transmit to Presbyteries the following rules and resolutions, as an overture for their opinion; and the Assembly farther pass the said rules and resolutions as an interim act—viz:\*

“II. Respecting the peculiar duties of deacons:—1. That they give special regard to the whole secular affairs of the congregation. 2. That they attend to the gathering of the people's contributions to the general fund for the sustentation of the ministry; and that they receive the donations which may be made for other ecclesiastical purposes. 3. That they attend to the congregational poor. 4. That they watch over the education of the children of the poor.

“III. Respecting the duties which are common to elders and deacons:—1. That both elders and deacons may receive the Sabbath collections of the people, according to such arrangements as shall be made by the deacons' court. 2. That, for the better discharge of their peculiar duties, respectively, as well as with a view to increased opportunities of doing good, both elders and deacons visit periodically the districts assigned to them, and cultivate an acquaintance with the members of the church residing therein. 3. That it is competent for elders to be employed as deacons, when a sufficient number of deacons cannot be had. 4. That deacons may assist the elders with their advice, whether in session or otherwise, when requested so to do.

“IV. Respecting the meeting of ministers, elders, and deacons, for secular affairs—which meeting may be called the deacons' court:—1. That the minister preside in said meeting; when he is present; and, in his absence, any elder or deacon whom the meeting may fix upon. 2. That the said meeting, or deacons' court, is convened by citation from the pulpit, or by personal notice to the members thereof, and is called by authority of the minister, or at the requisition of any three members—said requisition being addressed to the minister, or, in time of a vacancy of the pastoral charge, to the clerk of the said court; and the proceedings are opened and closed with prayer. 3. That this court has the management and charge of the whole property belonging to the congregation, including church, session-house, manse, school-buildings, &c., and of all its secular affairs—including, of course, the appropriation of seats, with the determination of all questions relating thereto; and it is the province and duty of said court to transmit, from time to time, to the treasurer appointed by the General Assembly, or their committee, the funds raised for the general sustentation of the ministry; also to apply the remaining congregational funds, in fitting proportions, to the support of the ministry, the payment of the salaries of the varied subordinate functionaries, and the defraying of all necessary charges connected with the property, or with the dispensation of Christian ordinances; to apply, more-

\* We omit what relates to the duties of elders, as they are well known.

over, any surplus which may thereafter arise to religious, ecclesiastical, educational, or benevolent objects; likewise to make special collections at the church door, as often as may appear to them to be necessary, for the temporal relief of poor members of the congregation, and for the education of the children of the poor; and, finally, to receive the deacons' report of their proceedings, to give them such advice and instruction as may be required, and to decide as to the payments to be made by them for the relief of the poor and the education of youth. 4. That while the church is solely at the disposal of the minister for all religious purposes, the consent of the deacons' court, as well as of the minister, is necessary before any meeting, not strictly of a religious, ecclesiastical, or charitable nature, can be held in it. 5. That the said court shall have one or more treasurers and a clerk, and a separate record for the minutes of its proceedings. 6. That the record of the court, with the treasurer's account of receipt and expenditure, after said account shall have been duly audited by appointment of the court, shall be annually exhibited to the presbytery of the bounds, at the first ordinary meeting thereof after the 15th of March, for the purpose of being examined and attested by the presbytery at said meeting. 7. That on the first Monday after said attestation of the record and treasurer's account, or on some convenient day of the first or second week following the attestation by the presbytery, a congregational meeting shall be held, when the deacons' court shall present a report of its proceedings for the present year, give such information and explanations as may be asked for, and receive any suggestions which may be offered by the members of the congregation for the consideration of the court, with reference to the future distribution of the funds. The congregational meeting shall be convened by intimation from the pulpit, and the minister, if present, shall preside in it. 8. That to the said court shall belong the appointment and dismissal of the church officers and door-keepers.\*

"The committee, said Mr. Gray, were far from thinking that the proposed arrangements were perfect; but if sent down to Presbyteries, and they sustain it, they might be able, in the course of their deliberations, to suggest many valuable improvements. There was only one point in the overture on which he would say a single word. It referred to the circumstances in the constitution of the deacons' court, that all the office bearers of the congregation were members of it. That was in accordance with the constitution of the church, as described in the books of discipline; and he believed it was the unanimous opinion of the house, that the best way was to act on the plan universally adopted since the disruption wherever deacons have been appointed. The services of the elders in assisting in the administration of affairs was indispensable, from their experience and high influence in their respective congregations; and considering the important functions and weighty responsibility devolving on the deacons' court, it was clear that the best way to discharge the duties, was for all to be united in one administrative body."

~~~~~

FOLLOWING CHRIST.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24.

THERE are many very brief, but very comprehensive phrases in

---

\* Sexton or sextons, as we would call them.

Scripture, which are peculiar to it. Very much depends upon a correct understanding of these, in as much as in them are often couched most important doctrines, and necessary duties inculcated. A group of these phrases is found in the above passage.

1. "*If any man will come after me.*" There were among the Jews, at the time these words were spoken, public teachers maintaining different and opposing doctrines. These were the leaders or teachers of sects, such as the Pharisees, Sadducees, and Essenes, and disciples attached themselves to one or another of these, professing and maintaining their principles. Christ was a public teacher, holding sentiments very different from those inculcated by any one or all of these sects; teaching, indeed, the truth in contradistinction to all the dogmas of these heterodox sectaries. As to the outward appearance, he was the originator, which was true, if understood in a sound sense, of a new class. If any one will profess to be one of my pupils, as we now term it, or one of my disciples, in Scripture phraseology, is what in this aspect is the meaning of this phrase. Doubtless, many of those whom Christ addressed understood it in this limited sense; but it has a higher and more heart-searching import. It denotes forsaking the world, and publicly avouching ourselves to be the disciples of the Lord Jesus Christ, not simply as maintaining principles different from those held by the world, and as teaching doctrines opposed to the corrupt inclinations of natural men; but also enrolling ourselves among his followers as seeking after favour with God and a glorious immortality. It intimates that free choice by which Christ's disciples profess his name, and by their own act separate themselves from the world that lieth in wickedness, and join themselves to his visible church. If any person will then make a profession of religion, avouch his belief in the Redeemer, take the Lord Jesus for his teacher, and occupy a place among his favoured and cherished followers, then he must

2. "*Deny himself.*" This seems to be strange language. It doubtless bears the aspect of a hard saying to natural men. It has been viewed as impossible, and the phrase has been reviled as a contradiction in terms. Not so. It is in accordance with the usage of language, and the principle it involves has always actuated men in some form. Its meaning, stated in brief terms, is simply this—"Let him curb and subdue his corrupt affections, desires and passions; let him not yield to the desires of his heart, but let him, with strong determination, reject and cast aside that which his evil inclinations would desire to attain; let him not go in the way in which his corrupt desires would lead him to walk." In one word, in the language of Henry, "we must not lean to our own understanding, nor seek our own things, nor be our own end." Why is this called "denying himself?" For a very plain, and as it would seem, a sufficient reason. Men are characterized by their affections or passions; for example, we say, an avaricious man, a covetous man, a passionate man; and so of other characters. When an avaricious man curbs his all-grasping propensity, he "denies himself," he does not act according to his character. These corrupt propensities are what most emphatically characterize men in their unregenerate state, and he that will sincerely profess the name of Christ must subdue these. Before this, loose reins may have been given to his evil passions—these must now be

repressed; the world and its vanities, its honours or its pleasures were the objects of his desire—the aim of his ambition. To these he must be denied. He who is denied to every thing that is a characteristic of man as unregenerate, may very properly be said to “deny himself.” Ancient philosophers often denied the gratification of their appetites, and the more gross propensities of their natures, to fit them for the better attainment of knowledge, and also to obtain reputation among men. Men now very often, for the accomplishment of their own sinister ends, deny themselves much that would please their fancy and gratify their desires. Professional men and mechanics, farmers and students, deny themselves. The Christian must also do this upon the same general principle, although in different things, in a different manner, and for far higher ends. But he must also

3. “*Take up his cross.*” The word “cross” is here used in a technical sense, and yet in one that is quite common, and very readily understood. It means adversity, difficulty or trial. Its primary meaning is *athwart*, or in a *contrary direction*, as a cross road or way. Hence that instrument upon which malefactors were put to an excruciating death was called a cross, from its form. The torture which those who were thus executed endured, was the occasion of the use of the word to designate difficulty, adversity and distress. It is so used in this phrase. But it also denotes whatever may interfere with the profession of the name of Christ, and the practice of religion. So that in this sense, the corrupt desires, with the natural and social relations, which render it necessary for the Christian to deny himself, are doubtless included, as well as all those difficulties which are the consequents of such a course or may be caused by it. Each individual believer has distinct and personal trials. They are, so to speak, in the providence of God, placed across our path; they lie in our course, they must be met, we must conflict with them. They are not those which we ourselves have prepared by our own imprudence, as sometimes happens; but they are those which lie before us. To “accommodate ourselves to those trials which God has made for us,” is the injunction in this place. We are to expect difficulties, and should cheerfully bear them. Christ for a time literally bore his own cross, (John xix. 17;) but when he came without the gate, Simon the Cyrenian was compelled to bear this instrument of torture. In that there was an illustration of what is intended in this phrase; for as he “suffered without the gate, let us go forth, therefore, unto him without the camp, bearing his reproach.” Every one is here exhorted, not only to endure sufferings for the name of Christ, but also to expect them, “for even hereunto were ye called.” Count the cost of a profession of Christ’s truth, weigh well the difficulty of maintaining a consistent practice of religion, and then, with a determined mind, resolve that none of these things shall move you—“Take up the cross,” and

4. “*Follow me.*” This phrase, as addressed to the apostles by the Lord Jesus Christ, intimated that they should become members of his family, and literally follow his steps in his passing and repassing throughout the land of Palestine. It denotes that those who complied with the preceding exhortations ought to do as the apostles did. (Matt. xix. 27.) “Then answered Peter, and said unto him, Behold,



we have forsaken all and followed thee." But it also teaches us that they were to follow Christ as their teacher, and learn of him. In all researches into the truth, in all endeavours to acquire knowledge of God, of the way of salvation, go in the steps of Christ, *follow him*. Where he has not gone are forbidden paths. Go on in the way like sheep following the shepherd as he leads them into the pasture, or to the brooks of water to quench their thirst. Look to him for a supply for all necessities, rely on him for protection, trust in him for comfort in those trials you shall experience. As a servant looks to his master, so must we depend on Christ—follow him in obedience to his commands; let him be the rule of our duty, let it be our part to obey; willing to endure such toil and privations as the Master himself experienced, for "the servant is not better than his Lord." Let us also "endure hardness as good soldiers of Jesus Christ," look upon him as our "leader and commander." Warfare must be our lot, but he is our leader. United then, and firm, in serried rank, and with unbroken front, do battle with his foes. And in all that is done imitate him, be conformed to his image. *Follow him* in his love to men, in the privations which he endured in order to promote their best interests—follow his example. Follow him in the mercy and compassion he showed to the poor and afflicted; act as he did in his kindness to the diseased and maimed. Take him for our example in his faithfulness in reproofing sinners, and in warning them of their danger. Let his earnestness, diligence, and unquenchable zeal be our rule. Follow Him whose "meat and whose drink was to do the will of his Father." "Christ also suffered for us, leaving us an example, that ye should walk in his steps." Whatever, then, Christ has commanded, and, emphatically, whatever he has exemplified as the rule of our duty, in these we must follow him. Through good or through bad report, in prosperity or in adversity, in health or in sickness, in safety or in danger, we must set him before us. Wherever he may be, or in whatever circumstances he may be found, the Christian hears him saying, "*follow ME.*"

R.

~~~~~

THE NEW LIGHTS.

The following article we find in the pages of the Christian Instructor, the organ of the Associate Reformed Synod of New York. It is from the pen of a correspondent; one, we may add, who knows something of what has been going on for the last few years:—

MR. EDITOR:—We country people are in the habit of thinking that editors know every thing—and if they do, I should like to have from you some light upon a subject which to me involves some mystery. It is gravely asserted by some that, in what is familiarly known as the New School Covenanter Synod, there are two parties: one in favour of, the other opposed to, the contemplated union of reformed churches;—that the management of the affairs of the Synod is in the hands of the latter of these parties;—that the great majority of the "committee of missions," and the entire delegation to the late Convention belong to this dominant party. The minutes of the Convention at Pittsburgh show that the delegates of this church contended most perseveringly for the whole of the Westminster Confession of Faith, unaltered even in phraseology—I presume on the old ground that altering would be covenant-breaking. And yet it is rumoured, that the Reformed Presbyterian missionaries in India, with the approbation of the committee of missions, use the General Assembly edition of the Westminster Confession of Faith; which differs, it is asserted by members of the committee of missions, in more than phraseology, from the original. Is this

rumour true? And do the missionaries hereby break covenant with God? or do circumstances alter cases?

Again; the General Assembly Synods of Pittsburgh and Cincinnati, at their late meeting, overtured the next General Assembly to define more explicitly the grounds of union with other churches: not, as I understand it, contemplating any organic union, but a sacramental and ministerial communion, a kind of confederate union. Now it is said that these overtures were sent up in consequence of certain propositions made to two prominent members of these Synods by the draught of the "document containing a preamble and resolutions declaratory of the principles and present position of the Reformed Presbyterian Church," which was adopted by the Reformed Presbyterian Synod, subsequently to the making of the aforesaid propositions. In this document it is asserted that "we find no reason to justify us in any change or modification of phraseology used in these documents," that is, the Westminster Confession of Faith, and the subordinate standards of the Reformed Presbyterian Church. Again, in reference to church unions, "that they cannot accede to any basis or measure that does not *distinctly secure* the right of *national* and *social* covenanting," &c. Are these things so? and does a full knowledge of all the circumstances show them to be consistent with each other? I presume the several churches desire to act openly, so that there can be no delicacy in speaking about these matters; will you then be so good as to give an honest inquirer some

LIGHT.

The Banner of the Covenant attempts a reply. It could not put itself upon its dignity, as, for want of a better argument, it did on a former occasion. But, what a reply! It begins by abusing "LIGHT" roundly for daring to ask such questions. It then proceeds to deny *what every body else knows to be true*, that the Board of Missions is mainly composed of "the dominant party." It then admits that its missionaries in India use the Presbyterian Confession of Faith, but exonerates the Board, inasmuch as the subject was never brought before them! In regard to the overtures to the General Assembly, it pleads ignorance: it may be, or it may not be, as "LIGHT" insinuates! The whole article is interspersed with remarks which are designed to pass for wit, but which every reader sees to be nothing more nor less than the effusions of the bitterest gall. For instance, the changes are rung, from the first paragraph to the last, upon that text, "If the *light* that is in thee be *darkness*,"—applying it to the correspondent of the Instructor. Alas! for that suavity, and moderation, and brotherly meekness of which this backslidden body has boasted so much. However, let "LIGHT" take care of himself. He is abundantly able to do it. He has all the *facts*—those "stubborn things"—on his side.

In the conclusion of the article, the Banner leaves "LIGHT," and turns upon the editor for designating them by the term "New Light." It is too late in the day, let us say to the Banner, for the New Lights to expect the Christian community to recognise them as the Reformed Presbyterian Church. All the churches know better. They are every where called "New Lights," "New School Covenanters," or some such name. It is as vain for them to think of shaking off that epithet, as it is to think of fastening upon us the name, "Pro-re-nata." But when the Banner says that some of their ministers, &c., were "suspended by the Pro-re-nata meeting" of Synod, does it not know that it utters a falsehood? We are aware that this impression has been extensively produced among other denominations, but the Banner knows better; it knows that the suspension took place at the REGULAR SPRING MEETING. Did not the writer's hand feel the check of an admonishing conscience as he penned that sentence? Alas! for these brethren

—quondam brethren. Recreant to the testimony of the church, scrutinized by “inquiring” eyes around them, bankrupt in reputation and influence, whither can they betake themselves for rest?\*

~~~~~  
AFFAIRS ABROAD.

*Tahiti.*—Advices from Tahiti to June 28th represent the prospects for mercantile business to be very discouraging. The French troops, from 700 to 1000 strong, with 300 native allies, constituting about all the floating population of the town, had been absent about two months, occasionally making an attack upon the strong holds of the natives in the mountains, but not with much success. The French are erecting block houses and other defences at the mouths of the principal valleys, as they progress around the island. If they should continue to do so, it was thought probable that they would be able to confine the natives to the mountains. The latter manifested no disposition to yield. Queen Pomare was still at Raitea, and evinced no more friendly disposition toward the French than heretofore.

The attention of the religious public of England has been particularly directed to the afflicted of Tahiti; efforts are being made, meetings held, &c., for the purpose of obtaining, if possible, some interposition of the government on behalf of these islands. The French have resolved, it is said, upon a war of extermination.

*The Nestorians.*—The Nestorians of Bias have been almost cut off by a bloody Kurdish leader, Beder Khan Bey. The districts of Tiary, Tehome, Dias, and Albah have been completely laid waste, the passage of these plundering hordes being marked by the traces of bloodshed, rapine, and murder. Thirty-seven Christian villages have been pillaged and burnt; such of the inhabitants as have escaped are wandering in the snow-clad and sterile mountains, in momentary fear of death by sword or famine. Difference of religion, however, has nothing, or at least, little to do with these atrocities. The Khan is a bold adventurer, whom the Turkish government has been attempting to depose: the Nestorians, taking sides with Turkey, have been made to feel Beder’s vengeance. Large armies are collecting on both sides. These Nestorians, although a portion of the same people, are not those of Oroomiah, among whom the missionaries have resided. Many of the fugitives have taken refuge in Oroomiah.

*Turkey and Russia.*—The Turkish Porte has been a good deal alarmed by the fact that Russia is collecting an army in Podolia, on the frontiers of Wallachia, variously represented from 80,000 to 150,000 strong. It is supposed that its real object is to invade Walla-

---

\* Another instance of the Jesuitism of this article occurs in the last sentence, which we must not omit to notice. “Why,” it is asked, “are they not styled, as the Scottish brethren style them, (N. L.,) the ‘General Synod of the Reformed Presbyterian Church,’ and us (O. L.) the ‘Synod of the Reformed Presbyterian Church?’” The facts are these. We had subordinate synods and a general synod until 1840. In that year the sub-synods were abolished, and the supreme judicatory has been since known, both by ourselves and the brethren in Europe, as *the Synod*, &c. The New Lights, however, retained until last year, we believe, their sub-synods, and continued to call their principal body “*The General Synod*,” &c. And yet they would have uninformed readers believe that the Scottish Synod intended to yield their claims by calling them “*The General Synod!*” This is a specimen.

chia; though the Porte fears it may be directed against Servia, the Prince of which has dared to provoke the wrath of the Russian Czar. As to the internal affairs of Turkey, the Vizier Rechid Pacha is now supreme, and it is expected that *he will adopt measures of thorough reform*. In the administration of justice great changes are needed. Thus far the Vizier has chiefly busied himself in establishing schools.

*Poland.*—There are in what is called Poland upwards of 200,000 Protestants, of whom about one-third are Poles and speak the Polish language. They are the remains of the many hundreds of thousands who lived in this land in the latter part of the sixteenth century. The other Protestants are Germans or of German descent, and speak German mainly. There are 52 Protestant ministers exclusive of some nine or ten missionaries labouring among the Jews who minister to many scattered flocks; some of them having charge of three or four thousand people, who meet in five or six congregations from time to time at great distances from each other. There are two Protestant churches in Warsaw, one of which is Lutheran, the other Reformed. Something like 15 or 20 of the 52 Protestant pastors are sound and faithful men. All the Protestant churches in Poland are embraced in what is called "The Evangelical Church." The consistory of this "Evangelical Church" is composed for the most part of men who reside in Warsaw, and who are almost without exception Neologists or worldly men. It has great influence with the government, and is the most formidable enemy which the Gospel has to encounter in Poland! Alas, go where we may in the Old World, we find that a *hierarchy* of some kind is the worst opponent which the truth has to meet. It was so in the days of the Saviour himself. There are five missionaries supported by the London Jewish Missionary Society, labouring, one in Warsaw, two in Lublin, and two in Kleish. These excellent men are doing much good not only among the Jews, but also among the Protestants. Whatever of evangelical religion may exist in Poland, it greatly owes its existence to these beloved brethren, some of whom are Englishmen and some Germans. The entire population of Poland exceeds 4,800,000 souls, of whom more than 600,000 are Jews.\* The Protestants are 200,000 and more—perhaps 220,000. The members of the Greek Church may be 100,000. The remaining part of the population, not short of 4,000,000, are Roman Catholics. The priests strive, and in many parts of the country effectually, to keep up that ancient animosity which the Jesuits infused into the minds of the Roman Catholic Poles in the 16th and 17th centuries. In many villages, and even here in Warsaw, there are Roman Catholic Poles who have had the boldness to say to the Protestants, that if the late attempt at insurrection had been successful, they (the Protestants) would have been extirpated. We were told, on good authority, of one nobleman in the country, who boasts that he had armed his peasants, and instructed them to destroy all the Protestants in his neighbourhood!

*Bavaria.*—The following account, by Rev. F. C. Ewald, a converted Jew, possesses no little interest as an exhibition of the mode in which the internal affairs of the Protestant Church in Bavaria are managed. It will be seen that the form of government is Presbyterian,

\* There are about 1,800,000 Jews in the Russian Empire, including Poland. If we add the Jews in Galicia, (Austria,) and in Posen, (in Prussia,) we shall have all of *three millions* living within the limits of Ancient Poland.

but most stringently controlled by government; as, indeed, all the continental churches are:—

“In the kingdom of Bavaria the Protestant Church has been re-organized since the year 1817, and a spirit of real Christianity has begun to manifest itself. Neology is fast dying away in this country; and it is encouraging to see the efforts the church is making to become more pure in doctrine and in discipline. There are 1060 Protestant parishes in the kingdom of Bavaria, with 1200 parish ministers, and 300 curates. These parishes are divided into 80 decanates or chapters. In each decanate there are from ten to eighteen parishes. At the head of each decanate stands the decan, with the senior of the chapter, and to their hands the government of the spiritual affairs of the decanate is intrusted. These decanates are again under three consistories. These consistories are again placed under the ‘Ober-consistorium,’ which is at Munich, and consists of a president, who is a counsellor of state and member of the first chamber, and five ‘Ober-consistorialrathe.’ These four consistories are the highest Protestant ecclesiastical authorities in Bavaria. Once a year there is a synod in each decanate, when all the clergy of the decanate assemble together. These clergymen elect half as many laymen as there are members of their own body present, (thus, if there are eighteen clergymen, they elect nine laymen,) and then deliberate together about the spiritual welfare of their parishes, and express their wishes and desires—which are laid before their respective consistories, who again refer them to the chief consistory at Munich, which submits them to the Government. Once in three years there is a general synod, at the seat of each consistory, consisting of one clergyman from each decanate within the limits of the consistory; and, as in the other synods, one-third of the members are laymen. Here, again, the interest of the Protestant Church is maintained; and whatever the general synod resolves upon is laid before the superior consistory, and by them brought before Government. In this way the Protestants have been enabled to make known their grievances and maintain their rights.”

As to the Jews, Mr. Ewald adds:—

“We found the Jewish population divided into two classes: the one was called ‘Black Jews,’ that is, Talmudists; the other ‘White Jews,’ that is, Rationalists. We visited the two chief synagogues; that of the Rationalist Jews is in the common modern style. Most of the rich Jews belong to that congregation. In the synagogue of the Black Jews every thing remains as it was centuries ago. The animosities existing between the two are very great. The Black Jews accuse their brethren, the White Jews, of infidelity; they say that they believe nothing. Each party has its chief rabbi. We were also present at the examination of sixty Jewish children, at a Jewish school. English was one of the things taught in the school. Furth is famous for its Jewish colleges and printing presses. There are 65,000 Jews in the kingdom of Bavaria.”

*Italy.*—The Pope perseveres in his projects of reform, and this in spite of the most determined opposition of the Jesuits, and many of the old cardinals. Some of the latter he has imprisoned, for their treasonable plots, in the castle of St. Angelo. A letter from Rome says that—

“Three committees have been nominated by Pius IX., composed of prelates and laymen. The first, including the most distinguished magistrates and lawyers in the country, is charged with the reform of the code of criminal and civil jurisprudence. The two others, composed of Roman princes and men possessing great influence by their fortune and talent, are to devise a plan of ameliorating the municipal system and repressing vagrancy, one of the greatest curses of Italy. An edict has also been published relative to railroads. All those measures were received with unanimous satisfaction by the population, which congregated in multitudes, on the day of the ‘*posse*,’ a public ceremony, at the foot of the capitol, under the triumphal arch of the forum, along the ruins of the coliseum, and in the street and squares through which the *cortege* of the sovereign pontiff was to pass. The Pope was every where cheered with the loudest acclamations.”

The other powers of Italy are, some favourable—as the King of Piedmont and the Grand Duke of Tuscany; some, and the greater

number, opposed. And what is very strange, if true, France is said to have advised the Pope to arrest the work of reform, and restore the Austrian policy. Should the Pope live and prosecute his reforms—and he cannot now go back—we may expect soon an open demonstration against him, Austria at its head.

*The Vaudois.\**—The following notice of the present state of this interesting people we gather from Dr. Baird's essay appended to the late edition of Perrin's History. After a brief sketch of their history, he proceeds—

“The Vaudois are not suffered to acquire or possess any property beyond the ancient limits of their valleys. They are prohibited from becoming physicians, surgeons, and advocates, though they are allowed to be apothecaries and counsellors within their own territory. Though they are obliged to perform military duty, (about forty of their young men annually enter the army,) they may not rise above the grade of sergeant. They are not permitted to work on the holidays of the Roman Catholic Church. The salary of their pastors, instead of being fifteen hundred francs, as in the days of Napoleon, is but five hundred, and that sum is raised by a tax imposed on their own people. That tax is nominally far beyond the amount really given to the pastors; but the government keeps the residue! They are not suffered to build churches or parsonages without special permission from the government, which it is frequently difficult to obtain. They are not allowed to have a printing press in their valleys, or to print any thing within the kingdom. The duties on books published in other countries are enormous. They may not prevent a Romish priest from entering into their houses and endeavouring to convert their children, provided the boys have reached the age of twelve, and the girls of ten. They may not buy land from a Romanist residing among them, although a Romanist may buy theirs. They are punished with death if they attempt to proselyte a Romanist, although every inducement is offered for their conversion to Popery. Finally, they are not permitted to intermarry with Roman Catholics.

“There are at present eighteen pastors and ministers in the Piedmontese valleys, including the professors in the college at La Tour, the chaplain at Turin, and the regent of the grammar-school at La Tour. Respecting the characters of these ministers, we may assert that they are all evangelical men, in their doctrines, and preach the pure gospel, as they have received it from its martyrs and confessors in their midst. Their education is perhaps as good as that of the majority of French and Swiss ministers; and for intelligence and general information, they are probably equal to the generality of our pastors. It is to be remembered that their constant and arduous labours leave them little or no time for study, and that they are almost wholly debarred, on account of their isolation and their poverty, from obtaining the books necessary for prosecuting such studies.

“A few words respecting the *government* of the EVANGELICAL CHURCH OF THE VALLEYS—for such is the title claimed by the Vaudois.† Like the Presbyterian order, which it resembles in more than one point, the Vaudois Church is governed by three courts. Of these, the lowest is composed of the pastor, elders and deacons of each particular church, and is called the *Consistory*. It answers to the *Session* of the Presbyterian Church. A legal adviser is generally present when this court is assembled. The elders, whose duty it is, as in our own churches, to assist the pastor in his labours, by visiting families, providing for the poor, &c., are elected in public by the parishioners; and the Consistory choose, out of the number thus nominated, as many as are needed. *No one can become an elder who is a tavern-keeper by profession.* The form by which they are installed is given in the Liturgy of the church. Superior to this court is the *Table*, or Board, which consists of the Moderator, Moderator-adjunct, and the Secretary of the Synod, as well as two laymen elected by the Synod. The work

\* These people are not to be confounded with the inhabitants of the Canton de Vaud, where the pastors have made so noble a stand for the truth. They are a different people—a remnant of the Waldenses, the witnesses of the dark ages.

† They very properly reject the name of *Protestant*; saying that as they never belonged to the Church of Rome, they cannot be said to have seceded from it.

of this body is one of much importance, and it possesses great powers. Its duty is to superintend the churches and schools, watching over the pastors and teachers; to fulfil the decisions of the synod, when the latter body is not in session; to suspend pastors or teachers whom it thinks unworthy; to decide whatever difficulties may occur between the congregations and their pastors, &c. Besides this work of supervision, it examines and ordains candidates for the ministry, whose studies and conduct it looks after, carries on foreign and domestic correspondence, and appoints the deputations to other countries. The expenses of its members during its sessions are defrayed. This court is, in fact, a *standing committee* of the Synod. The *Synod* is the highest ecclesiastical body among the Vaudois. It is composed of all the ministers belonging to their church; including the chaplain at Turin, and the clerical professors in the college. Each parish, besides, sends two elders as deputies to the Synod; but the two can give but one vote.\* Candidates for the ministry may also attend, and take part in the deliberations, but cannot vote. At its sessions, after a prayer by the Moderator of the last assembly, a new Moderator, Moderator-adjunct, and Secretary for the ensuing term are chosen, together with two elders, to attend the meetings of the new *Table*. It then proceeds with its ordinary business, which is generally of great importance, and relates to the supervision of the churches and schools, the enforcing of discipline, fixing the salaries of ministers and teachers, &c.

"In former days the Synod met once a year, generally in the autumn; in times of persecution, during the winter. For many years, however, it has met only once in five years. This is on account of the difficulty and expense of obtaining permission from the government to hold its meetings; a permission which costs them about two hundred and forty dollars each session. Such a tax is deeply felt by so poor a people. The Synod is always attended by the Intendant of Pignerol and his secretary, whose duty it is to watch lest any decision be made which may prove injurious to the interests of Romanism, as well as to see that no subjects are treated of beside those mentioned in the petition addressed to the government, to obtain permission to hold the meeting.

"The Vaudois have nothing in the organization of their churches that resembles prelacy. The Moderator, or President of the Synod and the Table, possesses no extraordinary authority, and performs only those duties which generally devolve upon those holding such offices. It has been said by some that he has, like the bishops of the Episcopal church, an inherent right of ordination. This is not so. Nor, if we believe the declarations of the Vaudois themselves, has episcopacy ever existed in their valleys. Their historians constantly speak of the *barbes* as their religious instructors; but the word bishop is used but rarely, and always signifies, in the opinion of the Vaudois of the present day, the ordinary pastors.

"With regard to the state of morals among the Vaudois at the present time, we do not hesitate to say, that there are few countries the inhabitants of which are equally virtuous. Intoxication, licentiousness, and profanity are scarcely known among them. A spirit of harmony and brotherly affection seems to pervade the valleys. The difficulties which sometimes occur in their midst generally relate to their property. The sick and distressed are peculiarly the objects of their sympathy. They are always visited, supplied with whatever they may need, and assisted, if retarded in their labours. This spirit of benevolence is also indicated by the collections which they make every year to send the gospel to the destitute in France and among the heathen. They have always manifested deep sympathy in the afflictions of others. In 1825, when a dreadful inundation reduced many families in Holland to absolute poverty, the Vaudois sent the sum of three thousand francs for their relief. In raising this amount *every inhabitant of the valleys* contributed according to his ability.

"In spite of all that the Vaudois have had to contend with, it is the universal testimony of those who have visited them, that pure religion has been advancing during the last twenty-five years throughout the valleys. And though there still remains much to be done for the awakening of a spirit of true piety among the Vaudois, yet there is great reason to rejoice in the progress already made. It is

\* The large number of laymen sent to this assembly is accounted for by the fact that the Synod is not merely a spiritual court, but is also, in some measure, secular; since it attends to the education of the people, the care of the poor, the erection of churches and school-houses, and other matters of a similar nature. Indeed, it was formerly the supreme civil, as well as ecclesiastical court.

gratifying to know that prayer-meetings have been established in many of the villages, and are held on Sabbath afternoons, as well, in many cases, as during the week."

~~~~~  
AFFAIRS AT HOME.

*The Temperance Cause in the State of New York.*—Our readers are aware that the question of "License" or "No License" was decided by vote in each township of this state, at the election last fall. The result has been a complete triumph of the "No License," or temperance side of the question. *All* the counties in the state but one voted "No License" by majorities ranging from fifty-nine to four thousand and ninety-eight. All of the eight cities which were allowed to vote upon the question have decided against licenses by an aggregate majority of six thousand and eighty-four votes. And in the whole state, (except about twenty towns, from which returns are not yet received,) the majority for "No License" is sixty-seven thousand nine hundred and eighty-four.

*The Choctaws "a Christian Nation."*—Under this title we find the following paragraph going the round of the religious papers:—

"A majority of both houses of the National Council of the Choctaws are members of Christian churches of different denominations, and the business of every day is opened with prayer by some of the members. Their tables are also served after asking a blessing."

Facts like these, and similar ones in regard to the Sandwich Islands, are stinging rebukes to this so-called Christian nation. Where is the Legislature, state or general, that is opened by prayer "by some of its members?" And how many of the thousands of legislators, judges, &c., of the United States, eat their daily bread "after asking a blessing?" And yet *we* are the Christians, and *they* the savages! The Legislature of Pennsylvania has just refused, by vote, even to employ a chaplain. We hope paragraphs like the above will help to open the eyes of Christians to the deplorable manifestations of infidelity and wickedness in the high places of the nation.

*Emigrants from Holland.*—About two hundred and fifty emigrants have lately arrived in New York from Holland. The Rev. A. C. Van Raalte was with one of the companies, consisting of about a hundred. These emigrants are mostly pious people, adhering to the faith of the Reformed Dutch Church, and have struggled with difficulties and trials for its sake, particularly on account of their separation from the established church. Many of them are poor; and as, from the lateness of the season, they cannot proceed westward, they are thrown, to a considerable extent, upon the charity of their brethren here, and of the benevolent generally. As the descendants of the faithful men who sheltered our exiled fathers in the seventeenth century, we bid them welcome, with the hope that they will find, under the guidance of a gracious Providence, that rest, and peace, and prosperity which they have come far to seek.

*Educational Destitution of the West.*—Gov. Slade, of Vermont, gives an alarming account of the destitution of some parts of the West. He says—

"That in five of the western states there are at this time 800,000 children, between the ages of five and fifteen, without the benefits of common school educa-



tion. That in Kentucky there are 100,000 children thus destitute. In Indiana, having now a population of one million, there is not, in the whole state, a Protestant female school of high grade. Of those who cannot read or write the proportion is one in eight. In Clay county, not one family in three possesses a printed page; and of the fathers, one in three is in the same intellectual destitution. There are in the state sixty thousand children of sufficient age, who can neither read nor write."

Can these things be so? Yet he gives Bishop Smith, of Kentucky, and Rev. Henry Beecher, and the United States Census, as his authorities.

*The Evangelical Alliance.*—Some meetings have been held, since their return, by the delegates to the London Convention, and others, with the design of forming an "Alliance" for this continent. So far as we can see, no progress has been made. The project meets with a very feeble response from any quarter. The "Presbyterian" uses the following language in regard to the aspects of the "Alliance," towards evangelical truth.

"If the Unitarian, the Universalist, or the Arminian, will sacrifice their errors, we shall be zealous for a union with them all; but if the union depends on our giving up the truth which they deny, we must unhesitatingly refuse. The late meeting of the Alliance at London, which we always looked forward to with fear and trembling, affords an illustration. In constructing their general creed as a basis of union, there was no difficulty with some in leaving out the distinctive views of the divine sovereignty, original sin, atonement, imputed righteousness, &c., because they had no fellowship with these doctrines, especially as held by the Presbyterian Church."

This compromising element will keep all the sounder parts of the Christian community from entering into this association. But besides this, Slavery will have its influence. That the British churches will not admit slave-holders, is settled. On the other hand, the churches in this country—the large ones—are too deeply imbued with the pro-slavery spirit to enter into any alliance without them. The "Alliance" cannot succeed.

*Public Affairs.*—The war makes little progress. It is, however, and somewhat, we think, to the disappointment of some of its projectors—a *real* war. Of 24,000 volunteers actually in service, but 16,000 remain: 5,000 have been discharged, mostly diseased; the rest have found a grave in Mexico. New levies are making, and new efforts are to be made, to bring the war to a speedy close, *by the sword*. If any territory be acquired by the war, it seems to be the fixed purpose of the North to make it *free* territory. We are not very sanguine, however. We know the influence of executive patronage. But we have hopes that if territory be acquired, of which we are not sure, it will not be desecrated by the curse of slavery.

"*The National Era.*"—We have received two numbers of this paper,—an Anti-Slavery paper,—issued by Dr. Bailey, at Washington, D. C. The Dr. is evidently not at home among the "powers that be" in the capitol. He speaks in a suppressed tone. Is he afraid of violence? or does he intend to begin *very* moderately, and hereafter wax stronger and bolder? Better, we think, to have no Anti-Slavery paper at Washington, if it is not to be candid and out-spoken on the whole subject. We wait, however, for future developments.

Scotland. When a young man, he emigrated to the United States, and settled in Vermont, in the vicinity of Ryegate, where he first became acquainted with the principles of the Reformed Presbyterian Church, attending the ministry of the Rev. William Gibson. Having an ardent desire to know the truth, and a mind capable of thinking for himself, he soon made a public profession of his faith, and united himself with our church. Some years after, he removed with his family to the congregation of Galway, New York. After living here some years, and having raised a numerous and rising family, and desiring the comfortable settlement of his children, and not being able to purchase land for them in that place, he removed, in the year 1826, to the congregation of Bethel, Illinois, then under the care of Rev. Samuel Wylie. There he remained a consistent and active member of the church, until the 15th of July last; when, in about the 69th year of his age, he entered into his rest. His disease, the cholera morbus, was severe, and removed him in a few days. On the Sabbath previous to his death, he attended worship in usual health, in a neighbouring congregation. He was prepared for the call of the Bridegroom. His lamp was trimmed and his light burning. He expressed entire submission to the will of God, and unshaken confidence in his Redeemer. Although the severity of the disease and the shortness of his last illness did not admit of all those comfortable evidences which might have been expected, and which the death-bed of some aged and experienced believers afford,—yet he left behind him what is far more valuable and satisfactory, a long tried and well sustained Christian character. His name deserves a place among those many eminent and useful men whom God has been calling away in so great numbers from the church on earth for a short time past.

Mr. Miller was distinguished for a clear and discerning judgment, a large amount of knowledge—firmness and decision—an ardent attachment to all the principles and attainments of the church—and active, vigorous, and persevering efforts for her maintenance. He set Jerusalem above his chief joy. Of him it may be said, he lived for the church. In this respect he has left few equals. His worldly business was constantly arranged and subordinated to her interests. Her principles, her privileges, her danger, her trials, and her future triumphs—and the character and glory of her exalted Lord and King, were the great and all-absorbing subjects of his conversation. In him were united a disposition generous and pure—a sensibility living and tender to the wants and the wrongs of the poor and oppressed—and courage and boldness which difficulties and danger served only to arouse and strengthen.

Mr. Miller left a large family of children—all, with one exception, regular and consistent members of the Reformed Presbyterian Church.

This short notice is inserted for the sake of friends in different parts of the church.

(Communicated.)

~~~~~  
ACKNOWLEDGMENT.

☞ Received from Rev. Andrew Stevenson, the sum of seventy dollars, for the Beneficiary fund; viz., fifty as interest on the bond which he holds, and twenty-five from the Juvenile Association of the second congregation, N. Y. All of which, has been distributed agreeably to his instructions.

James R. Willson.

Cincinnati, Dec. 29, 1846.

# THE COVENANTER.

---

MARCH, 1847.

---

(For the Covenanter.)

NATIONAL SUBJECTION TO DIVINE AUTHORITY.

HOW EXEMPLIFIED.

(By Rev. J. Chrystie.)

In a former article a brief and summary view was taken of some of the arguments demonstrating the obligation of national subjection to divine authority, or the duty of nations to yield a social and practical acknowledgment of their subjection to the authority of the Most High. We now proceed, and with great brevity, to consider, in a few particulars, how this great social duty may be exemplified.

A subject interesting and difficult, without doubt, especially when it is considered how numerous and various are the interests which claim to be consulted, allowed, or indulged. But how far these may be regarded is to be gathered more from the results of experience than a previous examination of their merits; in some cases, at least, that it may be seen to what extent they are really consistent with a well ordered state of society, while many must be dismissed as worthless in their character, and noxious in their influences, and banished as mists and vapours before the rising sun of divinely appointed revealed truth and order. Without entering into details our safest course will be found in ascertaining some few general principles, indisputable and undeniable in their truth and obligation, determinate in their character, and practical in their effects. These, established and acknowledged, will work out their own way, and, though slowly, yet certainly, leaven the community, in which they find a sure footing, with all those elements that constitute the moral security and prosperity of a people. We know of no moral agency that shall at once revolutionize a nation into a state and character purely and perfectly Christian, like the turning of the stop-cock in gas pipes to fill vast halls and entire buildings with streams of sudden and brilliant splendour. Light and life, in their ordinary forms, are progressive, expanding. We must be content, therefore, at times, to hail with joy the break of day, as the sure prognostic of mid-day brightness, and to behold, with heartfelt interest, the cradled infant as the promise of the full grown man in stature and in intellect.

And certainly among the earliest and most important deeds, entering into the obligation we contemplate, is a national acknowledgment of the authority and claims of divine revelation, of the word of God, of the Bible. That God has given such a revelation, and also that this revelation is contained in the Holy Scriptures of the Old and New Testament, are principles here assumed, and that it treats of the duties of nations, and of their rulers, we presume will not be denied. The ac-

knowledge, moreover, to which we refer, is not merely the consent of individuals, or the expression of the popular voice, or even the occasional recognition of its principles in political legislation, or judicial administrations. All these may have place among a people whose constitution or form of government may be essentially, and to a lamentable extent, practically infidel in its character. The acknowledgment we contemplate is the high and solemn expression which enters into the constitutional national compact—a deed of the first and highest authority—holding the sanction of all legislative, executive, and judicial power, and lying at the basis of all subsequent social action in every department of the commonwealth. It is regarded as one of the felicities of the present age, that the great national compact by which rulers and people are bound and united, is not left to the uncertainties of capricious and incidental legislation, nor to the traditionary elements of past law and usage, but that all is committed to the unmistakable determination of written constitutions, in which the essential principles of law and right, of authority and subjection, are clearly and determinately settled and declared. Why may not, in such fundamental charter and constitution, why may not the national acknowledgment of the divine authority, declared and revealed in the word of God, have its place? “He is the Lawgiver, He is the Judge, He is the Governor of the Nations.” What national deed more appropriate than to give him first of all the glory due unto his Name, in such constitutional recognition of his revealed law?

The holy scriptures, as they are sustained by the highest authority, and claim on that ground a nation’s acknowledgment and obedience, are, moreover, framed with such wisdom, forethought, and entire perfection, so well adapted to the most comprehensive and varied relations of man, in his social state, as clearly to make the revealed will of God to man the only sure and perfect basis of civil and political order. And as such it ought to be recognised; upon this the whole frame work of society should be based; and according to this the superstructure raised. The written constitution of a state should be so formed as to develop, in the social order which it creates, those principles of truth and justice there revealed, and applicable to the condition of man in his social state; nor should any element be admitted, in such an instrument, contravening the authority and will of God therein declared. In like manner all subsequent and continuous legislation, growing out of the social relations, and required by the ever-varying circumstances and necessities of society, should derive its character from, and be moulded by, such an original, sacred, and inviolable element of truth and order, that should constitute the final appeal in every dispute, and decisions thence obtained be held irrevocable.

A national deed, of such a character, is not so utopian, unimportant, and impracticable in reality, as many who learn political science only from earth-born schools, may imagine. Why should it be deemed perfectly consistent with the dictates of right reason that an individual should find in the sacred scriptures the most ample and appropriate counsels for the direction of human life, in all its varied duties and relations, there supported by the highest authority, and maintained by the most awful sanctions; and should thence be led to render them the solemn acknowledgment of his professed, entire, and perpetual subjection and obedience? and why then doubted that a nation in circumstances precisely the same, in every essential particular, should pursue a

course equally wise for itself, and reverend to the Most High? Will any man, after reading the sacred volume, have the effrontery to say that it is not equally explicit in declaring the duties of nations and of rulers, and that in their social relations, as it is in declaring the duties of individuals? There is scarcely a book of the sacred volume which does not, directly or indirectly, detect the daring presumption, and exhibit the claims of the Lord of heaven and earth on man, in every condition, individual or social, in which they find him. Nor are we without evidence of this in even the feeble view which the power of divine truth sometimes forces from the human mind in the age in which we live. In our day there are, among others, two questions agitating the public mind, of high moral importance, and which are so situated as to be immediately connected with constitutional or legislative civil power—slavery and capital punishment. Now it is remarkable that even those who are clearly in the wrong on these two great questions, are under the influence of a latent conviction that, in the decision of these two questions, the public mind can be satisfied and settled only by the interposition of divine authority, and by the clear and infallible determination of divine law. An ex-governor of one of the states of the union,\* prosecuting an argument in support of the favourite institutions of the south, appeals to the Bible, wrongfully, indeed, *but he appeals to the Bible*, thereby indicating, that in the decision of this great question, of such vital political, as well as moral, importance, the Lawgiver of the nations, God in the Bible, must be heard and acknowledged. A talented committee, appointed by the Legislature of another state to report “on the abolition of the punishment of death by law,”† first of all, and at great length, enters upon the Scriptural argument on this weighty question. Here is, in a solitary instance, indeed, but in a very momentous one, nevertheless, a practical illustration of the principle for which we plead: that the Bible be the foundation of all civil legislation and jurisprudence—that it be the constitutionally recognised and authorized final appeal in all questions affecting the moral interests of society, as well as inviolable as regards individuals. But let that committee speak for itself, and let them, as the representatives of the Commonwealth, be introduced, *volens volens*, as witnesses and advocates for truth, which God’s glory claims, and for which piety and humanity plead, in entreaties the most earnest.

“The first point of view in which the committee have felt themselves bound to approach the subject referred to, is that of its scriptural aspect. They are not unaware how extensively the opinion is entertained—that the terrible practice under consideration” (the infliction of capital punishment on murderers,) “has not alone the sanction, but even the express injunction of *that inspired wisdom against which it is not for us to dare either criticism or murmur*—an opinion which is made the basis of nine-tenths of the opposition still to be encountered, in current society, to the abolition of the punishment of death. If this opinion should prove to be well founded” (viz., that the Bible not only sanctions, but especially enjoins the punishment of the murderer by death,) “on the authority of those sacred records, in which the teachings of that wisdom have been preserved and transmitted to our age—if such a sanction and injunction are there to be found, and so expressed as to

\* Gov. Hammond of South Carolina.

† Legislature of the State of New York, 1841.

be obligatory, not only on the nation and times to which they were addressed, but also even on the more advanced civilization amid the light of the blessings of which it is our happier lot to walk,—*then, indeed, would the committee consider their task at an end*; nor, if the question referred to them, should be found to be *answered by the voice of a divine command, would they presume*, on a subject of this nature, however unusual may be the introduction of scriptural authority in legislative affairs, *to attempt to go further, to consult the uncertain oracles of human reason.*”\*

I waive the consideration, entirely, of the particular question at issue in the report and the character of the argument maintained. I only quote these few sentences to illustrate my remark that there is, even in the very imperfect influence of religion on social law and order now existing, a conviction that the public mind is then only satisfied and settled when the law of God, the supreme and legitimate Sovereign and Lawgiver, is allowed to have its proper authority. These illustrations show that my principle is not utopian, is not unimportant, nor is it impracticable. What a vast stride to true national social order and security must that nation make who shall take for its foundation of law and of right the word, the law of God!

The deed itself has one memorable exemplification, and but one. When the ancient Israel of God were to become, as a nation, the favoured people above all the nations of the earth, the written word and law of God was given as the charter and constitution of their government. “And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses *wrote all the words of the Lord. And he took the book of the covenant, and read in the audience of the people*: and they said, All that the Lord hath said will we do, and be obedient.” Exodus xxiv. 3, 7. A transaction wonderful and memorable, indeed, in all its aspects; but among the most marked and instructive is the relation which a people entered into with the Most High God, in their solemn subjection of themselves to Him and to his law, as the basis of their national state, and the rule of all their duties, social, as well as individual. It stands out in bold relief, in the moral history of mankind truly sublime, but painfully alone and solitary. For although there have been since, Christian nations in name and by profession, and to a considerable extent moulded by the Christian religion; although there have been reformations of a national character, in which large progress was either made or attempted upon nearly approximating principles; yet it must be acknowledged, with sorrow, that the same deed, direct, clear, and entire, has never been attempted, much less reached. It is well known to every reader of ecclesiastical history of modern Europe, that the nations who have been professedly subjected to the Christian religion, received it originally in a very defective and even corrupted form, in which it descended to their posterity, accumulating corruption age after age, until its power was wholly evaporated, and even its form departed. Of all the reformations, moreover, it must be acknowledged that few ever aimed at this root of the matter, in its national application, and even where it was seemingly

\* Report on Capital Punishment, New-York, 1841, second edition, p. 8. The words in italics are so printed to render the design of my quotation more evident.

recognised, too much extraneous matter originating in existing institutions, ecclesiastical or political, was allowed to have its place, and which afterwards checked or blighted the fairest prospects, or bore along with them the seeds of future and inevitable decay.\* That nation alone which shall take as the basis of its entire social order the whole word of God, complete and unalloyed, will early experience its wide-spread, purifying, liberating, and alleviating influences; and as ages roll on, while that remains in its place, will have an element that forbids decay, and will still be beautiful with "the dew of their youth."

Nor can it be objected, with reason, that such an act would recall into power the entire judicial institutions of the Mosaic law, which, in many of its details, are certainly inapplicable now. There were, clearly, privileges and observances peculiar to that people and that age, growing out of either their circumstances or the forbearance of the Most High, or of his direct and sovereign purpose to reserve for a brighter period a more perfect dispensation of his truth and mercy to the human race. We have inspired and infallible evidence that, in one particular, an element of social order was tolerated, having no origin in right, and intended to be abolished.† "It was suffered because of the hardness of their hearts; but from the beginning it was not so." (Matt. xix. 3, 9.) That there are other details equally peculiar and temporary may be inferred from the argument of the Epistle to the Hebrews, and the character given of much of that age, when the inspired writer says of it "the law made nothing perfect." Yet is there a pervading character imparted in the moral law, strictly so called, and in the clear and bright impress of the attributes of God, in holiness, justice, and mercy, which create an atmosphere of a character altogether peculiar, incomparable and divine. "For on these two commandments hang all the law and the prophets. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbour as thyself." Besides, it may be subjoined that the clearer and fuller revelation of the New Testament writings not only reflects resplendent light upon the pages of the old, in developing the prophecies which so long pointed to the sufferings and glory of the coming Messiah, but they contribute greatly, also, to expound and to illustrate every principle of law, social or individual, truly moral, perpetual, and universal in its application.

Such a basis of political organization must at once introduce into the social state of a people, a reforming and conservative element, and furnish the materials for vigorous intellectual and moral character. It would

---

\* Even the Scottish Reformation, high as were its aims and attainments, was not without this blemish. The admitted incorporation of the interests and authority of the reigning Stuart family in that deed was sufficient, as wise men then saw and foreboded, to bring down the frown and rebuke of God. And at this distance of time it looks as revolting as would have been the deed of the ancient Israelites, had they attempted to incorporate into their new national organization in the wilderness the interest and authority of the Egyptian tyrant, from whose cruelty and dominion they had had such great deliverance.

† This subject was well understood by the Westminster Assembly of Divines, and has been most clearly, though summarily, settled in one brief but comprehensive and significant sentence. After treating of the perpetuity and obligation of the moral law, and adverting also to the ceremonial law, given to the people of Israel as a church under age, which ceremonial laws are now abrogated, they proceed—"To them also, (the Israelites,) as a body politick, he gave sundry judicial laws, which expired together with the state of that people, *not obliging any other now, further than the general equity thereof may require.*" West. Con. of Faith, chap. 19, sec. 4.

encourage and strengthen the virtuous and the upright; it would justly authorize the confidence of many of the excellent of the earth who now regard the whole social movements of the nations with indifference, distrust, or antipathy—and of many who stand aloof, dreading a confederacy which has so precarious and sandy a foundation as mere earthly wisdom, regardless of God, and which, from its very nature, must be looked upon with the disapprobation, and at length be visited with the wrath of the Most High. Here would be a sure ground on which the wise and the just could plant their feet—here they could plead, and plead with power, for the cause of God, of righteousness, and of truth. They would have authority from law divine, indisputable, perfect and acknowledged—they could appeal to the social and national oath—nor would they plead in vain. There is a power and majesty, in the truth of heaven, in the decisions of eternal righteousness, which, allowed fair scope, must sooner or later prostrate and scatter error, iniquity, unrighteousness.

It is incalculable, moreover, what elevating influences would be exerted upon the human mind, when it should be tasked in every department of the commonwealth to explore the Holy Scriptures, and develop from them the determinations which are to illumine halls of legislation, purify and guide judicial courts, and control executive action. When every man, statesman and peasant, knows that he has a deep and wide-spread interest in the law of right and wrong, as God has required, and the nation has sworn to obey; then there might be hope that “judgment would run down as waters, and righteousness as a mighty stream.” Amos v. 24.

#### THE ELECTIVE FRANCHISE.

Many who believe that the Constitution of the United States contains guarantees of slavery, do not, after all, see it their duty to abstain from the use of the elective franchise. They are bewildered by the notion that to quit voting would hinder reformation. They have such an idea of the potency of the ballot-box, as to consider it a mode of applying their influence which cannot be dispensed with. Hence they say, “Why lose the influence you might have by your vote? why not vote for good men? would you give the government over into the hands of the wicked?” And when we reply that we would still use the influence of truth—a more powerful weapon than the ballot-box—and so, by the blessing of God, convince the nation of its sins and of its bad constitutional principles, and thus bring in good principles and good men, they turn upon us again, and ask some such question as the following, “Suppose you do convince the majority, what then? they cannot make any change unless they vote. You are just where you were, until you persuade the *whole* community to come into your views; and even then there would be difficulties that would have to be met.”

Now, we are not about to disparage the influence of right, and wise political action, in the removal of evils from the body politic, and in the confirmation and maintenance of social and moral order. We believe that civil government is an ordinance of God, established as “a terror to evil doers, and a praise to such as do well:” and that no reformation has attained its due limit, or has accomplished all that is requisite, until it has taken hold of and reformed the civil arrangements and administration, and is, in turn, fostered and cherished by the govern-



ment thus purified. We have no sympathy with the "no government" doctrines of some non-voters. We believe them to be unscriptural and impracticable.

Having thus attempted to put ourselves right on this point, we proceed to consider the use of the elective franchise, as described above.

And, first, as to the withdrawing of anti-slavery men—to confine our remarks to them for the present—from the political organization, we make the following statements:—1. *It is a case in which the doctrine of expediency should exercise no control.* That there is such a thing as a wise expediency, which we are bound to consult in multitudes of cases, none but a fool or a fanatic will doubt or deny. But in what kind of cases? Certainly not in those where our path is prescribed by express moral statute, or our way hedged up by the explicit command of God forbidding us a certain course. We are not to do evil—any moral evil, even the least—that good may come—even the greatest. Of such as transgress this rule we are expressly told, Rom. iii. 8, "their damnation is just." Now, how easy to apply this to the case in hand. The Constitution of the United States embraces the provision that the fugitive slave shall be returned to his pretended owner. Is it not an evil—a *very great evil*—to swear to an instrument containing such a provision? And, in the light of the above principle, are we not warranted in saying that to swear such an oath is a sin, even if sworn with a view to remodel this very article? Is it not doing evil that good may come?

Here, then, is a case in which expediency can have no place. It is a case of duty—of duty only. And even granting that our hands should be tied, by withholding our oath or our vote, from acting as we would like against this immense evil of slavery, what then? We have done our duty. The consequences be *with* him whose law we have obeyed, and *upon* those whose sins have rendered this course necessary. Could any one ask us to load our consciences and our persons with the guilt of sins so awful, as, first, the swearing to enslave a man, and second, the taking of this oath when we do not mean to keep it—the sin of perjury? No. Much as we might lament the fate of the slave, the wrath of God is too great a price to pay for his liberation.

But it is taking too much for granted, to suppose that the influence of the non-voter is paralyzed. The opposite is true. For we remark, in the 2d place, *The non-voter retains his moral influence—his most effective weapon.* By "moral influence" we mean all that power which may be exercised by truth, argument, faithful testimony, consistent conduct, and prayer. And does any reader need to learn that this is a power of a higher order than that which is employed at the polls? This bears directly upon the heart and conscience—it rectifies men's errors, and brings them to act rightly from principle—the only sort even of right action that is worth much in the long run. Whatever influence the ballot-box may have upon the judgments of men—and we are far from affirming that it has none—it is only indirect and collateral.

Now, in what sense, and to what extent, is the non-voter shorn of this "moral influence?" In no sense—to no extent. He has still his knowledge and his power of argument and example. He has access by conversation, and by the press, to the minds of men as much as ever. His way to the throne of grace is not hedged up. And is all this no-

thing? Is it nothing to have in their perfect state the very weapons, and the only weapons employed by Paul, and Peter, and John, and the other apostles, with all the primitive church, in the great and successful work of demolishing the entire fabric of pagan idolatry in the Roman empire? the weapons of Luther, and the Reformers of the sixteenth century, in delivering the church and the nations from the darkness, and tyranny, and vices of Popery? The very weapons of which the Holy Spirit says, 2 Cor. x. 4, that they "are mighty, through God, to the pulling down of strong-holds." Is he weak who retains all these, and can use them freely? No. Compared to these all the energy that can be exerted through the ballot-box, *so far as it is distinct from these*, must be comparatively inefficient. Nor is this all: for,

*Thirdly.* The influence of the non-voter, under a pro-slavery Constitution, *so far from being diminished, is both really and comparatively increased.* If any man believes the Constitution to be what we now take for granted it is—pro-slavery—and yet gives it the support of his vote and his oath, his "moral influence" must be weakened. It cannot be otherwise. There is an inconsistency in such conduct that will make itself felt in the man's own conscience and character, as well as in the minds of others. Hence the strenuous, but certainly unsuccessful, efforts of the Liberty Party to cipher the Constitution, by every sort of violent logic, into an anti-slavery document. *They feel* that, otherwise, their position is a most unfavourable one to them, as conscientious men and as reformers.

But how stands the case with the non-voter? He is not only consistent—free from the imputation of having disregarded, even temporarily, his principles—he occupies the position of a man who is willing to forego some privileges, and incur some reproach, rather than transgress the line of duty. He not only comes to the work of persuading his fellow-citizens of the evils of slavery, with clean hands—a very important consideration—he stands in the attitude of a sufferer for the truth. He has with him the evidence that he himself believes that to which he would persuade them. This one circumstance is enough to counterbalance all that may be said in favour of the ballot-box: we cannot use it—however desirable this might otherwise be—without impairing our reputation for consistency, and so diminishing the weight of our testimony. But we proceed, and remark,

*Fourthly, That there is great danger lest by voting, and giving our support to slaveholding institutions, we will ourselves be corrupted, instead of reforming them.* We have all along gone upon the supposition that the voter continues sound in the faith, and differs from the non-voter in one respect only—his political action. But we have granted too much. We do not believe it possible for a man to swear to pro-slavery doctrines, or to bind himself to perform pro-slavery acts, without the risk of impairing the energy of his opposition to the evil itself. In making this assertion we are aware of the difficulty of establishing it by direct and unquestionable evidence. Still we are not without strong proof of its truth. And, (1.) "Can a man take fire in his bosom, and his clothes not be burned?" Prov. vi. 27. (2.) Have we not seen this result, upon a large scale, in the history of this country, especially of the Northern States? Does not every one know that when the Constitution was made, the anti-slavery spirit was strong in the whole North, and that the Constitution was adopted with the hope that, in the course

of a few years, the evil of slavery would be gradually extirpated? And has not this hope been disappointed? Instead of the South becoming more anti-slavery, has not the North become more pro-slavery? Why? Because, as we believe, they have been swearing, year after year, to return fugitive slaves, and do other wicked acts in support of the system, and have thus weakened their own abhorrence of the evil. And, more. Does any one doubt that we would have seen, at this time, a state of things entirely different, had any very considerable portion of the people of the Northern States assumed the position of non-voters, in the year 1789? Had this been the case, and had they laboured with any degree of zeal, we can safely say that the country would, long ago, have been rid of this evil, and the Constitution itself, it may be, amended. There *is* danger of pollution in *sworn* contact with evil.\*

These considerations satisfy us both of the duty and the wisdom of standing aloof from the Constitution, at least while we are labouring to bring the majority over to our views. And, indeed, if what we have just said be true, so far from wishing to see "good men" in office, when it can be reached only by swearing to commit sin, we would much rather see them in any other place. To do bad deeds fits bad men. Let good men keep out of the way of temptation. In this way only can they expect to keep their own garments unspotted—in this way only can they hope to exercise an unimpaired and effectual moral influence.

II. But what is to be done when the majority are convinced? How is the Constitution to be remodelled? To this we reply,—1. *That this inquiry is rather presumptuous.* That we have duties to perform towards our fellow-men, and as to the reformation of the commonwealth, we admit—we maintain. Some of them we have already referred to. But that our action, in a political form, is indispensable in bringing about desired changes, is not true; and it is presuming too much to assert it, or even to reason as if it were so. God "sets up one, and pulls down another:" often in ways which baffle all human foresight. For example, the French government was remodelled, in 1789, by the National Convention, or States General of the kingdom, a body called by the king himself. One of the first acts of this Convention was to abolish all peculiar aristocratic privileges. Again, to go a little farther back, the Constitution of England underwent a radical change in 1641 and onwards, through the agency of a Parliament called by Charles I. himself. And, just now, all Prussia is looking anxiously for a Constitution, daily expected at the hand of the king—an absolute prince. And has not the world been startled, within the last year, by the appearance of a reforming Pope?

The hand of Providence appears in all these cases, for he works upon the minds of men, and turns them whithersoever he will. And what should hinder the same Almighty hand to bring about, in the same way, the necessary changes here—or the assembling of a Convention to make them—without involving the Lord's people in the sin of swearing to maintain the present system?

But this is not all; Providence has other modes of working—modes that we cannot discover. How many events, for instance, can be imagined, with which, either to hinder or promote, we could have little to

---

\* We could point to some instances, we think, in the Liberty Party now.

do—and for our argument it is enough that we can imagine them—by which the existing Constitution would be abolished, giving rise to the necessity for the formation of another, either by the whole, or by a portion of the States? If any *one* way can be thought of, it would be enough to convince us of the folly of supposing *our* action indispensable. And even if we could imagine none, we ought still to leave the matter in the hands of Him who is “wonderful in working.”

This argument is enough for us. If we find our way hedged up, instead of saying that the world cannot get on unless we act in such and such a way, we prefer to “be still,” that we may see and “know that Jehovah is God.” (Psalm xlvi. 10.) But, for the sake of doubters, we add,

2. *That nothing could resist the influence of a decided majority of intelligent and zealous men, aiming at a thorough revision of the existing system.* Such a majority could demand any change they desired, and they would obtain it, let the actual holders of office be ever so unwilling. A popular opinion of that kind and amount could not be successfully opposed. Why, sixty years ago, and in France, such was the progress of liberal principles, that even absolute power was obliged to yield. And so it was in the time of Charles I., of England. And how is it at this moment in Prussia and Italy? What has produced the reforms in those countries? Is it not the voice of the people, heard and felt through the thick cerements of arbitrary power? And what, we add, is working those radical changes in England at this moment? Is it not the popular will? Now, if these things be so—if rulers, unaccustomed to conform to any will but their own, have yielded to public sentiment, does any one doubt that, in the United States, the influence of such a majority as we speak of, would be overwhelming? There is a majesty in truth, consistently maintained, that awes the wicked.

Without resorting, then, to the alternative of a violent revolutionary effort, we find ourselves able to penetrate the darkness of the future with sufficient clearness to show the utter invalidity of all those arguments by which men would persuade us to sin, that we *may the better serve God!* But, we repeat, that even were the future sealed up in impenetrable darkness, still the course of duty would be plain,—we must not “Do evil that good may come:” we dare not risk the wrath of the Most High for any supposed advantage either to ourselves or others. We would, at least, be as intelligent and uncompromising as that pagan, who said, “*Fiat justitia, ruat cælum,*”—“let justice take its course, though the heavens fall.”

MISSIONARY CORRESPONDENCE.—HAYTI.

Port au Prince, Hayti, Jan. 1, 1847.

REV. AND DEAR BROTHER,—After a passage of fourteen days I arrived here in health and safety. The Lord has manifested to me by sea and by land his great loving-kindness; and I have no doubt in answer to prayer. That I have the prayers of all right-hearted men has been my comfort—the Lord hears prayer.

The Secretary of the Board, in behalf thereof, furnished me with definite written instructions for the direction of my inquiries in discharging the duties of my mission. Aware that our friends are anxious to hear something from me and my operations, at as early an hour as information can be communicated, I embrace the first that occurs to com-

municate through you what intelligence is in my possession relating to the prospect of establishing a mission in Haiti. To the substance of the "instructions" I shall attend in order—

1. Whether the government will interpose obstacles in the way of establishing or prosecuting a Protestant mission, may be answered with a good degree of confidence. I shall endeavour to furnish the committee, if necessary, a copy of the Haitian Constitution, from which it will be seen that Protestants are tolerated without restrictions. Protestant missionaries have been on the island for more than twenty years. They are now labouring without restrictions—rather, indeed, under the fostering wing of government. Rev. M. B. Bird, Wesleyan missionary from England, has now, through his indefatigable labours, succeeded in gathering a congregation in this city of 120 communicants, and in establishing a school, attended by upwards of 250 scholars. He has also succeeded in erecting a very respectable chapel and school-house, at a cost of no small sum. An extract from the published report of the Wesleyan Missionary Society, London, will illustrate. The extract refers to this city. "The monthly contributions from general subscribers, during the past year, (April, 1846,) amount to sixteen hundred dollars, and the monthly contributions of the corporate body of the city to nine hundred and sixty more, making a sum total, of contributions during the year, of two thousand five hundred and sixty dollars. Amongst the monthly subscribers to the support of this school are found the four secretaries of state, and most of the respectable inhabitants of the city. In addition to the monthly subscriptions a special list has been commenced, within the last two months, towards the building of a school-house, which has been patronised by the President and his ministers. The result of this effort, up to the present time, is two thousand dollars; but the building will cost four thousand." The Haitian dollar is about 25 cents, federal money. The edifices referred to are now completed. The school now employs three hired teachers, and is amply supported, independently of any aid from the missionary society. From the above extract it will be seen that Protestant missions are rather encouraged: and, from personal inquiry, the present administration is favourable to education and our contemplated mission. If our missionaries are "wise as serpents, and harmless as doves"—and such they should be—they need not fear opposition from the Haitian government.

2. The moral, intellectual, and religious character of the people is such as to be expected from the circumstances in which they have been placed for generations. Long sunk in the dust by Spanish and French slavery—roused to savage barbarity in breaking off the iron yoke—involved in a series of desolating civil wars and revolutions, which have hurried, often, to the verge of anarchy—denied the sympathies of civilized republics, and even of Christians, too generally—cursed with the profligate and idle priesthood of Rome—blighted by the sickening and heartless disciples of Voltaire, what can reason expect? What can philanthropy hope? What can religion, heaven-taught, in the truth of human depravity, deep and damning, promise herself to find here, when seeking for objects of benevolence, heaven-born? Just such as are the people of Haiti—just such as we would be in similar circumstances. The native Haitians are humane, polite, docile, and possess intellectual capacities for improvement by no means inferior, or below

mediocrity. That they are susceptible of high mental and moral culture, is reasonably to be hoped. The Spanish part of the island is sunk deep in moral, intellectual, and religious degradation, induced by the blighting influence of Popery. They are scarcely accessible by the Protestant missionary. As an illustration of the fact, a Wesleyan missionary has laboured among them twelve years without one single instance of a convert from Popery; while, here, the fruit has been some 110 native Haytians' accession to the Protestant faith.

3. The people here will give attendance upon public worship more readily than in any other country where the popish religion prevails. There is here a general and growing abhorrence of popish priests. There is also an increasing respect for Protestant ministers. They begin to observe the contrast. The exemplary deportment of the latter begins to bring discredit upon the former. These facts should not be overlooked—they are worthy of our grave consideration—a consideration from which we may take courage. Circumspection, and an ordinary course of means, may be expected to be crowned with ordinary success in gaining attendance upon the ordinances of the gospel, on the part of that class whom we contemplate as the special objects of our missionary efforts.

The Protestant part of the population, I feel confident, will hail our missionaries as co-workers and friends. There will not be the same degree of prejudice against our distinctive principles found here, as obtains in the United States. Still we must, in counting the cost, lay our accounts to meet stubborn opposition. The devil, the heart with all its mountain barriers, will stand in the way. But to battle against them is our work, under God.

4. To obtain boarding is extremely difficult. There are neither taverns nor boarding-houses here. A stranger making a stay here, rents a room, hires a cook, purchases all the furniture he chooses, for every purpose, even for his table, buys his provisions, or directs his cook to procure what he wants—she must be paid per week, and feed upon his provisions—consequently, upon this plan, boarding may be enormously high, or tolerable, just as a man may choose to live. This is one of the almost intolerable burdens to be borne by the American traveller.

If boarding can be obtained in a family, upon the American plan, which is almost out of the question, (though I now so board, and that rather out of compliment,) it will cost about \$250, including washing, light, hire or keeping of a horse, with various contingencies. Then, chapel rent \$100, or more. A suitable chapel is hard to obtain.

The expense of a family, say six, keeping house in the city, would rate nearly as follows:—A large house, with a large front-room, suitable for the double purpose of school and chapel, with all necessary furniture, as tables, bed-steads, chairs, glasses, jars, lamps, ornamental fixtures and hangings; out-houses, as kitchen, sheds, baths, stables, &c., &c., about 330 dollars. A cook and housekeeper, or servant girl, for \$2 per month. A servant boy for ditto. The expenses for provisions of a household of six in number would be about \$350, so that the whole would be about—330—48—350—\$728. Beside all this, outfit, passage, horse and keeping, with various contingencies, which would amount to \$1200 for a family of six. To support one at boarding, including all expenses, will be much more in proportion. But there is no necessity for a family of six. A married minister, with his wife, and a

minister unmarried, is the character of a family that would seem desirable. The comparative expense in the city and country, perhaps similar to what will be found in the United States. Hereafter, if spared, I shall endeavour to give the sketch of a plan that will, I trust, be more definite and satisfactory.

5. In relation to buildings, I would say, they should, for the present, be rented. Building is expensive: but if our mission shall succeed, and our people support it, buildings may soon be needed. This also may be the subject of future consideration.

6. While emigrants of our communion would be important to the interests of the mission, yet I am not prepared to say that there are inducements here for emigration—no white man can ever become a citizen, or own land.

7. That it would be advisable to associate a teacher with the missionary, I entertain no doubt. A teacher, and of course a school, as auxiliary, is next to indispensable to any effective operations. There should be two ordained ministers, (why not an elder also?) one local, who should superintend the school, and one itinerating. A native teacher should be employed as soon as possible, and if a Catholic, so much the better. The travelling preacher, especially, should have some skill in medicine. This would be important. A pious and praying physician would have access to families, which would give advantages to the missionary not otherwise rarely obtained.

8. With respect to the climate, health, &c., I would say, that with due care, there is, perhaps, as little objection to a mission here as to any foreign field in my acquaintance. Foreigners now spend the winter here for health. The heat in winter is from 80 to 84, and in summer from 82 to 86, with little variation in the shade. Though the sun is penetrating at noon, yet there are alternate land and sea-breezes most agreeable and refreshing.

Danger from political changes is not to any degree to be apprehended. Through all the recent revolutions the missionaries continued with their labours, and experienced no harm. The government is assuming more and more a settled character, and promises fairer than at any period since the invasion of Napoleon.

9. Pursuant to the instructions given me by the Board, I am satisfied that I am not at liberty to extend my mission of inquiry beyond this island. Because, 1st., it is believed practicable to establish a mission here. While almost every island in the West Indies is well supplied with Protestant missionaries, (Cuba of course excepted,) there is in Haiti an almost entire destitution. Only six missionaries to a population a little short of *One Million!*—five Wesleyan Methodists, and one Baptist. The people are accessible, and there is ample room in the land. 2. From the missionary statistics of all the islands, I am confirmed in my view. Take the following as an example. The English Wesleyan Methodists alone have the following missionaries. In Antigua 4, where the population is about 34,000; Dominica 3, population 19,375; Montserrat 1, population 7,119; Nevis 3, population 9,250; St. Christopher's 5, population not known; Tortola 2, population not known; St. Vincent 7, population 26,533; Grenada 1, population 23,642; Trinidad 2, population 18,718; Demarara 5, population not known; Barbadoes 3, population 120,000; Jamaica 34, population 380,000. In most of the small islands, as St. Martin's, Turk's Island, &c., not here noticed, they have one or

more: and besides, in nearly all these islands, the Episcopalians, Baptists, Moravians, Independents, Presbyterians, of Scotland and America, have their missionaries, so that scarcely one remains unsupplied, while Haiti is next to destitute. 3. The condition and character of Haiti induce our preference. We are an anti-slavery church—this people have peculiar claims upon our sympathies, and there is now among our people a strong feeling of sympathy in behalf of this island. A mission would be supported as well—I think better here than any where else. Of this have we not had already strong demonstration? If the mission fail here, our people will experience a disappointment that may be deeply felt, to the harm of the church.

10. The committee have left it to my discretion whether I shall remain here, and engage in missionary effort, after I shall accomplish my mission of inquiry. Nothing would afford me greater pleasure than to labour here as a resident missionary, were I qualified for the work. I am satisfied that it will be inexpedient. To begin a work of this kind here, and in its imperfect state to abandon it for ten months, would do little, if any good—perhaps harm. An acquaintance with the French language is indispensable to effective operations. Out of 120, the fruits of the missionary labours of Rev. Mr. Bird, there are only about ten who can speak English. Rev. Mr. Jones came here without a knowledge of French, and was under the necessity of spending a year in the study of the language before he could enter upon any effective missionary labour. To the great mass, for whose sake this mission was contemplated, I am but a barbarian. For purposes of exploration or inquiry a knowledge of the language of the natives is not so important; but for missionary effort it is indispensable, at least to read, after which to be able to speak is attended with little difficulty. There are a few emigrants from the United States, amongst whom I will endeavour to sow as much seed as my time and circumstances will permit. I have preached one Sabbath, and am cordially invited to preach next Lord's day to a more enlarged circle. O how my soul thirsts for an opportunity of distributing the word of life among the poor, ignorant, and degraded natives—but the fountain is sealed. One missionary (at least one,) must read French before coming here, unless we put the church to some hundreds of dollars expense unnecessarily. The committee will, therefore, expect my return so soon as my mission of inquiry will be accomplished. I hope I shall soon have in my possession such information as will enable me to report to the Board in some degree satisfactorily. And as it now appears to myself, my mission will not be in vain, so I trust it will to the church. God's blessing alone is the ground of all our hopes, that we shall reap of the fruit of our labour upon this barren soil. The handful of corn, on the tops of these mountains, shall soon shake with prosperous fruits—of this we cannot doubt. Let it be ours to sow the seed, and, in God's time, we shall reap, if we faint not.

Pray that the Lord would give us the outpouring of his Spirit, as a Spirit of revival, of prayer and supplication, and of life and zeal in the cause of our blessed Redeemer. Pray that an ensign, in His name, may be lifted up here for the benighted wanderers upon these dark mountains. Pray that the Lord of the harvest would abundantly endow and send to this field labourers, who as workmen will not be ashamed. Pray that this isle may soon stretch out its hands to God, and wait for Messiah's law; and let all right-hearted men pray for the strengthening of our hands



in this great work, and that the Lord's name may be magnified in the sight of the heathen.

I am, dear Brother, yours, truly, in Christ's cause and covenant,  
J. B. JOHNSTON.

REV. J. M. WILLSON.

P. S.—I have no doubt in my mind of making Port au Prince the centre of our operations in Haiti. It is the metropolis, the principal port, and occupies in the island the most central position. This is the only port between which and the United States there is much commercial intercourse. Its population is about 30,000. More English is spoken here than throughout the entire island beside.

TOUR THROUGH NEW ENGLAND.

(Continued from page 336, vol. 1.)

At Boston, my son, who had travelled and preached with me, left to fulfil appointments in the state of New-York. The seventy evangelists, and all other missionaries in the apostolic age, travelled two together. It ought to be so now. If one fall, the other will help him up. I found it a great loss to be left alone.

The next place visited was Pawtucket. I travelled on a very excellent rail-road to Providence, the capital of the little Baptist state of Rhode-Island. The appointments on this road are probably the best on this side of the Atlantic. A missionary formerly spent a great part of his time in travelling that would otherwise have been employed immediately in the service of Christ. His travelling now is like the flight of an arrow. Nearly all his time is occupied in diffusing abroad the savour of Christ's good ointments. By increasing the speed and facilities of travelling, men design the making of property: God designs, chiefly, the evangelizing of the nations.

Not long stay was made in Providence, as it was not known that there were any Covenanters in that city. In a tavern, more intemperance was seen than would have been, 25 years ago, in many days' travelling through the New England States; but very vigorous and successful temperance efforts are now being made in that city. Here is the seat of Brown University, the centre of the Baptist literary efforts. The course of study, as in all the other colleges, is heathen. Neither the basis nor superstructure are Christian. Were an angel from heaven to visit the recitation-rooms, he might think himself in the school of Quintillian, or in Pagan Rome. He would not conjecture that the professor and trustees call themselves Christians. There is much that is commendable in this city, but, as in every place where there is a college, a state government, or a court, there is much gross immorality. Situated at the bottom of the beautiful Narragansett bay, this city might exert a powerful and benign influence in behalf of orthodoxy and vital godliness. But, alas, it is far otherwise. The doctrine taught in most of the churches is Semipelagian, or Arminian. The psalms and hymns of Watts, the blasphemers of the Trinity, are sung in all congregations. The government of the churches, except among Episcopalians, is Congregational; that is anarchical. There is, of course, hardly any exercise of ecclesiastical discipline. The amount of doctrinal knowledge is little, and Christian morality is in a very low state; at the same time there are some orthodox Calvinists, especially among those who were members of the congregation of which Mr. Willson was for many years pastor. They are sighing for a better state of religion. A mis-

sionary station in this city would be eminently successful. It is probable, too, that there are some Covenanters here.

The traveller is conveyed in an omnibus from Providence to Pawtucket, three miles. The latter is a flourishing village, on a small river of the same name. It is a healthy, prosperous, and beautiful manufacturing town. The river here is the dividing line between Massachusetts and Rhode Island, and runs through the village. A female, a very worthy disciple—a Covenanter—resides in Pawtucket. Once a year she visits New-York to partake of the Lord's Supper, in the first Reformed Presbyterian congregation, of which the Rev. James Chrystie is pastor. She is an intelligent, devout, and zealous Covenanter. A brother of hers, who like herself was baptized and educated a Covenanter in Ireland, resides in Pawtucket, and who, though he has never renewed his baptismal vows at the Lord's table, is deeply interested in the welfare of Christ's witnesses. He superintends a large room in one of the factories. God has blessed his labours greatly. Besides supporting in much comfort a large and interesting family, he has realized a very comfortable property. He is intelligent, hospitable, and generous, and fears God.

On arriving in the village, inquiry was made for a temperance tavern. It was undergoing repairs and could not furnish entertainment. Recourse, very reluctantly, was had to a liquor-trade public-house, where no one ought to lodge if he can find accommodations elsewhere. Bar-rooms, and all other liquor-stores are, as Dr. Dwight calls houses of harlotry, the "ante-chambers of hell." There were eight or ten men dressed as gentlemen lounging in the bar-room, smoking segars, drinking deep potations, half-drunk and noisy. But to the credit of this fine village there is but one bar-room tavern in Pawtucket. The most of the villagers are temperance people.

Relief from this house was soon afforded. Mr. Hood, for that is the name of the disciple alluded to above, affectionately gave an invitation to make his house my home while in the village. He soon procured the use of a large Calvinistic Baptist church for preaching, forenoon and evening, and another Baptist house for the next Sabbath, with the stipulation, obtained, however, with difficulty, that there should be no music or poetry used in the worship but the singing of David's Psalms; probably never before heard in Pawtucket. These were great points gained in New England, to the great joy, as was afterwards known, of several disciples of the Lord Jesus.

JAMES R. WILLSON.

---

#### MINISTERIAL DUTY.—AN EXTRACT.

Those who speak in this way (viz., *that it is not best to meddle with an evil well fixed,*) understand not that the restoration of the church is the work of God, and no more depends on the hopes and opinions of men than the resurrection of the dead, or any other miracle of that description. Here, therefore, we are not to wait for facility of action, either from the will of men, or the temper of the times, but must rush forward through the midst of despair. It is the will of our Master that his gospel be preached. Let us obey his command, and follow whithersoever he calls. What the success will be it is not ours to inquire. Our only duty is to wish for what is best, and beseech it in prayer; to strive with all zeal, solicitude, and diligence, to bring about the desired result, and, at the same time, to submit with patience to whatever this result may be.—(*Calvin's Tracts.*)

## INSTRUMENTAL MUSIC, &amp; c.

Among other cheering evidences that the present secularizing tendency of things in the churches, is not unnoticed and unopposed, we mention the fact that the existence of choirs, and the use of instrumental music in divine worship, are not unfrequently alluded to with disapprobation in some of the religious newspapers. The following, from the *Christian Intelligencer*, is very pointed. It is from the pen of a correspondent.

“Organs and choirs have lately become substitutes, and are no longer aids. There is a tendency in the system which is betrayed in general and well nigh uniform results. Whatever it may be worth in view of theoretical reasoning, practically it will not stand the test. There are many arguments in favour of dramatic exhibitions which we cannot answer. We allow the value of history; we say, Providence is God in motion: well, here are only scenic representations of transactions in which vice is, in the issue, punished, and virtue rewarded, and the inference is, ‘The way of transgressors is hard!’ Very plausible; and yet, dear innocents, their *actual fruits* are evil, only evil, and every theatre has a door to ‘the pit’ in more senses than one. So here there is an inherent tendency to arrest singing in the congregation, and finally supersede it. It leads to undue and well nigh entire stress on the performance, and has a body of evils in its train which the friends of the system ought to teach us how to sever from it, before they complain of resistance to its extension or continuance.”

This is true, and strong. But he proceeds,

“It is a day of the revival of formalism, of an ‘*external Church*,’ with its rituals, architecture, festivals, pictures, and *music too*, and the associations as well as tendencies of the system we have commented upon are well worth pondering. We have lately heard pastors sigh in recollection of ‘months past,’ and express a hearty desire that they had only the privilege of comparing the two systems by a permission to place the clerk before the pulpit again, though it was only for a month’s trial of the good old way.”

And, again,—for we love to quote from such an article—speaking of choirs, and other novelties, he says,

“As a part of *public worship* it (singing psalms,) is well nigh abolished, and it seems to approach the character of an interlude to relieve the weariness occasioned by hearing read a chapter of more than twenty verses, or joining in a prayer exceeding ten minutes, or listening to a sermon over half an hour. Church vies with church in offering chapels of ease, and hills of fare, until somehow a sentiment seems generated, that without a touch of the Gothic, or the latest improvements, it is questionable whether it be a church, and is entitled to the right hand of fellowship. We should at least judge that there was a prevailing apprehension of leprosy, or something like it, somehow in old churches, from comparing two facts: first, that the ministers find it well nigh impossible to retain their congregations in even plain and *old-fashioned* places of worship; and, secondly, that sofa-seats, carpets, a new organ, ‘modernizing,’ and good paint, have marvellously seductive powers, nay, well nigh moral influence, and keep them, *for the time being, at least, steadfast and immovable.*”

And, finally,

“As progress is the order of the day, there is a something even beyond all this, viz., *quartette singing*. This is, beyond the choir, a ‘labour-saving scheme’—the very homœopathy of public praise—*i. e.*, four persons perform the work of all. And in one church the warblers are in a place appropriated to them, as distinct and snug as a swallow’s nest stuck up against the side of a wall; and while they ‘do wondrously,’ the worshippers, like Manoah and his wife, ‘look on!’”

This is a sufficiently painful state of things. And we are not sure but it is past remedy. Of course we do not mean that the Most High cannot “turn them back by the way in which they came;” but will he do it? will he not “let the churches alone” until they are “filled with their own ways?” We fear it. Still we regard with thankfulness such indications that there are those who “sigh and cry for these abominations.”

## THE EVANGELICAL GUARDIAN.

The editor of the Guardian thus speaks of oaths, bonds, &c., in his December number, page 331—

“Instead of believing, as the Repository seems to believe, and as we have heard some declare, that when God shall abundantly pour out his Spirit and blessing on the church, and there shall be far more piety than at present, Christians will literally subscribe with their hands, and bind themselves by formal oaths to be faithful and valiant in the cause of God and truth, far more readily than they do or will do now, we believe just the reverse. Oaths, bonds, covenants, and subscriptions, are rendered necessary by the imperfection, not to say dishonesty of men. They are for assurance against those doubts to which frequent witnessed acts of insincerity give rise. In times when unfaithfulness, and, consequently, distrust abound, they are multiplied. In that blessed time, to which we look forward with hope, when men will be held and firmly bound to God and his cause, by his Spirit and love in their hearts, we really believe that they will be little resorted to.”

Did the writer, when he penned these sentences, think of the covenant that God made with Adam—with Adam, a perfect man? Did he remember that a covenant incomparably more excellent—the covenant of grace—was confirmed by “an oath:” “The Lord hath sworn thou art a priest for ever?” Psalm cx. 4. Did he reflect upon the many passages of Scripture in which God is said to confirm his promise by oath, as Psalm lxxxix. 3—“I have made a *covenant* with my chosen. I have *sworn* unto David my servant?” Did he forget that the angel, Daniel xii. 7, “Held up his right hand and his left hand unto heaven, and *swore*?” Did he know that vowing is an ordinance of God? of course not to be done away, but perfected by the prevalence of the gospel. Or does he hold the Quaker view—carried out to an extreme that Quakers never thought of? Finally, did it escape his notice that he was directly contradicting the word of God, which says, “In that day shall five cities in the land of Egypt speak the language of Canaan, and *swear* to the Lord of Hosts?” Isaiah xix. 18.

We are grieved to see such sentiments coming from such a quarter. If we thought our advice would be heeded, we would certainly warn the Guardian of its dangerous position. If the doctrine of social covenanting cannot be successfully opposed without taking ground in favour of ultra Quakerism, and ground that does, by implication, charge the Most High with “imperfection,” would it not be better for the Guardian to admit the doctrine, and employ its powers in defending it? Such a paragraph as the above would be a keen weapon in the hands of an enemy to the church, and to her vows in baptism, in the Lord’s Supper, in ordination, &c. The enemy of marriage might also make something of it. But we forbear.

~~~~~

REFORMED PRESBYTERIAN SYNOD.—IRELAND.

We should have called the attention of our readers more directly to the following items among the minutes of Synod. And 1. *Deacons*:—“Mr. Simms gave notice that he purposes to move, at the next annual meeting of Synod, that measures be taken to revive, in the Reformed Presbyterian Church in Ireland, as soon as practicable, the Scriptural order of Deacons.” The same subject came up, by a memorial from the Western Presbytery. On account of the press of business, its consideration was laid over to next meeting. 2. *Scriptural Education*. On this subject the following report and resolutions, presented by Mr. Houston, were passed unanimously—

“ Having considered the present state of education in this country, in the primary and elementary schools, and in the higher seminaries, as it affects the interests of the youth of this church, and especially of the candidates for the ministry, the committee recommend it to Synod to take measures for establishing at least one Scriptural school in each congregation, to be under the superintendence and direction of the minister and session, and in which, besides the usual literary studies, the children shall be instructed in the doctrines of Holy Scripture, according to the Westminster Confession, and the Larger and Shorter Catechisms.

“ With respect to the progress of collegiate education in this country, the committee recommend:—1. That the students under the care of the Synod, in pursuing collegiate studies, shall, for the present, attend classes only in those seminaries which have been immediately recognised by the Synod; and that attendance upon other classes cannot be permitted, without previous leave, either from Synod, or from Synod’s committee appointed to watch over the students. 2. That in case of the establishment of other colleges, either in this country or elsewhere, before the students shall be allowed to attend classes therein, the Synod shall require to have such satisfaction, at least, in relation to the course of studies pursued generally in such seminaries, or in the separate classes, as they have been accustomed to seek and obtain from other public seminaries already established, to which our students have hitherto resorted. 3. That in the present state of collegiate education in this country, the committee affectionately submit, that it is the special duty of the courts of the Lord’s house, Sessions, Presbyteries, and Synod, to watch most diligently over the students of the church, endeavouring to deepen in their minds a sense of personal religion, and to stir up the members of the church to earnest and frequent prayers in behalf of the candidates for the ministry. This report was adopted, and the appointment of the committee continued.”

We have great hopes regarding both these movements. In regard to deacons, they will unquestionably take action, and right action. With respect to education, they have great difficulties to encounter, but will, we feel assured, unless the “μεγας σεισμος” intervene, overcome them in time. Every where the Lord’s people are beginning to see the necessity for thorough *daily* instruction in divine truth.

REFORMED PRESBYTERIAN SYNOD.—SCOTLAND.

We select the following as the most important items of business transacted at the last meeting of this Synod, July 6,\* 1846:—

*Union with the Original Seceders.*—After referring to the removal of some obstacles, the committee on this subject proceed to report, that two conferences had been held with a similar committee, appointed by the Synod of Original Seceders.

On both these occasions a portion of time was spent in devotional exercises, in conducting which several members of the conference were engaged. The subjects in regard to which the conversations were chiefly held, were, the statistics of the respective churches, and the views entertained by them with respect to the mediatorial dominion, the revolution settlement, and the ordinance of civil government, with a special reference to the British constitution. In regard to the revolution settlement, your committee were gratified to discover great harmony of sentiment between the two bodies—both concurring in the belief, that the settlement in question was decidedly erastian, and quite inadequate, as a civil basis, for a free and independent church in alliance with the state. As to the doctrine of the mediatorial dominion, it was found that the Original Secession entertains views not altogether in unison with those espoused and maintained by this church. On the

\* We are indebted to the “Banner of the Covenant” for this abstract.

subject of civil government, as might be expected, it appeared to your committee that the difference became more palpable and distinct, and that the sentiments of their brethren in the Original Secession, so far as expressed in the conference, indicated no advance upon the recognised and authenticated views of that body, in regard to the British constitution.

Your committee felt that great latitude was allowed them by the terms of their appointment, as to the manner in which the correspondence should be conducted with their brethren, and were anxious to spend a considerable portion of time in devotional exercises, and in conversation about the points on which both parties are agreed, but they found it necessary to enter very soon on controverted ground. At the same time, they considered it expedient to do nothing more than endeavour to ascertain wherein the difference lay, and its amount, without engaging in debate regarding it, at least, until they should receive more specific instructions from the Synod as to their duty in the matter. It remains for the Synod to say whether it is desirable to enter into discussion, and whether, and in what manner, the 'friendly correspondence' should be maintained.

It is gratifying to your committee to have to report, that their intercourse with the brethren of the Synod of the United Original Seceders was characterized by the utmost friendliness and good feeling, and that it has produced increased respect and esteem for the excellent body which they represented.

The following is the action of the Synod on this report:

It is moved and unanimously agreed to, that the report read during the forenoon sitting be received; and that the thanks of Synod be given to the committee for their attention to the matter committed to their care. And, as there are differences of opinion existing between this church and our brethren of the United Original Secession; as friendly discussion is one means for bringing the friends of the Redeemer to see eye to eye; and, as this Synod entertains an earnest desire to bring all Christians to see the importance of the principles for which the Reformed Presbyterian Church has long been bearing witness, the court agrees to re-appoint the committee, with the addition of Dr. Bates, to meet with a similar committee, if it shall be appointed by that body, for friendly conference, and for conversation on the points of difference:—Dr. A. Symington to be convener.

*Missions to the Heathen.*—Dr. Bates, the secretary, read the report of the Synod's committee on foreign missions. No suitable person had yet been found to supply those places in Canada West, which had been left vacant by the death of Mr. M'Keachie. The Rev. Mr. M'Lachlan being now settled as pastor at Perth and Carlton, had made only one visit to Galt and Guelph. A minister is earnestly sought by the people in these places. The Rev. Messrs. Duncan and Inglis, the Synod's missionaries on the Manawatu, New Zealand, continue to prosecute their labours with much encouragement among the natives. They also give occasional supplies of sermon to the Scottish settlers at Wellington, and recommend that station to the fostering care of the Synod. The committee has no present prospect of being able to send a minister to that settlement. The funds of the foreign mission as well as of the Jewish mission, were reported 'as in a prosperous condition, but the committee were fettered in their operations from the want of well

qualified missionaries. The secretary reported, that he had received lately a donation of one hundred pounds from a member of the church, to be expended, under the care of the Synod's committee, on foreign missions, in the education of one or more young men of promising gifts and decided piety, desirous of becoming qualified to preach the gospel as missionaries, either among the heathen, or among the Jews.

*Missions to the Jews.*—The secretary of the committee on the mission to the Jews reported, that they had held several meetings, and made some efforts in connexion with the subject intrusted to their care: that they had been led to think favourably of London, where there are 20,000 Jews, as a field of missionary labour; that, after corresponding with the secretary of the British Society for Promoting the Gospel among the Jews, who kindly engaged to lend assistance to any agents belonging to this church, the committee made offer to more than one individual to occupy this field; that they had succeeded in securing the services, for a given period, of Mr. Cunningham, one of the probationers under our Synod, who after being publicly designated to the work, proceeded to the sphere of his labour on the 18th of May last; and that, since that time, Mr. Cunningham has been prosecuting his undertaking with great assiduity, energy and prudence. Interesting extracts from the communications of Mr. Cunningham to the committee were read, from which it appears, that while there are many difficulties peculiar to this department of missionary exertion, Providence seems to have opened up a door to the missionary, which he has occupied very much to the satisfaction of the committee.

*Liquidation of Church Debts.*—The secretary of the Synod's committee on the liquidation of debt on churches, read their report. It appeared that the progress of the work intrusted to the committee, had been most satisfactory; that many congregations either had already cleared, or were preparing to clear off their entire debt, without any assistance whatever; and that, with the assistance which this committee had been able to afford, or had the prospect of affording to other congregations where it was required, the entire debt on places of worship throughout the church would be extinguished by the end of this year.

*Erection of Church Edifices.*—The committee strongly recommend to synod that there should be appointed a building committee, to which every proposal for building places of worship should be submitted: and a committee to adopt the requisite measures for supplementing the stipends of ministers in weak congregations, by using efforts to raise the requisite fund, and maturing a plan for the judicious distribution of it.

In their action on these subjects the synod appointed a committee, to be designated 'the liquidation of debt and church extension committee,' giving them instructions to prosecute their labours until the remaining debt on churches has been entirely extinguished; and that it be strongly recommended to those congregations and members of the church, who have not yet been called on, to render to them all the assistance in their power.

It was also resolved, that every proposal for erecting a new place of worship shall be reported to said committee, and that its sanction shall be obtained before any contract for the building shall be executed, in order that the congregation proposing to build may have the benefit

of the committee's counsel; that rash and injudicious undertakings may be prevented; and that weak congregations, where the prospect may be judged favourable, may obtain all suitable assistance and encouragement.

*Ministerial Salaries.*—It was further resolved, that a committee should be appointed to adopt measures for raising the stipend of ministers in weak congregations, under judicious regulations, so that no minister of the church should have a smaller income than £100 per annum, with manse, and sacramental and travelling expenses.

*Theological Seminary.*—The court, in accordance with a request from the Professor of the Theological Hall, receive from him interesting details regarding the amount and character of the instructions given to the students under his care, together with the history and statistics of the hall since it came under his inspection and management.

The court feel constrained to record an expression of their gratitude to the great Head of the church, for the high privilege which the church enjoys in the laborious and efficient exertions of the professor, in fulfilling the momentous duties of his office. They cordially respond to his desire to promote the interests of the institution over which he has long presided, to the signal advantage of the Reformed Presbyterian Church; and agree to co-operate with him more directly than hitherto, in extending, if possible, the course of theological instructions received by the students, and taking increased superintendence over them, with a view to their higher usefulness in the profession to which they aspire. And in furtherance of this object, it is agreed to appoint a committee to review the entire course of preparatory education, before the students enter the hall—receive what suggestions the professor, as the result of his experience, may be inclined to submit respecting any improvements which may be made in reference to the present course of strictly theological education—repair to the hall when it opens in August first, to encourage the students with an expression of the kind interest felt in them by the Synod—consult with the professor in regard to any matter in which he might wish counsel and support, and mature a report which may guide the court in its efforts to heighten the standard of theological qualifications for the ministry of the gospel, and enable the students to keep pace with the spread of intelligence and the literary demands of the present times; as well as to imbue them with greater zeal and devotedness in the cause of the Master whom they desire to serve in the preaching of his gospel, and in bearing rule over his church.

*Publication Scheme.*—A memorial for the committee appointed by the Reformed Synod in 1844, to use means to extend the principles of the Second Reformation, is received and read, from Dr. Orr. After referring to the present rapid progress of error, in reference to many of the fundamental doctrines of grace, the memorialist suggests, 'that the synod publish by subscription one neat octavo volume annually of about three hundred and fifty pages, in a clear large type, and tastefully and substantially bound in boards, for the price of two shillings, or sixpence per quarter. That this volume is to be an original work, prepared expressly for the special purpose of defending some important *present truth*; and the author, who must be a member of synod, is to receive a just and ample remuneration.' The memorialist further suggests, that 'all the ministers of the synod warmly recommend from



their pulpits that their members shall encourage this undertaking, and that the elders should exert their utmost endeavours to procure subscriptions in their respective quarters,' and that 'synod appoint an active committee with power to add to their number, to make out a prospectus, to fix on a subject and author for the first volume; to ascertain the capabilities and encouragement; and to decide whether the scheme is to drop, or be persevered in. Should the proposal succeed, the first volume might be issued in about sixteen months hence.' It is also suggested, that 'although original works are to be prominently kept in view, yet a reprint of some established good work, bearing on the Word of Christ's patience, or the Second Reformation, might be occasionally brought forward; and the surplus of £60 (not in this case to be paid for authorship) might go to the missionary fund.'

There can be no loss sustained in making the attempt to procure subscribers, as an individual would cheerfully pay the expense of the prospectus.

Synod approve of the memorial; and appointed Dr. Orr, Professor Symington, Mr. M'Indoe, Dr. Wm. Symington, Dr. Bates, Mr. M'Lachlan, and Mr. Graham, a committee, with power to add to their number, to take steps to have the object of the memorial carried into effect:—Dr. Orr, convener.

This Synod endeavours to maintain a friendly correspondence, both with us and with the New Lights. Hence, the following—

*Letters to the American Synods.*—Mr. Wilson read a draft of a letter prepared by him, according to appointment, to be transmitted to the Reformed Presbyterian Synod of America.\* Of the draft, Synod approve and instruct Mr. Wilson to review it—give an account of the business of the present meeting of synod—and transmit it as soon as possible.

As the letter to the other synod in America has not been prepared, the court appointed Messrs. Neilson and M'Leod a committee on foreign correspondence; and instruct them to prepare a letter to the General Synod of the Reformed Presbyterian Church in America, and despatch it at their earliest convenience—Mr. Neilson, convener.

There are in the Scottish Synod, six presbyteries, twenty-nine ministers, and thirty-eight congregations. There were present, at the last meeting, twenty-nine ministers, and the same number of ruling elders. We would call special attention to what relates to the liquidation of church debts, the erection of new churches, and the mission to the Jews. On all these points we, in this country, may well keep our eyes—it is as important for us to act upon them here, as it is for them in Scotland.

Besides the above, the Synod passed some very excellent resolutions respecting American slavery, with particular reference to the guilt of the churches here in retaining slaveholders in their fellowship. They had also before them an overture on the subject of intemperance, from the Presbytery of Edinburgh, and appointed a committee to report, at the next meeting,† upon the "best measures for opposing this evil:" in the mean time instructing all their ministers to preach upon the subject on the last Sabbath of the year.

There appears to be a good deal of life, and a great deal of unanimity in this Synod. We greatly regret their want of due decision, in regard to the New Lights in this

\* Received and already published by us.—ED. COV.

† To be held the first Monday of July, 1847.

country. In judgment they are, we have no doubt, with us. They have often said so. It is not at all creditable to them, however, that they still continue a *quasi* fellowship with the Wylie faction in this country. We say "*quasi* fellowship:" for it is little more after all; for while our licentiates, who have visited Scotland, have had the free range of their pulpits, to the entire satisfaction of both ministers and people, we have evidence enough that the New Light ministers could not occupy, on *any terms*, more than a few of their pulpits, and *none*, without great dissatisfaction. This was shown some years ago in the dissatisfaction produced by the attempts to introduce the Rev. J. N. McLeod into a Glasgow pulpit, and also by the very cool reception given Dr. Wylie himself, in the year 1846. Still, even this *quasi* fellowship is wrong, and we submit it to the church whether some measures ought not to be adopted for the purpose of arriving at a definite understanding with the Scottish brethren on this subject?

~~~~~

AFFAIRS ABROAD.

*New Zealand.*—The war still rages in these islands. An English paper uses the following rather desponding language respecting it—

"The war with the natives appears to be still prosecuted with vigour and success, and although the victories obtained by our troops are not of a very complete and glorious character, there is, notwithstanding, enough to warrant an expectation of ultimate success. The conclusion, perhaps, may be more distant than is at present imagined. Our supposed allies may at any moment declare themselves enemies; and just at the very point when hostilities are apparently at an end they may break out afresh, and all be to do over again. The New Zealanders are by no means unskilled in some of the arts of warfare, and their pahs, or strongholds, afford a perfect defence against all modes of attack, except artillery; indeed, they offer means of resistance even to this."

*Tahiti.*—We find, from late accounts, that the British government is in communication with that of France, in reference to the atrocious proceedings of the latter in Tahiti. This fact is stated in a note from Sir George Grey, the Secretary of State for the Home Department, to an English clergyman. Indignation meetings, as we would call them, have been held on the same subject, both in England and Scotland. We have no hope of any effectual interposition. We look for nothing but extermination, or entire submission on the part of the Tahitians.

*The Sandwich Islands.*—A recent number of the *Polynesian*, published at the Sandwich Islands, gives the following gratifying picture of the progress of the town of Honolulu:—

"The town has never been in a more prosperous condition. Stores and warehouses are rising phoenix-like in our midst, and new cottages are seen here and there peering out 'neath the shrubbery with which they are surrounded. Great preparations are making by our merchants to do a good business the coming season, and competition will doubtless cause a further decline in prices. Most of the buildings now in the course of erection are built of coral, which has much the appearance, at a distance, of granite. The amount invested in building the past year cannot be less than \$40,000."

The following extract, from a speech by Commodore Stockton, of the United States navy, addressed on a public occasion to the King of these islands, contains facts worthy of being put upon record:—

"This scene is to me intensely interesting, coming from a far distant land—from a country which a few years ago was never known in Polynesia—standing here upon an island in the sea—surrounded by persons from the remotest quarters of the globe—witnessing, as I now do, the advancement made by you in the science of government—remembering, as I do, the scene which I witnessed last Sabbath day in the church, where two thousand of your Majesty's subjects, in the comfortable habiliments of civilized life, were listening to the services of the church with an interest and attention which could only have been expected from a people well advanced in the

principles of the Christian religion. To what, think you, is the success and happiness of your Majesty's government to be principally attributed? Is it to be attributed exclusively to the wisdom and integrity of your statesmen? Oh no—that is all well; nay admirable; but nevertheless something more was required. It is, may it please your Majesty, because (whatever may be the evils engrafted in the constitution of your government by its earliest friends,) your constitution and laws are based substantially upon the *immoveable foundation of the law of the Bible.*"

Is it not strange how men speak of the Bible, and how ready they are to acknowledge the advantages of a full recognition of its claims, when among these, and other new converts, while, at home, and among a people professedly Christian, they can, very calmly, allow it to be thrust into a corner, or cast aside altogether!

*The Nestorians.*—Letters from Mossoul state that Bederkhan Bey is continuing his ravages. A tribe of pastoral Nestorians, called the Khozani, who had hitherto escaped the savage fury of the Kurdish chief, have been his last victims. Bederkhan Bey demanded 25,000 sheep of the dunga, or head shepherd of the Khozani. The dunga, in the hope of inducing him to moderate his demand, repaired to the Kurdish camp, and offered half the number. Bederkhan Bay, so far from accepting the proposition, had the dunga seized and flung down a precipice; then, with the bleeding and mangled body borne before him, he marched into the territory of the Khozani. In a few days the whole country was laid waste with fire and sword. Sixty-seven villages were pillaged and then burnt. At a place called Khabour he murdered 800 persons in cold blood. The most horrible cruelties were every where perpetrated by these monsters. Mar Yohannah, the second patriarch, was impaled alive. Several Nestorians, particularly the priests, had oil poured over their bodies, and were then roasted before a slow fire, amidst the jeers and savage yells of their tormentors.

If these accounts be true, we must modify our former statement, that religious animosity had nothing to do with these atrocities. Some doubts exist as to a portion of these statements, inasmuch as Mar Yohannah—who, it will be remembered, visited this country a few years ago—belongs to the Nestorians of Oroomiah, a different region.\* It is reported that Persia is collecting forces for a war with Turkey, and that, in the mean time, she is encouraging the Kurds in their revolt. The condition of the Christians, and missionaries, must be sufficiently trying.

*Germany.*—Great efforts are making in all Germany, both by Protestants and Papists. Of those made by Protestants a late writer speaks in the following terms:—

"The Protestants, within a short time, appear to have become alarmed at the efforts which the Catholics, particularly the Jesuits, who are perhaps sensible of their falling power, are making. Not satisfied, as formerly, with preventing any diminution of their numbers, they (the Protestants,) are taking measures to increase them as much as possible. For this purpose a society called the *Gustave-Adolph Association* has been formed, named after the great champion of Protestantism during the Thirty Years' War, for the purpose of supporting ministers in districts where the number of Protestants is small. It is supported by voluntary contributions from all parts of Germany."

The same writer adds his testimony to the multitude who have preceded him, as to the very different effect of Protestantism and Popery upon social interests. He says:—

---

\* Later accounts confirm these doubts. The person slain was another Patriarch of the same name.

“An impartial and unprejudiced stranger cannot but be struck with the marked difference between those countries which have different creeds. It is as certain as their very boundaries. I have seen this most strikingly shown, in going from Saxony into Austria, and from one Canton in Switzerland to another. Within a short distance from the border, in a Popish country, every thing is changed: the country looks less cheerful and prosperous; the roadsides are lined with beggars, crosses and shrines, and the countenance of the people denotes ignorance and superstition.”

Baden, one of the German states, has acted with unexpected decision in putting restraints upon Popish ecclesiastics. In that State, confraternities, pilgrimages, and processions, are strictly forbidden. No priest is allowed to perform any religious rite out of his parish, without special permission of the government. While, on the other hand, the disciples of Rongé and Czerski are left, in nearly all respects, free.

*Italy.*—*The Pope*, Pius IX. is rather an enigma. That he is somewhat of a liberal in politics, his acts demonstrate. But, as to religion, we give him up as a bigoted papist. He has lately issued an Encyclical Letter. In this document he utters his dogmas, and issues his denunciations, in the true spirit of him who “as God, sits in the temple of God, showing himself that he is God.” Listen to his complaints. He exclaims,

“We shudder indeed with horror, and are bitterly affected with sorrow, when we reflect on all the monstrosities of error, and the various and multiform arts, snares, and machinations of mischief by which these haters of the truth and of the light, and most skilful artificers of fraud, labour to quench, in the minds of all men, every aspiration after piety, justice, and honesty; to corrupt morals, to confound all rights, human and divine, and to rend asunder, to undermine, nay, if such a thing were ever possible, to overturn from their foundations both the Catholic religion and civil authority.”

Bible societies he cannot abide.

“This, also, (viz., ruin and devastation,) is the tendency of those insidious Bible societies, which, renewing the crafts of the ancient heretics, cease not to obtrude upon all kinds of men, even the least instructed, gratuitously, and at an immense expense, copies in vast numbers of the books of the Sacred Scriptures, translated, against the holiest rules of the church, into various vulgar tongues, and very often with the most perverse and erroneous interpretations, to the end that divine tradition, the doctrine of the fathers, and the authority of the Catholic church being rejected, every man may interpret the revelations of the Almighty according to his own private judgment, and perverting their sense, fall into most dangerous errors. Which societies, emulous of our predecessor, Gregory XVI., of blessed memory, to whose place we have been permitted to succeed without his merits, reproved by his apostolic letter, we desire equally to condemn.”

He defends the celibacy of the clergy.

“To this point tends that infamous conspiracy against the sacred celibacy of the clergy, which, oh! shame, has been encouraged even by some ecclesiastics; who, miserably forgetful of their proper dignity, have suffered themselves to be overcome and drawn aside by the seductions and the blandishments of illicit pleasure.”

He renews the league with other despotisms—saving, as it seems, the superiority of the church. To his clergy, he says,

“Apply yourself to inculcate on the Christian people the due obedience and subjection towards princes and powers, teaching, according to the admonition of the apostles, that there is no power except it be of God, and that to resist the power of God’s ordination is to draw down condemnation on themselves, and therefore to obey the powers that be can never now, by any individual, be violated without crime, unless, indeed, the thing commanded be opposed to the laws of God and *the Church*.”

And, finally, he looks to the Virgin for help—

“And that the most merciful God may more readily hear our prayers, and grant our desires, let us have recourse to the intercession of the Most Holy Mother of God,

the immaculate Virgin Mary, our most sweet mother, our mediatrix, our advocate, our firmest hope, the source of our confidence, and whose protection is most powerful and most efficacious with God."

Pius IX. is a Papist, and Popery is unchangeable. Still his policy will, unquestionably, hasten a complete revolution. In promoting civil, he is advancing ecclesiastical reform.

*The Waldenses.*—In our February number we gave an abridgment of Dr. Baird's sketch of the Vaudois. Dr. Cheever, as the correspondent of the New York Evangelist, has furnished an interesting account of the same people, under the name of Waldenses. He thus describes them:—

"These people will sustain a favourable comparison with any part of the population of the Swiss Alps, and are superior, altogether, to the people of Italy. They are grave, hardy, industrious, patient, cheerful. They are remarkably forbearing towards their oppressors, not rendering railing for railing, but, contrariwise, blessing, which is a truly primitive apostolic trait. They speak of the evils they have to endure at the hands of evil men more in sorrow than in anger. They do not exaggerate their own hardships, nor are they fond of enumerating the modes of persecution in which they are harassed by the Romish Church. They are sober and temperate. They are well instructed in the Scriptures. Their pastors are an excellent body of men, and among the laymen are some of eminent piety and large intelligence. *You meet with individuals who recall to mind the Covenanters and the Puritans*, and in entering their churches the appearance is of men who would, if need be, worship God in dens and caves of the earth, rather than receive 'the sign of the beast' in gorgeous cathedrals.

"Their pastors are evangelical men, and their young students who are training for the ministry seemed to be endued with much of the grace of God. We had deeply interesting conversations with some of them, concerning the religious prospects of their church and people. They were thoroughly impressed with the importance of a revival of God's work among them, and seemed to hope that such an inestimable boon was about to be granted. Some of them possess largely, we may hope, the spirit and qualifications necessary to make them successful instruments in such a work. They long for the time to come when the little church in the wilderness shall make aggressions on the multitude of her enemies; but to do this in the face of such fearful obstacles, they feel that a revival of piety is greatly needed in their churches."

As to their worldly circumstances, he adds,

"The earth does but barely give them nourishment from her bosom, for although the soil by great industry is almost every where made productive, yet the limits of their territory being drawn, not according to their numbers, nor any provision made for their increase, but according to the encroaching policy of the Romish authorities, and with the intent to straighten them on every side, it follows that they must be subjected to an anxious and precarious existence. Were it not for the elevating influence of their religious faith, and the knowledge and refinement which the Word of God communicates, they must have been a more degraded and miserable population, if possible, than even the Roman Catholic inhabitants of the Valley of the Rhone. But amidst all this misery they have taken care of the mind and heart. *Their parish schools are faithfully kept and attended*, and in them the children receive a good education in the truths and duties of religion, in reading, writing, arithmetic, sacred music, French grammar, and orthography. They baptize their children in infancy, and they are thence considered and trained up as members of the church."

They are, as Dr. Baird has stated, Presbyterians.

*Scotland.*—1. *Famine.*—In some districts of the Highlands the destitution is nearly as great as in Ireland. Relief, however, will be more readily furnished, inasmuch as the deficiency is comparatively limited.\* 2. *Union of the Secession and Relief Churches.*—These bodies, after protracted negotiations, have coalesced under the name of "The United Presbyterian Church of Scotland." On the 2d article of union they say

\* In most of the other European States, the crops are short. In France, particularly, there appears to be considerable destitution.

that "The Westminster Confession of Faith, with the exception of such passages as give the civil magistrate authority in matters of religion, is the Confession of this Church." Thus coolly do the professed descendants of the Erskines, &c., seal their defection from the scriptural and cherished principles of their fathers. We ought to add, however, that they have adopted very decided anti-slavery resolutions—taking the ground that slaveholders ought not to be received to church fellowship.

*Ireland.*—1. *The Unitarians.*—This anti-Christian body has received a share of the influence and emoluments of the Queen's College, Belfast. Dr. Montgomery, their distinguished leader, has been appointed one of the Professors. 2. *Alarming Destitution.*—All accounts agree that there is an alarming deficiency in the supply of provisions. Indeed many are dying of starvation. The Monaghan Standard says—

"The state of destitution in this neighbourhood is absolutely frightful. In every street, at every corner, lean and cadaverous beings meet your eye, famine in the face, want in the hollow glance, emaciation in the wasted frame, and yet they do not die. Strange how much suffering the body accustomed to want can bear before the spirit wings its flight! It has not yet been ascertained how little a man can live on. Men who fed moderately in other years are surprised how they are alive, they get so little now. The able-bodied labourer is no longer so—he is haggard and famine-worn. There is no charity amongst those who gave ninety per cent. of the alms of the country—the farmers, they are buying themselves oats; flour is 1s. 6d. per stone, and is sold to buy meal; the horses are starved, and the family, like a vessel in a calm, is on half allowance. The poor-houses are filling with frightful rapidity."

Later accounts are as follows—

"The liberal contributions from England to a degree have mitigated the dreadful sufferings of the poor; still death is doing his work amongst them with unabated activity. Every day the opinion is gaining ground that there are only a few weeks' provisions in the country, and unless immense imports arrive, famine must reach the better classes of the people as well as the peasantry and the artisans.

"The provincial papers supply the ordinary mass of facts in reference to the terrible destitution which prevails—'deaths by starvation' have ceased to attract attention—almost every paper published within the provinces of Connaught and Munster has a string of them, while the north appears to be sinking to the deplorable condition of the midland counties of Leinster. Several persons have died of starvation and fever in the counties of Monaghan and Armagh; and Donegal and Antrim are afflicted with all the horrors of want and food, and consequent disease. The papers are filled with accounts of horrid murders and outrages."

The latest accounts, by the last arrivals, are still worse than this. Nor is the prospect for the next season at all encouraging. The potato cannot be depended upon at any rate. Few can be planted for want of seed. No other article can furnish a sufficient supply for the population whose chief dependence has heretofore been upon the potato. 3. *Riots, &c.*—The whole South is full of confusion. Reports abound that the population, notwithstanding their poverty, are arming themselves. The government is evidently at a loss what to do. All their arts have failed, and evidently must fail, in keeping the peace in that unhappy country, unless they go to the root of the evil. While they are Papists, and under the government of a Popish priesthood, all attempts to ameliorate the condition of that portion of its inhabitants, must be vain.

*England.*—1. *Public Education.*—At last the leading men of England have become convinced of the necessity of providing opportunities of instruction for the mass of the people. It is high time. Presbyterian Scotland had her parish schools nearly three centuries ago; and by these furnished a good education—classical even—to *all* her population. Episcopalian England has contented herself with endowing vast and ex-

pensive universities for the sons of the aristocracy. And at this moment—we give the statement upon the authority of the Westminster Review—"one half of the adult population of England and Wales is composed of persons unable to write their own names!" Among the more aged it is still worse, for the returns of the registrar-general state, that out of 735,788 persons married in the year 1839, 1840, and 1841, 303,836 signed the marriage register with a *mark* only!" And yet, for generations, has the land been under the fostering (?) care of a church and hierarchy who claim to be alone truly apostolic!

Some efforts have been making of late years, by the "National School Societies," to supply the people with instruction. But, hitherto, little has been accomplished. They succeeded in obtaining the sum of £151,985, but the interest of this sum—which alone is available—is only a drop in the bucket. Something has been done by Sabbath-schools. All these means, however, have hardly begun to touch the case. All parties seem now to be nearly prepared to employ the resources and influence of the government in effecting the object, provided a suitable plan can be presented. The Dissenters, indeed, are still jealous—and justly so—of the grasping spirit of a semi-popish establishment. And some are opposed—and also on good grounds—to an irreligious system of education; which is, probably, the one which government will propose. Still it is likely some plan will be formed and tried. All intelligent men see that, while the growing masses are thus uneducated, there cannot but be danger to the public peace. And all religious men mourn over the obstacles which this besotted ignorance places in the way of religious effort, and the consequent opportunities and inducements to that low and debasing immorality which has so long characterized the lower orders of Englishmen.

The evil is, possibly, past cure by the existing institutions. Or, in other words, it is likely that a revolution will take place before any thing considerable is accomplished.

2. *Political Events.*—The peace of Europe is rather tottering just now. The extinction of the republic of Cracow—the poor remains of ancient Poland—has given rise to protests on the part of England, France, and Sweden. Russia has ordered 10,000 men to the borders of Cracow. Austria has also an army on the ground. The day is not far distant when the peace of Europe will be effectually broken. The principles of liberty and despotism will have, at least, *one* more tremendous conflict. Whenever it comes it will be the last.

---

#### AFFAIRS AT HOME.

*Statistics.—The Baptists.*—There are in the United States 7,883 regular Baptist Churches, with 4,651 ordained ministers, 1,065 licensed preachers, and 655,536 communicants. Including the Anti-Mission, Seventh-Day, Free-Will Baptists, &c., there are 13,623 churches, 8,287 ordained ministers, and 1,000,719 communicants. The regular Baptists have 14 colleges, 8 theological schools, 20 weekly religious newspapers, 11 monthly and 3 quarterly periodicals. In Canada there are 8,575 Baptists; in New Brunswick 4,705; in Nova Scotia 9,283, and in the West Indies 36,752.

*Rongé Movement in New York.*—Our readers are, probably, aware that some individuals in the city of New-York have lately seceded from

Popery, and formed themselves into a congregation similar to those of the German Catholics in Europe. We have watched this movement with some interest, but can scarcely say that we anticipate any great results from it. They are few, mostly foreigners, and, what is of incomparably greater consequence, their creed is about equal to Rongé's own—that is, it is largely neological. They carefully avoid any acknowledgment of the true divinity of Christ, and of his vicarious sacrifice. If they were real Protestants, they would find a home among the Protestant churches. Such events are not unimportant, but they ought not to be trumpeted abroad as evident prognostics of large and speedy secessions from Rome. For our own part we look for little of the kind here, until a thorough reformation begins, and this we do not look for until we have seen more of God's judgments.

*The Temperance Cause.*—The interest in this cause is on the increase. Churches and States are taking hold of it conjointly, and it will not be long until the traffic in intoxicating drinks will be as infamous as it is ruinous. In Maine a law has been passed

“Prohibiting the sale of intoxicating drinks, under a penalty of from one to twenty dollars for the first offence, and from five to twenty for the second, with a bond of fifty dollars to abate the nuisance for six months.”

Money paid for liquors can be recovered back, even by the heirs, or widow and orphans of the drunkard. This law, moreover, extends to the whole state.

An effort is now making, and with some prospect of success, to have the law of Pennsylvania, allowing the townships in certain counties to decide by vote whether liquor shall be sold or not in their bounds, extended still farther. In Pittsburgh and Allegheny, where the popular voice has lately been tested, the traffic is forbidden by large majorities.

*Pro-Slavery Developments.*—Slavery has, of late, become rather shy of popular demonstrations against abolitionism. It relies upon its ability to pull the political wires, and so defend its interests upon a large scale. Still the cloven foot shows itself, elsewhere, at times! (1.) We refer to the shameless recommendation of the Governor of Virginia, to the Legislature, to banish *all* the free coloured population of that State. Whether this diabolical suggestion will meet with favour from the Legislature, we have no means of knowing as yet. It is hardly possible that arrogance and folly can have reached such a pitch, even in Virginia. (2.) The same spirit has shown itself, in a form still more extraordinary, in Accomac county, in the same state. The Methodists of that district decline dissolving their connexion with the Philadelphia Conference. Of course they refuse to join the church South. What then? Are they at liberty to do as they please? No, say the slaveholders. A meeting was held, a pamphlet issued, and every effort made to rouse the mob-spirit against the refractory Methodists. The pamphlet, issued by some of the leading politicians—Judge (!) Searburgh, &c.,—contains the following paragraph—

“We cannot believe the Methodists of this county will longer desire to continue, OR THE PUBLIC LONGER TOLERATE, *their connexion with the Northern Church.*”

These efforts were not unsuccessful. Hence, we are not surprised to find the papers furnishing the subjoined statement of mob-violence—

“A strange scene was witnessed on Sabbath, at ‘Guilford meeting-house.’ A number of rioters, with a loaded cannon, awaited the approach of the preacher in charge, determined to destroy him. He did not arrive, and the chivalry that loaded



a cannon to assassinate a minister of the God of peace, were deprived of their frolic and victim. Upon another occasion the mob surrounded the church during service, discharging guns, throwing stones, and exciting the greatest alarm in the female worshippers. At length they entered the church, and dispersed the congregation, threatening the life of the preacher if he dared to return."

These are the last accounts. What will be the result we cannot tell. We should add that this is the district formerly represented in Congress by Henry A. Wise, in which, if we recollect, a majority of adult whites can neither read nor write.

*The Anti-Slavery Cause.*—We record, with great satisfaction, some new evidences of the progress of this cause, and (1.) The State of Delaware will soon be a free State. Petitions have been presented to the Legislature, now in session, for the emancipation of her 2,000 slaves; and the committee of the lower house, to which they were referred, has reported *favourably*. (2.) The great States of New-York, Pennsylvania, and Ohio, have all, by their legislatures, pronounced most emphatically against the annexation of any territory to the Union, unless it be made *free* territory. These resolutions received the support of both parties, and have caused no little trepidation at Washington. The administration begins to be alarmed lest the war, got up for the strengthening of slavery, may result in confirming the influence of liberty. (3.) A set of resolutions repealing all slave laws, or most of them, in the State of Pennsylvania, and forbidding any state officer from taking any part in the apprehension, &c., of fugitive slaves, has passed the lower house of the Legislature by a *unanimous* vote. They remain to be acted upon by the Senate. Their passage through that body is somewhat uncertain. One step further, and the State will be right, so far as her own legislation is concerned—that is, let a law be passed, similar to the law of England, declaring that no *slave* can touch the soil, or breathe the air of Pennsylvania: that once upon our soil, the fugitive is *free*. Until the Northern States occupy this ground, they are still guilty of the sin of *enslaving* all who are carried off from their territory as fugitives.

*The Indian Frontier.*—The Indian tribes on our North-Western border, have been at peace with the United States since the close of the Black Hawk war, in 1832, and also, with trifling exceptions, among themselves. Late accounts, however, give some indications of a change. Two of the tribes, the Omahas and Sioux, are at war. In a late battle, near Council Bluffs, sixty of the former were killed: most of them under circumstances exhibiting in the highest degree that cold-blooded cruelty which always marked the Indian character. Nor are the relations of some of the tribes to the United States every thing that could be desired.

"We are in possession," says a correspondent of a Western paper, "of information that the Sac and Osage Indians have recently held a council in the Osage nation, the object of which was to unite their forces and influence to rob and plunder the whites." He adds, "Nothing but the presence of an adequate military force can keep in subjection the thousands of Indians now on our frontier, placed there by treaty stipulations, and those stipulations violated in almost every particular."

We have never supposed that the native tribes would always submit to be driven back by the rapidly encroaching wave of the white population, without, at least, one effort to arrest the tide. But what a commentary upon the policy of the United States towards the Aborigines! "Make treaties—break them—if they murmur, shoot them down:" for this is the substance of this writer's account of the matter. Would it not be as well to see how some little truth and justice would operate?

Whether these would not be as effectual in maintaining peace as gun-powder?

*The Mexican War.*—The following, from the speech of Mr. Dargan, of Alabama, before the house, gives us to understand precisely the nature of this war:

“Say to the South, that they are only fighting to make *free territory*; that it is *only for this* that the brave men of Carolina, Georgia, and Alabama, are perilling their lives, and they will *demand* the settlement of this question *now*, preliminary to any further prosecution of the war?”

This avowal we would commend to the special attention of all those who have as yet allowed themselves to be so far blinded by a false patriotism, and hood-winked by demagogues, as to imagine that this nefarious war was undertaken with any good object. And also the following extract from a late speech of Mr. Giddings. Commenting upon a complaint made by an advocate of the war, “that the religious sentiment of the nation had been invoked against it,” he says,

“Is it expected that the religious sensibilities of our people will slumber in silence, while our nation thus ‘reeks with crimes which smell to heaven?’ Will the President and his supporters smother the religious feelings of the nation? Will they silence the voice of those whose vocation is to proclaim ‘*peace on earth and good will to men?*’ It appears to me that moral darkness has spread over our land, or these things would not have passed by so silently. I regret to say that the clergy have not spoken on this subject as becomes the ‘*ministers of the gospel of peace.*’ The history of the world shows that national crimes have ever been followed by national judgments. This government has hurried to premature graves, without any just cause, at least four thousand individuals who had committed no crime; neither had they offended us or our government. Many thousands in this government and in Mexico have been clad in mourning, and afflicted with the loss of husbands, brothers, and sons. And can we hope to escape the penalty so manifestly due for our national crimes? Do we expect that the immutable law of justice will be suspended or repealed, in order that our nation may pass unpunished? Sir, I would earnestly invoke every preacher of the gospel, every professor of our holy religion, every lover of his country, to put forth his utmost influence to stop this tide of crime, of physical and moral death, now rolling over Mexico.”

*Ordination and Installation, York, N. Y.*—The Rochester Presbytery met at York, N. Y., on the 30th December, 1846. The candidate for ordination, Mr. Samuel Bowden, who had accepted a call from the York congregation, delivered the pieces of trial formerly appointed. The discourses were highly satisfactory. He was examined on theology, church government, and the Hebrew and Greek languages, which also gave great satisfaction. On the following day, Mr. Roberts having preached an appropriate discourse, from Rom. i. 9—“For God is my witness, whom I serve with my spirit in the gospel of his Son”—proposed the queries and offered up the ordination prayer. Mr. Bowden being thus ordained, with prayer, and the laying on of the hands of the Presbytery, and installed into the pastoral charge of the congregation, Mr. Scott addressed him and the people in a few brief remarks. Immediately after the solemn services were concluded, Mr. Bowden took his place as a member of Presbytery.—*Reformed Presbyterian.*

*Rochester Presbytery.*—This Presbytery, among other business transacted at its last meeting, made the following appointments of supplies. Mr. Roberts to preach two Sabbaths in Syracuse, and one in South Cortland, during the winter. Mr. Bowden, the 2d and 3d Sabbaths of February, Buffalo. Mr. Middleton, 3d Sabbath May, Buffalo. Messrs. Bowden and Scott were appointed a committee to prepare a Presbyterial report for next meeting of Synod. Presbytery appointed its next meeting to be held at York on the Friday preceding the third Sabbath of May, 1847.—*Id.*

*Erratum.*—The reader will observe that the printer has made an error in paging, by repeating the last eight folios of preceding number. This will account for the apparent omission in this number, from page 234 to 243.

# THE COVENANTER.

---

APRIL, 1847.

---

[For the Covenanter.]

## SHOULD THE CHURCH TRAIN UP MISSIONARIES?

THIS is a question of some importance,—a question intimately connected with the great work of evangelizing the nations,—a question forced upon us by the complaints which the churches are making, on every hand, about a scarcity of ministers to go forth to proclaim the message of mercy to a perishing world,—a question which we have no hesitation to answer in the affirmative. We offer a few reasons to prove and illustrate this position. And,

1. *The duty of training missionaries follows from the fact that the church is bound to be active in the propagation of the gospel.* Men may be, and have been, brought to the knowledge and belief of the truth by means of the word read, and other religious books and tracts, but the living teacher is the great and chief instrument which Zion's King employs in bringing men "from darkness to light, and from the power of Satan unto God."—He has "committed the treasure of the gospel unto earthen vessels." "Go ye into all the world and *preach* the gospel to every creature." To separate men to the Holy Ghost for the work whereunto he has called them, is a power with which Christ has invested his church. It is plain that these must be properly qualified in every thing requisite to constitute an able ministry, "set for the defence of the gospel," in whatever part of the world they may be employed, and we presume it will not be denied, that it is just as much her duty to impart those qualifications as far as her instrumentality is concerned as it is to separate them to the great work of making known "God's light and saving health" to those who are in darkness.

God, in his providence, is now in a most emphatic manner calling upon the church to put forth all her energies in this noble enterprise of Christian philanthropy. He is pointing out to her—by the various movements in the natural and moral world, by the shaking of old systems, and by all the events that are transpiring throughout the nations,—that "the fields are white unto the harvest." What, then, is her duty? Is it merely to pray that the Lord of the harvest would send forth reapers into his harvest, and then fold her arms in sloth as if God, *at this period*, would in some miraculous way send forth labourers to gather in the travail of the Redeemer's soul? Should she not rather—having prayed—to be also vigorously engaged in selecting and training up instruments for this great and important work? Experience has proved that it is a hard matter to get men who have been educated for

the ministry without the pecuniary aid, at least to some extent, of the church, and with little or no view to the work of missions, to come forward when a call is made, and engage in this arduous and perilous enterprise of mercy. There are some noble men—exceptions, shall we call them?—who have felt the obligation which rests upon the church to proclaim a crucified and exalted Saviour to the heathen, and who have had sufficient grace, and fervour, and faith, and desire to publish His name abroad. But these exceptions—for such we must call them—only tend to exhibit more and more clearly the duty of the church to train up *youth* with an eye to this glorious cause.

“The church must be the instrument of her own enlargement,” and her Lord has given her every assurance that her efforts to extend her boundaries shall not be in vain. Promise and prophecy both point to the time when she shall extend from sea to sea and from the river to the ends of the earth; “and when the knowledge of the Lord shall cover the earth as the waters cover the sea.” But if the church is to be the agent of her own extension, and the chief means which her Head has authorized her to employ for that purpose be a preached gospel, how can she be performing her duty if she is not actively engaged in preparing men for this high and holy work? The church in her very nature is aggressive: by the charter of her constitution she is bound to make inroads upon the world; how then can she be performing her obligations, when her armies are small, if she fail to put forth her energies in enlisting, and drilling, and disciplining, soldiers—ministers—that thus she may increase her trained hands to bring Heaven’s artillery to bear against the king’s enemies, and bring them into subjection to Prince Messiah?

2. *We argue from the fact that the condition of the world demands high and peculiar qualifications in those employed in the missionary work.* The church is “the light of the world.” She is the ordained instrument of communicating the blessings of salvation to a fallen race of men. “How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” It is therefore at once manifest that it is incumbent upon her to exert her influence for the conversion of the world, and to continue to exert that power with which she has been invested, until the knowledge of her “sealed truths and high privileges” is imparted to every dweller on the earth. The “ministry of reconciliation” is the chief means by which she is to put forth these efforts in performing this principal department of her work, but if there be a want of ministers, or if those who might be obtained to go forth to labour among the perishing, are not of the right kind, she cannot be performing her obligations to the world in obedience to her Lord’s command, if she neglect to use her utmost endeavours to provide properly qualified men, not merely as it respects learning and those other necessary qualifications, which are requisite for those who are employed as pastors of the Lord’s congregations, or in watering the comparatively destitute portions of his heritage, but also as it respects those qualities and abilities, and that character in all its parts, which would be best adapted to the work of planting churches in heathen lands—a character, which we venture to assert can be far better obtained, in the majority of cases, by a systematic course of training, with a special view to this work, than if taken from among those who have been merely educated for the ministry in the general, without any particular efforts to form in them that specific character best suited to the work of missions.

The church may be fully sensible of the relation she sustains to the world—she may be alive to her obligations to diffuse the truth—she may call for missionaries, and her treasures may be ready to sustain them: but where are they? She may repeat and reiterate the call. It is perhaps responded to. But who are they? Are they, in most instances, those best adapted to engage in this great enterprise? or is it not too true that they are very often feeble, inefficient, second or third-rate men, who are tired at home and can find nothing to do, or men who from mere curiosity, love of adventure, or thirst for fame, may be prompted to engage in the enterprise? The church, in the best of her judgment, may try, and scrutinize, and sift out; but after all she may be constrained to employ numbers of such as we have described; many such are now employed as missionaries, and we may safely infer that this is one chief reason why some missionary stations have turned out to be failures, and others are in a languishing condition. Must this state of things continue? Can there be no change effected for the better?

What is the condition of mankind? Darkness yet covers the earth and gross darkness the mass of its population. Upwards of six hundred millions of immortal minds are without the knowledge of Christ—"without God and without hope in the world." Missionary stations, it is true, have with much privation and suffering, been formed in various parts of the earth; but they are at long distances from each other. The time has not come when there is nothing to do but to keep in operation the machinery already at work. The gospel standards which have been planted on the pagan hills, although they evidence the presence and practical triumphs of the truth, at the same time serve as lights to exhibit how vast is the melancholy region of superstition and idolatry, and how fearfully thick is the darkness in which so many of the human family are enveloped. "These systems of idolatry," in the language of another, "are ancient, firmly established, wrought into all the habits and associations of life, and protected and sustained by the strongest passions and most powerful interests of human nature." It cannot therefore be expected that any mere human agency can effect their overthrow. Nothing but the strong arm of Jehovah can accomplish such a work, but we must bear in mind that God works by means. The church is his appointed instrument. He has promised to be with her ministry, and we have good reason to believe that he will bless every well directed effort to prepare them for this great business. In his providence, he trained up Paul at the feet of Gamaliel, so that when afterwards converted to the faith of Christ, he was more mighty as an agent than any of the apostles, in bringing the word of God to tell with effect on the subtleties of the disputers in the school of a Tyrannus, or in confounding the idolatrous philosophers on a Mars-hill: and would not a systematic course of training with a view to enable the church's missionaries to confound the idolatrous priests of India, or China, or whatever other nation to which they might be sent, be blessed of God, and have a powerful effect in bringing down the strong holds of idolatry? Would it not enable the missionary to bring the divine principles of the word of life to bear more effectually against the systems of idol-worship, and by the power of the grace of the Spirit, to cause the superstitious idolaters to cast their idols to the moles and to the bats, and embrace Jesus Christ, the only hope set before sinners?

There have been periods distinguished by efforts for reviving and disseminating the truth when the obstacles were many and the pros-

pects of success dark and discouraging; but at those very periods Zion's King has often appeared in his glory, and crowned their efforts with victory. But now every thing is encouraging, these dense and extended clouds are scattering, and difficulties and obstructions are rapidly disappearing. Almost every land is now accessible, and "from almost every part of the globe the light of the gospel is in some degree reflected; from Greenland and Labrador, from the coasts of Africa and from her northern, southern and central territories, from Turkey and from Greece, from the Mediterranean, Caspian and Black seas, from Hindostan, Burmah, and China, from New Holland, from the islands of the Indian, Pacific and Atlantic oceans, from the Canadas and from the western forests of America, the heavenly light is revealing, so far as its influence is felt, the power of the grace of God to soften the heart, new-mould the character, and elevate the hopes of fallen man." Now is it not plain, when such vast openings are presented—so many nations of the earth being brought within the reach and under the influence of the church, that she is in an especial manner called upon to consider her relation to the world, and embrace the openings to perform the duties of that relation? And, therefore, how necessary that she task her resources and increase her facilities for meeting these demands upon her moral strength and energy, by training up missionaries, and thus providing instruments with which to perform her obligations to the darkened nations of the earth.

3. *By using proper efforts the church will be most likely to obtain ministers of the best missionary spirit and qualifications.* We have already in the course of our remarks slightly alluded to the fact, that it is difficult to obtain men for the work of missions, possessed of that degree of Christian philanthropy, holy enterprise, and heavenly faith and power, which would lead them to leave the land of their fathers, their homes and friends, relinquish personal ease, readily endure privations and sufferings in foreign lands, joyfully encounter perils and difficulties, among strangers, and cheerfully make sacrifices, to extend the knowledge of a once crucified, but now exalted Redeemer, to dying men. Now, we think that this spirit and character, in conjunction with such knowledge as would be best suited to qualify for the particular field of labour on which the church has entered or contemplated cultivating, could, in a great measure, be imparted by an early, systematic, and persevering course of training. It is true, indeed, that no mere culture can of itself accomplish this object, for "no holy principle can be implanted, nor right emotion excited in the heart by mere human agency," and, of course, no proper missionary spirit. But Christ has virtually told his church to select the best means and employ the best systems which He has put in her power in order to form whatever specific character is required in those agents which she employs in any special work, and we hesitate not to assert, that the most effectual means which she can employ, in order to obtain an adequate missionary ministry, is to rear up and take the youth under her special care, and at every step of their progress, from the rudiments up to the highest studies calculated to fit for the ministry, carefully blend that instruction necessary to constitute them efficient missionaries. And if any certain results can at all accrue from a particular course of training, assuredly this will provide men of the right stamp, as far as human agency can effect it. If this be not so, "we are fairly at sea"—if when the boy's mental and physical powers,—his habits—his humours—his prejudices—his asso-

ciations, are so much in the hand of the instructor, and every effort be made—whilst receiving his preparatory education—to give them a missionary bent, and as he advances in his studies up through his theological course, the same means be employed by those men of great minds and high and commanding talents, which the church usually employs in such service—if, after all, his character has no more of a missionary cast, if he is no better qualified and has no more desire to go forth as a messenger of the church to communicate the light of the knowledge of Christ to benighted men, then all confidence in the results of training are at an end.

It is a principle of human nature, and one which lies at the foundation of every system of education, that early impressions, pursuits, and associations, mould the character, imperceptibly, perhaps, but surely. Who does not know that if a boy is accustomed to read of war and military glory, or if his mind is made familiar with life on the ocean, he forms the purpose of becoming a soldier or a sailor, and it is often an exceedingly difficult matter to change a design thus insensibly formed and strengthened? “Just as the twig is bent the tree’s inclined.” Hence historians and biographers often depict the effects which certain incidents in early life have had in forming and strengthening characters which, as developed in after times, have called forth the admiration of men. We have at hand a few instances which we wait to mention. D’Aubigné, speaking of the early life of Luther, says, “Doubtless the sight of these men—ecclesiastics and schoolmasters—to whom so much respect was shown in his father’s house, excited in the heart of young Martin the ambitious desire that he himself might one day be a schoolmaster or man of learning.” Again, he says, concerning the reformer, “Perhaps these discourses,”—of Andreas Probes, a provincial of the Augustine order, who was then preaching with great zeal the necessity of reforming religion and the church—“deposited in the soul of the youth the earliest germ of the thoughts which a later period unfolded.” The same writer, speaking of the part which Hans Sachs, a German mechanic, contributed to the reformation, says, “A school for singing was held in the church of Nuremberg. The exercises in which young Hans joined opened his heart to religious impressions, and helped to excite in him a taste for poetry and music:” and, describing the subsequent results of this poetic taste, he says, “From an humble workshop, situated at one of the gates of the imperial city of Nuremberg, proceeded sounds that resounded through all Germany, preparing the minds of men for a new era, and every where endearing to the people the great revolution which was then in progress. The spiritual songs of Hans Sachs, his Bible in verse, powerfully assisted this work. It would perhaps be difficult to say to which it was most indebted, the prime elector of Saxony, administrator of the empire, or the shoemaker of Nuremberg!”

Now these historical facts and remarks—hundreds of which might be quoted—clearly show, that early impressions, produced even by apparently trivial circumstances, often give a turn to the whole life, and if so, how much more powerful and lasting must be the impression when the same train of thought, in its various aspects and bearings, is from time to time judiciously awakened in the mind? It is just as true that the future number of men possessed of the right kind of missionary spirit and qualifications, will bear proportion to the present efforts of the church to train them up for this special service, as it is that the har-

vest of next year will bear proportion to the seed sown in autumn. If the Head of the church usually blesses parental and pastoral training of the young of the church in the way they should go, so that when old they will not depart from it, have we not every reason to believe that He will, in an especial manner, bless that particular training of dedicated youth requisite to fit them for the great work of disseminating God's truth in heathen lands? Suppose a *youth* of the church, of tender years, designed for this service, is made familiar with the nature and object of missions—he is taught, in the most minute manner, and with particular illustrations, how much of the world is yet under the dominion of the prince of darkness, “led captive by Satan at his will,” and indulging in the most horrible and debasing forms of sin—and that if they live and die in this condition, they must all go down to perdition. He is made acquainted with the fact that there is no possibility of their being saved except through the knowledge of Christ and belief in Him, and that the Lord Jesus has made it incumbent upon the church to communicate this knowledge. He is given to know what the church has been doing in this respect, and is shown how far short she has come in the performance of this duty: how much remains to be done, and the numerous reasons why she should double her diligence. He is caused to read the history of modern efforts to bring mankind to the knowledge of the truth, and the lives of those eminent men who have joyfully encountered perils, privations, and sufferings, and even death, that they might communicate the savour of the knowledge of Christ to dying men. He is pointed out the course of these faithful missionaries, the numerous obstacles they have surmounted, and the conquests and victories they have obtained by weapons which are not carnal but spiritual, and mighty through God to the pulling down of strong holds. He is told how many of these eminent men “have surrounded themselves with crowds of savages, and in the power of the grace of God caused tears of penitence to flow, and the confessions of a contrite spirit to break forth, while they persuaded them by the love of Christ to a life of faith and obedience.” He is given fully to understand that “all this process is to be extended and carried out” by like-minded men, “until it meets and relieves the wants of the whole world;” and that the church expects that when *he* is duly and properly prepared, that he will do eminent service in this high and holy work—that his voice will be heard in distant lands proclaiming the message of mercy, and many, very many, through his instrumentality, be brought to embrace Jesus Christ, freely offered in the gospel. Now we ask, would not such instruction, properly communicated from time to time, form a missionary character? Would not his views and pursuits faithfully answer to this training? Would not his “thoughts and affections be found reaching forward in spite of all the allurements of pleasure, and the promptings of ambition, to some cherished and sacred purpose of love towards the dying pagan.”

Assuredly, the church should eagerly embrace this principle of the nature of man, and turn it to account for this holy purpose in some such way as we have presented. It is a principle of which Jesuit priests know the value, and which has been one chief means by which they “have wormed their way” and spread their destructive principles in protestant lands. And, surely, the “church of the living God, the pillar and ground of the truth,” should avail herself of it, for the high end of preparing men to go forth with the “everlasting gospel to preach



to them that dwell on the earth." We greatly fear that if she does not seize upon and improve this principle for this purpose, she will have still reason to complain of a lack of missionary labourers. She has more than once had reason to lament that she has been too sanguine in her expectations. Her students have appeared to be full of the spirit of missions. They have collected libraries of missionary works, and some of them, (if we mistake not,) have even expressed their design to engage in this service, if called upon by the church. But when the matter came home to them—when the call was actually made—they failed and shrunk back. And why? Because, perhaps, the resolution was made under the sudden impulse of a missionary sermon—the social reading of a missionary book—or a conversation on the subject. But they came too late, and therefore the impression was but transient, and their resolutions equally so. Their minds had run too long without any fixed purpose of engaging in this work. They had pondered too long on the prospect of happiness, comfort, and respectability, going out and in before a congregation of the Lord's people in their own country, among their own kindred, or within a few days' journey of them. No wonder the impression was but feeble! No wonder they gave way when the actual demand presented itself in all its forbidding aspects, ready to cut off their long-cherished expectations! The truth is, if the church wants missionaries, she must train them up, begin early and work the spirit of missions into the very elements of their intellectual and moral being, until they shall feel as if the only purpose worth living for is, to do all that can be done for the salvation of a perishing world, irrespective of trials and difficulties.

It may be asked, How are these *youths* to be obtained? We may answer, in the language of at least two able advocates of missions: "If the officers of the church were to have frequent consultations and seasons of special prayer for the illumination of earth's dark places, and for a blessing upon the means employed, and if the members were to make it the subject of united counsel, prayer, and faithful effort, no doubt some of the youth of the church would catch the holy flame, and with the ardour of high resolve, and steadfast purpose would say, of the most difficult and perilous service of the great enterprise of Christian benevolence, 'Here am I, send me.' The sin of the want of suitable labourers may be traced to ourselves." Again, "Were the church to keep its eye on a young Christian of promise, to watch, mark, and ponder the developments of character, to unfold, in affectionate conversations, his qualifications, dispositions, and inclinations for holy laboriousness, and to do this in a manner not likely to engender thoughts that would foster pride, probably many a David would be discovered who should eventually fight the battles of the Lord, and crush the Philistine of sin and heathenism." We merely add to these views and directions, that the church should by all means endeavour to watch the first glimmering and the earliest development of character, so that they may be brought in due time under her influence, and thereby have that deep and lasting impression made upon their minds which we have endeavoured to exhibit. The children of God's people often give sufficient indications, at a very early age, that they possess that energy and those dispositions which, when directed in the proper channel, would answer the church's purposes, and we doubt not that there are many of God's people who would cheerfully dedicate their sons to this special service, if they were given to understand that the church required them.

The views we have endeavoured to present in these lines will apply to all evangelical churches, but to none do they come with so much force as the Reformed Presbyterian. She holds principles which are not generally received. Principles which will yet leaven the lump of society in every nation. The headship of Messiah over all things to his body the church, is a doctrine which will yet be embraced by the Lord's people in every land, and the duty of nations, having the light of revelation, to frame their constitutions, and enact and administer their laws, in accordance with the principles of righteousness revealed in the Bible, will assuredly be received in every country on the face of the globe, when the truth universally prevails. Hence she has the fullest guarantee that her efforts to diffuse these great doctrines, which bring so much glory to God on earth, in conjunction with every divine principle revealed in his word, shall not be in vain: this gives her a great advantage over other sections of the church who repudiate or but lightly esteem these doctrines. It places her in a commanding position, and therefore the duty of preparing men in the very best manner to diffuse abroad the light of divine truth and the principles of a covenanted testimony, becomes doubly imperative upon her. We trust she will see its importance. There are several of her congregations who might well be engaged in this work. The expense would be but small, and scarcely could they be employed in a work more genial, more charming, or delightful. Nothing could be better calculated to excite interest, and zeal, and liberality in the church's ranks. L.

(For the Covenanter.)

#### CONSISTORY—ITS CONSTITUTION.

(BY JAMES R. WILLSON, D.D.)

Synod, at its last sessions, recognised a consistory, which has power to consult and advise *for the well ordering* of the temporal affairs of the congregation. This, in the Free Church of Scotland, is called the deacon's court. The name is very proper. In *the well ordering* of the temporalities of the church, it acts by authority derived from Christ the head. Though its jurisdiction does not extend to spiritual causes, yet as it acts in Christ's name and for him, it may very properly be called a court. It ought to be constituted in the name of the church's Head. The reasons are many and cogent.

1. *The deacon is ordained in constituted session.* After the ordination he receives the right hand of fellowship from the members of the court, not as an elder, but as a member of court, which in the very act of ordination, is a consistory, or becomes so. This imparts no power in spiritual causes, as when a ruling elder is ordained, the minister or ministers give no power to preach or baptize.

2. *When a session, presbytery, or Synod transacts, of course in constituted court, pecuniary business, it acts consistorially.* A minister is an elder and deacon—a ruling elder is a deacon—and the deacon, a deacon only. When ministers and elders transact officially any pecuniary business, they do so in the exercise of the diaconate with which they are invested. That they are deacons, or that they possess office—power to administer the church's temporalities, has hardly been called in question, at least as to the poor's money. It cannot be doubted, by any sensible man, who admits that the deacon is a distinct office in the church. Ministers and elders ordain deacons, which they

cannot do if they are not deacons. They cannot give what they have not. The deacons are "*helps*" to relieve them of a great part of the labour of attending to money matters, yet Christ does not ordain that after ordination their diaconate shall be a dead function. The universal practice is, for presbyteries "to consult and advise *for the well ordering*" of the temporal affairs of the Lord's congregation committed to their care. Presbyteries do this in taking the management of missionary funds, in the buying of books to record their transactions, in inquiring into the amount of money offered by congregations in making out calls, and in collecting contributions. Synods do this in raising money for missions, in printing the Testimony, in collecting money for the salaries of theological professors—for the travelling fund—and for superannuated ministers.

All these pecuniary matters are transacted in courts *constituted in the name of the church's Head*. Now, shall the deacon, ordained expressly *to help* in administering the finances, be debarred from acting with his brother deacons in the name of the church's Head? Is the diaconate more holy when vested in the minister or elder than in the deacon? Is it a profanation of Christ's name for the deacon to transact money matters in Christ's name, and a sanctifying of His name for ministers and elders to do the same thing? If pecuniary or diaconal business is not to be transacted in constituted court, then let Synod adjourn from its judicative capacity when it receives a report from its treasurer, gets the minutes printed, &c. There is no possible escape from the conclusion that if Synods do right in transacting diaconal business in constituted court, consistory should constitute in the name of the church's Head.

3. *There is the same reason for constituting consistory in the name of the church's Head as for the constitution of session.* Neither is expressly and formally commanded. For neither, have we Bible example. But the church in past ages has drawn the right inference as to sessions. What is the reason for the venerable form of sound words, "We do hereby constitute ourselves into a judicative capacity in the name of the church's Head?" In all the individual duties of the minister or elder he should engage in these singular functions with prayer, and a holy sense of the truth that he acts in the name of Christ. How does a pious elder or minister enter on these duties? He prays, "Lord, I am entering on the performance of duties in the name of the church's Head, aid me in them by thy good Spirit." When they "*come together*?" they pray together, as godly rulers do in their individual official capacity. It is presumed no good and sensible man ever called this constitution in question. But most undeniably there is identically the same reason for the elders and deacons, *when about* to act in Christ's name, to constitute in the same form. There cannot be any reason for the one, that does not apply with the same force to the other.

4. *If the meeting of the deacon's court or consistory is opened and closed with an evangelical prayer, it proceeds on this principle, and is substantially, although not formally, the constitution pleaded for.* It is presumed no one will maintain that, like a divinity school we wot of, which opened and closed all its recitations "without asking counsel at the mouth of the Lord,"\* there should be no prayer at meetings of consistory. That would indeed be "New Light." What will be the sum and substance of every opening prayer of the right kind? It

\* Josh. ix. 14,

must be to the following effect:—Lord, we “come together” to consult and advise *for the well ordering* of the temporal affairs of the congregation in the name\* of the church’s Head; give us the promised aid of the Spirit of Christ. A prayer by any good *Moderator* that would not amount to this, can hardly be thought of. At any rate, every one must see that less than this would be very defective. What is requisite to be done, should be done directly, and not by implication.

5. *We are commanded to perform every religious duty in the name of Christ.* “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.”† The duty of praising God is enjoined in the preceding verse. It is religious duties the apostle here enforces. There is indeed a sense in which all duties are to be performed in the name of Jesus—by his law and in his strength. Since all the Lord’s people are to engage in Christ’s service, always, in his name, surely it is requisite that when official functionaries come together to transact important matters, *ως διακονοι*, as God’s ministers, in temporalities—they commence the business in his name. The constitution neither gives nor assumes any authority. It merely, in faith and humility, looks to Christ for grace to do for him business that He has intrusted to our care, to be done by His authority.

6. *To multiply no more reasons, it has been the practice of the church of Christ.* Let any one consult Selden, and he will find that there were consistories in the church of the Jews, and in the first centuries of the church. They were in all the Protestant churches, of the Reformation. Baillie, who was one of the commissioners of the church of Scotland to the Westminster Assembly, says in one of his letters, “We have a long time had ministers, elders, deacons, and Consistory in the church of Scotland. For sixty years they have had ministers, elders, deacons, and consistory in the church in Gaul; and this is what we call the *jus divinum*, the divine right of church government.” The form of constituting this court is not on record. But we have indirect testimony as to the church of Scotland, which is perfectly conclusive. Stuart, in his Collections, tells us, that according to the practice of the church of Scotland, the deacons were present at every meeting of session, and when any pecuniary business was to be transacted, they took their seats as members. We quote the substance. The session then became a consistory, and the deacons acted under that constitution. Some consistories proceed in this way now. It has been found in practice, that the deacons are often at a loss when to speak or vote, and that they speak sometimes in spiritual causes. It has been deemed more expedient, and is undoubtedly the better practice, to have a separate constitution for each court, and so has been the more common use in the Reformed Presbyterian church. There have been some objections to all this, and to consistory in every aspect.

1. It is said to be popish, for there is a consistory at Rome. So there is, but not the consistory of Christ, constituted in the apostolic age, and by our reforming ancestors. It is a conclave of cardinals, and an abuse of an old and appropriate name. They have deacons too. Are they popish? The deacon of the church of Rome is not the covenanter deacon. He is a spiritual officer. Shall the office, name and thing, although found in the Bible, be thrown away because papists have abused it? The papists have presbyters or elders, are our elders Popish? It has always been a successful stratagem of the devil, to abuse good works in calling *evil, good*. In this way he baptizes Laodiceanism, which

\* In the name signifies, by the authority.

† Col. iii. 17.

God will spue out of his mouth, by the name, peace. "O let us have no agitation. Never touch the jury-act, anti-slavery, temperance, or the deacon. These discussions disturb the peace of Zion." Honest men may be affected by this objection, but they were either very dishonest or very ignorant men, by whom it was first invented.

2. Obj. It is preposterous to employ more men in the management of temporal than spiritual things, as if the former were more important. Ans. (1.) On the admission that the minister is an elder and deacon, and the elder a deacon, this objection is rather against the deacon than against the consistory. (2.) Christ employed more at the ordination of the seven deacons. (3.) The session is a separate court, for spiritual causes. (4.) Men are very hard to keep right in temporal things; witness trustees; and opposition to the deacon and temperance.

3. Obj. It is a profanation of Christ's name, to constitute by it a court for the well-ordering of temporal affairs. This objection is good, if Christ has no government of temporal things, as the Seceders maintain. Indeed that doctrine is one of the lodgements of sin in the heart. It is the first lie of the United States constitution—civil government is for the management of property with which Christ has no business. That wicked sentiment is the very root of anti-deaconism, in all its parts and parcels. But Christ "is heir of all things:" he has appointed officers to administer the church property in his name. It is profane to do it in any other name, even though it should be, "We the people do ordain."

4. Obj. It is contrary to the act of Synod at its last session. Ans. (1.) The act of Synod recognises consistory. (2.) It declares consistory to have a right to consult and advise "*for the well ordering of temporal affairs.*" (3.) It says nothing as to the mode of constituting the court. (4.) Possibly there might be some stronger form of words to express what every one there knew the overwhelming deacon majority meant. Some people undertake to say, that Synod *did nothing* on the subject. To discuss four and a half days, and pass a set of resolutions that *decided nothing*, is what most people who know our ministers and elders will be slow to believe.

5. Obj. If it is constituted, consistory is a court, and there can be no appeal: not to session, for that would be to a part of itself; not to presbytery, for that would be over the next highest court, the session. One remark sets aside all this sophistry. The appeal from consistory is to presbytery acting consistorially.

6. Obj. It is contrary to the Second book of discipline. "The deacons are not members of the presbyteries or eldership." No one ever maintained that they are. Their membership is in the consistory. The Second Book says nothing on that subject. The presbyteries distributed the church revenues to the congregations, and very properly made the deacons the executive officers.

THE MEXICAN PRIESTS—THEIR MORALS.—Waddy Thompson, late minister to Mexico, thus describes the priesthood of that city and nation.

"The lower orders of the priests and friars are generally entirely uneducated, and, I regret to add, as generally licentious. There is no night in the year that the most revolting spectacles of vice and immorality, on the part of the priests and friars, are not to be seen in the streets of Mexico. I have never seen any class of men who so generally have such a 'roue' appearance as the priests and friars whom one constantly meets in the streets. Of the higher orders and more respectable members of the priesthood, I cannot speak with the same confidence; if they are vicious, they are not publicly and indecently so. Very many of them have several nephews and nieces in their houses, or, at least, those who call them uncle. The reason given for the injunction of celibacy, that those who are dedicated to the priesthood should not be encumbered with the care of a family, is, I think, in Mexico, much more theoretical than practical."

## GILLESPIE'S LAST ILLNESS AND DEATH.\*

Mr. George Gillespie being moderator of the Assembly held at Edinburgh, July 12, 1648, was all the time thereof, as also half a year before, in a greater weakness of body than ordinary; that being now come to a height, which long before had been gathering. He had a great hoast (cough) and sweating, which in the time of the General Assembly began to grow worse; but being extraordinarily, (so I may say) upheld, was not so sensible as when the Assembly dissolved it appeared to be. On occasion whereof, the next Wednesday after the rising of the Assembly, he went with his wife over to Kirkcaldy, there intending to tarry for a space, till it should please the Lord, by the use of means, to restore him to some more health to come over again. But when he was come there, his weakness and disease grew daily more and more, so that no application of any strength durst be used towards him. It came to that, he kept his chamber still to his death, wearing and wasting, hoasting and sweating. Ten days before his death his sweating went away, and his hoasting lessened, yet his weakness still increased, and his flux still continued. On Wednesday morning, which day he began to keep his bed, his pain began to be very violent, his breath more obstructed, his heart oppressed; and that growing all the next night to a very great height, in the midst of the night there were letters written to his brother, and Mr. Rutherford, and Mr. John Row, his death approaching fast. On Friday all day, and Thursday all night, he was at some ease. Friday at night, till Saturday in the afternoon, in great violence, the greatness of pain causing want of sleep. Mr. Rutherford and Lord Craigihall came to visit him. Thus much for his

---

\* This account is taken from the "Analecta" of Wodrow, the great historian. His authority was Patrick Simson, Gillespie's cousin, who was with him in his last illness, and who long outlived the persecution. He gives also the following anecdotes. The first, if it can be depended upon, is very remarkable.

When he was a child, he seemed to be somewhat dull and soft like, so that his mother would have stricken and abused him, and she would have made much of Patrick, his younger brother. His father, Mr. John Gillespie, minister of Kirkcaldy, was angry to see his wife carry so to his son George; and he would have said, "My heart, let alone; though Patrick may have some respect given him in the Church, yet my son George will be the great man in the Church of Scotland." And he said of him, when he was a-dying, "George, George, I have gotten many a brave promise for thee!"

The following, which is said to have occurred in 1648, at the time when the Parliament was engaged in debating the Engagement, illustrates Gillespie's power as a reasoner.

When Mr. Gillespie was busy studying his sermon that he was to preach before the Parliament to-morrow, the ministers sent privately for Mr. Gillespie, whom he (Wodrow's father, who relates the anecdote,) observed to come in very quietly, and when Lauderdale, Glencairn, and some others, rose up and debated very strongly for the engagement, Mr. Gillespie rose up and answered them so fully and distinctly, firstly, secondly, and thirdly, that he fully silenced them all; and Glencairn said, "There is no standing before this great and mighty man!"

What follows shows that he was as humble as he was great.

I heard worthy Mr. Rowat say, (it is Wodrow that speaks,) that Mr. Gillespie said, "The more truly great a man is, he was really the more humble and low in his own eyes," as he instanced in the great man Daniel; and, said he, "God did not make choice of some of us as instruments in the glorious work of reformation because we were more fit than others, but rather because we were more unfit than others."

body. Now I'll speak a little of what concerns his soul, and the exercise of his mind all the while.

Monday, December 11, 1648, came my Lords Argyle, Cassils, Elcho, and Warriston to visit him. He did faithfully declare his mind to them, as public men, in that point whereof he hath left a testimony to the view of the world, as afterwards; and the speaking was very burdensome, yet he spared not very freely to fasten their duty upon them. The exercise of his mind all the time of his sickness was very sad and constant, without comfortable manifestations, and sensible presence for the time, yet he continued in a constant faith of adherence, which ended in an adhering assurance, his grips growing still the stronger.

One day, a fortnight before his death, he leaned down on a little bed, and taking a fit of faintness, and his mind being heavily exercised, and lifting up his eyes, this expression fell with great weight from his mouth, "O my dear Lord, forsake me not for ever!" His weariness of this life was very great, and his longing to be relieved, and to be where the veil would be taken away.

Tuesday, December 14, (1648,) he was in heavy sickness, and three pastors came in the afternoon to visit him, of whom one said to him, "The Lord hath made you faithful in all he hath employed you in, and it's likely we be put to the trial; therefore what encouragement give you us thereanent?" Whereto he answered in few words, "I have gotten more by the Lord's immediate assistance than ever I had by study, in the disputes I had in the Assembly of Divines in England; therefore let never man distrust God for assistance that cast themselves on him, and follow his calling. For my own part, the time that I have had in the exercise of the ministry is but a moment." To which sentence another pastor answered, "But your moment hath exceeded the gray heads of others! This I may speak without flattery." To which he answered disclaiming it with a "no;" for he desired still to have Christ exalted, as he said at the same time, and another. And at other times, when any such things were spoken to him, "What are all your righteousnesses but rotten rags? All that I have done cannot abide the touchstone of his justice. They are all but abominations, and as an unclean thing, when they are reckoned between my God and me. Christ is all things, and I am nothing!" The other pastor, when the rest went out, asked, "Whether he was enjoying the comforts of God's presence, or if they were for a time suspended?" He answered, "Indeed they were suspended." Then, within a little while, he said, "Comforts! ay comforts!" meaning, that they were not easily attained. His wife said, "What reck'd the comfort if believing is not suspended?" He said, "No." Speaking farther to that his condition, he said, "Although that I should never see any more light of comfort than I do see, yet I shall adhere, and do believe that He is mine and I am his!"

The next morrow being Friday, he not being able to write, did dictate out the rest of a paper, which he had been before writing himself, and did subscribe it before two witnesses, who also did subscribe; wherein he gave faithful and clear testimony to the work and cause of God, and against the enemies thereof, to stop the mouths of calumniators and to confirm his children.

In all his discourses this was mixed as one thing, that he longed for the time of relief, and rejoiced because it was so near. His breath being very short, he said, "Where the hallelujahs are sung to the Lamb, there is no shortness of breath!" And being in very great pain all the

Friday night, his mother said in the morning, "In all appearance you will not have another night." To which he said, "Think you that your word will hold good?" She said, "I fear it will hold over good." He said, "Not over good." That day he blessed his children and some others, (Mr. Patrick Simson, the writer of this,) and said, "God bless you: and as you carry the name of your grandfather, so God grant you his graces." That afternoon, being Saturday, came Mr. Samuel Rutherford, who, among other things, said, "The day, I hope, is dawning and breaking in your soul, that shall never have an end." He said, "It is not broken yet; but though I walk in darkness and see no light, yet I will trust in the name of the Lord, and stay upon my God!" Mr. Samuel said, "Would not Christ be a welcome guest to you?" He answered, "Welcome! the welcomest guest that I ever saw." He said further, "Doth not your soul love Christ above all things?" He answered, "I love him heartily: who ever knew any thing of him but would love him?"

Mr. James Wilson, going to pray, asked, "What petitions he would have him to put up for him?" He said, "For more of himself, (Christ) and strength to carry me through the dark valley."

Saturday night he became weaker, and inclined to drowsiness and sleeping, and was discerned in his drowsiness a little to rave; yet being till the last half hour in his full and perfect senses, and having taken a little jelly and drink, about half an hour before his death, he spake as sensibly betwixt as ever, and blessed some persons that morning with very spiritual and heavenly expressions. About seven or eight of the clock his drowsiness increased, and he was overheard in it speaking (after he had spoken more imperfectly some words before) those words, "Glory! Glory! a seeing of God! a seeing of God! I hope it shall be for his glory!" After he had taken a little refreshment of jelly, and a little drink through a reed, he said that the giving him these things made him drowsy; and a little afterwards, "There is a great drowsiness on me, I know not how it comes."

"His wife seeing the time draw near, spake to him and said, "The time of your relief is now near, and hard at hand!" He answered, "I long for that time! O! happy they that are there!" This was the last word he was heard sensibly to speak. Mr. Frederick Carmichael being there, they went to prayer, not expecting death so suddenly. In the midst of prayer he left his rattling,\* and the pangs and fetches of death began thence; his senses went away. Whereupon they rose from prayer, and beheld till in a very gentle manner the pins of his tabernacle were loosed.

Mr. Carmichael had said, "You have been very faithful, and the Lord has honoured you to do him very much service, and now you are to get your reward!" He answered, "I think it reward enough, that I ever got leave to do him any service in truth and in sincerity."

\* The "death-rattle" in the throat of the dying man.

~~~~~

BOARD OF FOREIGN MISSIONS.

Agreeably to the call of the chairman, the Board met, March 2d, at 112 Hammond St., New York. In the absence of the chairman, Rev. J. Chrystie was called to preside, and opened the meeting with prayer. All the members present except M. Roney and D. Scott. A very ela-



borate and extended report, giving minute and satisfactory information, and great variety of detail, was received from our agent, Mr. Johnston. After the reading of which, the Board passed the following resolution, namely,

“That this Board, through its present chairman, express to Mr. Johnston the high-sense which it entertains of his self-denial, zeal, industry and prudence in executing his mission, as exhibited in the report just submitted; and, also, its very great satisfaction in the report itself.”

The Board then adjourned to meet next day, for the purpose of preparing a report to lay before Synod, and, also, to furnish an opportunity to make a selection of such portions of Mr. Johnston's report, as might be judged to possess the greatest interest for the church at large, its great length rendering it inexpedient to publish it entire. Both these items were, in the mean time, referred to a committee.

On meeting next day, the report for Synod was read, amended and adopted. And the Board proceeded to make the extracts above alluded to, and ordered them for publication in the Reformed Presbyterian and Covenant.

A. STEVENSON, *Sec'ry*.

New York, *March 4th*, 1847.

To this statement we take the liberty of adding, that the Board unanimously agreed to recommend to synod the establishment of a mission in Haiti—Port-au-Prince to be the centre of operations—buildings to be erected, if funds can be obtained—two missionaries to be sent at once, if two can be had. The facts, and many of the arguments, which influenced the Board in these decisions, our readers will find in the very complete and able report which immediately follows. This report, it will be seen, embodies a very large amount of the most valuable facts,—most of which could have been ascertained with the requisite certainty in no other way, than that which the church adopted; namely, the sending out of a special and qualified agent.

Mr. J's. facilities for acquiring information were very great. The protestant missionaries in Port-au-Prince—Messrs. Bird and Jones—most gladly imparted the results of their experience; and as to the other parts of the island, even those which he did not visit, Mr. Johnston was nearly equally favoured; for the week before he sailed from Hayti, he had an opportunity of consulting *all* the Wesleyan missionaries on the island—they having met on business in Port-au-Prince—together with two coloured ministers from Jeremie, in the south, and other individuals besides, from other parts—particularly Mr. Hunt, commercial agent at Cape Haytien, in the north. He had, also, letters from Rev. A. A. Phelps, then in Jacmel, and Mr. Barret and others, residents of that place. He had a personal interview with an English merchant of Gonaives, and, in short, he conversed with persons from all parts of the island. By all this, together with personal observation to a considerable extent, Mr. Johnston has been enabled to collect, in an authentic form, the very interesting statements of his report, from which the Board have selected the following extracts for publication.—ED. COV.

*Extracts from Report referred to above.*

Cherokee, O., *Feb. 18*, 1847.

BRETHREN:

I left home on my mission of inquiry on the 13th of Oct., 1846, and returned on the 5th inst. Pursuant to instructions given, I embrace the earliest opportunity of submitting to you the following report:

In the discharge of the duties of my mission I have endeavoured to confine myself to the spirit of your written instructions. To each of these as subjects of definite inquiry, I shall answer in order. And,

1. *“Whether there will be any obstacle interposed by the government, either in the way of establishing or prosecuting a protestant mission?”*

In answering this question, I refer the board, in the first place, to the constitution of Haiti, which secures to all the free exercise of religion—Sect. III., and clause 33, *“All religions are equally free.”* I refer with pleasure in the second place, to the reply to my note addressed to secretary La Rochell. This reply—which is an official paper—the constitution, and a copy of the statutes of the republic, are already put into the hands of the committee. I refer the committee, in the third place, to the fact that protestant missions have been established, and are successfully prosecuted, not only without molestation, but with some degree of encouragement. There are now four Wesleyan missionaries from England, and one Baptist from the U. States, vigorously prosecuting the objects of their mission, without any interference or hinderance whatever on the part of the civil authorities of the country. Rev. Mr. Bird, the English Wesleyan missionary, has been labouring effectively in the city of Port-au-Prince, some five or six years—has now a congregation of one hundred and twenty members—has erected a large chapel,—the lot on which it stands is deeded to the Wesleyan church, (held in trust as deeds in the U. States for similar purposes,) and for its erection many of the wealthy citizens subscribed, with the knowledge and concurrence of the civil functionaries. Also, a large school house is erected on the same lot, chiefly on the strength of subscriptions obtained from the citizens. This school, in connexion with the missionary operations, now numbers two hundred and fifty scholars, the greater part of whom are children of catholics. The government now pays for its support annually \$240, in addition to large voluntary subscriptions. These amply support the school, which employs some three or four hired teachers. At the opening of this school, the secretary of public instruction, La Rochell, delivered a studied speech, in which he expressed the disposition of the government of the republic towards protestant missions and schools as highly approbatory. A full attendance was given by the officers of state, including the president, some of whom made gratulatory speeches on the occasion. This school is understood as forming a part of the operations of the Wesleyan mission.

Liberty of speech, and of the press, are guarantied by the constitution. Their use regulated, and their abuse restricted, by law. No restrictions have yet been laid under the present constitution, nor indeed since the present missionaries have been established on the island, now some twelve years since. This liberty, too, has often been freely exercised, especially by native converts from the catholic faith, who often boldly oppose the errors and corruptions of the established church. There is less danger in Haiti in exposing the catholic religion, than perhaps, in any other catholic country. The reasons are obvious: here, there is no subjection to the authority of the pope. And further: the catholic priesthood are generally in bad repute with the higher and better classes, who are more under the influence of the school of Voltaire

than the dogmas of "holy mother church." The present administration seems to take a deeper interest in elevating the standard of public morals, than former ones; and it is remarked, by discerning men, as obvious, that the protestant religion is more favourable to national prosperity than the catholic. If our missionaries will follow the example of Christ, and faithfully obey his missionary directions—"Be ye wise as serpents, and harmless as doves,"—it is humbly conceived there will be no more danger in the prosecution of this mission, than that to which the faithful in every land are exposed when they assert the claims of Messiah upon the nations.

Disorders will, doubtless, be suppressed by the authorities. Even the catholics themselves will not be exempted. The president is the only acknowledged head of the catholic church. He appoints the priests to their respective parishes. While the catholic church is established, and restricted by law, the protestant church is tolerated, and freed from the restrictions and disabilities to which the former is subjected. A native Haitian priest went to Rome in 1844, and received from the pope the commission of "chief of the popish missions for Haiti," with full papal power to govern the ecclesiastical concerns of the island in the name of the holy see. When he returned, clothed with foreign power, he was not suffered to exercise his authority, but was finally compelled to fly from the island. In Boyer's time, an Irish abbe and a bishop sent by the pope from Rome to take the episcopate of St. Domingo, came in contact in the Cathedral of Port-au-Prince—and while the ceremony of mass was in performance, the two priests, each at the head of his party, came to a drawn battle, which took place in the centre of the church, and was conducted with such equality of skill and bravery, as to place its decision out of the question. Intelligence of the broil was carried to the president, who quickly despatched a detachment of his guards to disperse the militants and shut up the church. An order was then issued to the priests to depart from the country in twenty-four hours. This circumstance seems to have given rise to the president's claim to headship over the catholic church, which he has ever since exercised, and from which protestants are exempted. And while they enjoy this exemption, they at the same time enjoy full protection, secured both by the civil and military departments.

The following will suffice to illustrate—missionary Bird, while travelling in the south of the island, called at a small village and preached in the evening. The population was entirely catholic. In the course of the sermon the preacher exposed the errors and corruptions of the catholic church. A priest happening to be present, and unable to remain quiescent under the pain inflicted by the pointed weapons of the missionary, cried out in an audible voice, "That is a lie." An officer, who was present, immediately commanded silence, and in a tone of authority, not in the least ambiguous, informed the priest that if he did not preserve utter silence he should be forthwith imprisoned. This order was promptly obeyed, and entire silence observed till the meeting closed. On another occasion Rev. Mr. Jones, travelling in company with a fellow missionary, came to a village where was a military station, and as they were approaching, they fell in company with the commandant, who, on knowing their business as missionaries, kindly promised them a place of worship, and directing them to lodgings, excused himself for being under the necessity of absence on business

for the evening. In the mean time, he sent an order to a sergeant to sweep and fit up a public hall for the service of the missionaries. Through indolence, the sergeant failed in preparing the hall as directed, but set in order an inferior one, which gave him less trouble. Next morning, on the return of the commandant, finding that the missionaries had not been provided for as he had directed, he ordered the imprisonment of the delinquent sergeant *forthwith*. None are permitted to preach in the streets or market places. Every traveller must be furnished with a written passport, which will, however, rather operate to the advantage of the missionary than otherwise, inasmuch as his passport will secure for him legal protection from all local authorities *as a missionary*.

From these brief statements and facts, the committee will be able to arrive at a conclusion in relation to the subject of the first inquiry. From the present aspect of the civil institutions of the country, I am decidedly of the opinion, that the government of Haiti will interpose no obstacle in the way of establishing or of prosecuting a Christian protestant mission. On the contrary, it may be reasonably hoped that facilities will be afforded of which we may warrantably avail ourselves in establishing and prosecuting the contemplated mission.

2. "*Respecting the moral, intellectual and religious character of the people.*"

In giving the character of the Haitians, we must present many things that are painful, and much that is encouraging to the missionary. They are what they are, as to religion, more from accident than from choice. Their circumstances are peculiar. Inheriting the corrupted and corrupting catholic religion from the French and Spaniards, they have had all the wretchedness essential to that system, settled upon them, by entailment, under the influence of the most debased priesthood that ever cursed any people. In all the insurrections, revolutions, and bloody wars, which have laid waste the "Queen of the Antilles" the priests were in attendance, exerting their influence, and maintaining their ascendancy over the mind of the coloured man, and directing his superstitions to the enhancing of his ignorance and servility. If they are superstitious, ignorant, or bigoted catholics, it is from mere accident—they know not why. If they are infidel, it is because they have never seen true Christianity in her heavenly and pristine dress, but in the haggard and loathsome habiliments of the mother of harlots.

The native Haitians are docile, friendly, generous, polite, yet volatile and imitative of almost every thing French. They differ from catholics in almost all other countries where they have the ascendancy. They will attentively hear argument, and scarcely ever contradict. This pliancy is too frequently found even to a fault. Often out of a forced politeness they will seem to assent, and thereby deceive, while yet there is no evil design entertained. They appear extremely fond of books, and tracts; and little difficulty need be apprehended in distributing among them the scriptures. They are generally fond of embracing an opportunity of having their children taught to read, and schools are encouraged to a great extent by all classes. Sometimes when the missionaries have sought out poor and untutored children, and have given them lessons, their parents, so delighted with the idea of their children being taught to read, have come to the missionary and

expressed a desire to receive lessons for themselves. An instance of this came under my own observation.

I have no hesitancy in saying, the moral and spiritual condition of the native Haitians, presents an almost entire destitution, urging missionary enterprise, sending forth the earnest cry, "Come over and help us." Licentiousness abounds in many circles of society. Marriage is not duly respected. The Sabbath is desecrated. In connexion with the disrespect thrown upon marriage, woman is degraded, and almost all the family relations abused, a striking and powerful evidence, of a deplorable want of the influence of pure and undefiled Christianity; and a decisive testimony that no system of religion but pure protestant Christianity, the religion of the Bible, can elevate individual and social man.

The intellectual character of the Haitians presents little that is remarkable. They are not dull to learn—rather the contrary. They are certainly fond of learning, and readily embrace an opportunity of acquiring an education. The authorities are favourable to the cause of education, of which they are now giving encouraging demonstrations. They have a public college at Port-au-Prince with respectable endowments, and some seven or eight professors. One of them has recently written an elaborate history of St. Domingo, a specimen of which, and a catalogue of the college, I have furnished the committee. Schools adverted to, in answer to the first inquiry, may be referred to again in this connexion. The government has recently ordered a statistical report of all the schools in all the departments, which will soon be published. The present condition, however, is still deplorable. Ignorance pervades the whole island with the exception of a few of the higher classes, confined chiefly to the city and towns. Darkness gross, even Egyptian, spreads its death-shades over this otherwise enchanting island. In fine—their morals are what might be expected from their circumstances—not worse. Their intellectual character encouraging to missionary effort. Their religion catholic, but of the most flexible kind.

3. *"Whether the people would encourage, by attendance upon public worship, a protestant mission, and what degree of countenance might be expected from the protestant population?"*

This inquiry contemplates, it is presumed, two classes from whom it is desirable to receive countenance—the people in general, or the catholic population; and the protestants.

In relation to the catholics, I have spoken favourably already. It may be said farther—while it is scarcely to be expected that catholics will of their own accord seek after Protestants, or attend, "en masse," upon the word preached, yet here there is certainly grounds of encouragement. I attended a funeral where the service was conducted by a Wesleyan in French. Some ten or more members of the legislature, with many other catholics, were in attendance, and they all gave a marked and respectful attention. Though the catholic is the established religion, yet the people are not in dread of the anathemas of the Pope.

The Protestant part of the population is so sparse, that little can be expected from it in the way of accession. Otherwise I have no doubt of their countenance and co-operation, as far as we can reasonably expect from the circumstances of the case. As the committee are already aware, I received from all classes of Protestants the most marked, friendly

attention and welcome as a co-worker in this field ripe for harvest. I was steadily employed to preach for and among them; and they seem to rejoice in the prospect of our mission.

*"4. The expense of an unmarried man, if boarding—of a family of average six keeping house—and the probable difference in expense, if any, between the city and country."*

A large part of the answer to these inquiries consisting of minute details, most of which were in substance published in our March number, is omitted. The conclusions to which Mr. Johnston arrived were, 1, That "the expenses of maintaining an unmarried man as a missionary, can be little less than \$500:" 2, That the expense of a family of six, would be, including all expenses of the mission, from \$1000 to \$1200; but that such a family should not be sent out. 3, That "in the present state of Haiti, there will be little difference in expense between city and country." Ed.

In the location of a mission in Haiti, Port-au-Prince is, for many reasons, the most eligible place on the island. It is the most central. From it, as the centre of all operations, the missionaries can, as occasion may require, diverge and perform missionary tours, circling around, and still making it the common depot. Here is the seat of government—the largest population—the greatest concourse of people—the centre of influence—the centre of all foreign commerce, and this is the port where nearly all the American trade with the island is centred.

*"5. Whether buildings will be required for preaching, &c.? If so, whether they should be erected or only rented for the present, and the probable expense in either case?"*

Buildings will be certainly required at first, either rented or erected. Little can be done without them, wherever the mission may be located. For the first year, a house should be rented which will accommodate the mission family and afford a large front room for both chapel and school. The cheapest plan would perhaps be to rent a dwelling out of the city for the family, say two miles, which would cost about \$100, and then rent a large room in the city for a church and school room, which can possibly be had for the same, or perhaps both might be safely rated at \$225. It is often difficult to obtain a room desirable for preaching, both as to location and size. And on this account the mission must be crippled in its operations till a respectable church shall be erected. A decent church in Port-au-Prince is all-important—much more so than in any of our cities in the United States. In the latter, public places can always be rented, and those are nearly as convenient and as respectable as a church; but in the former there is no such thing to be had—no room but one forming a part of a dwelling-house; and to such a place custom and prejudice will find almost insuperable objections, in meeting for religious service. All are aware that catholics first build their churches, and then gather and organize their congregations. For the want of a chapel the Baptist mission has now been labouring for more than two years, with scarcely any hearers, while the Wesleyan missionary has a large and crowded church—a congregation of 120 communicants, nearly all native converts.

I have no scruples in recommending, yea urging, the erection of a decent and respectable church, with all convenient speed. What our hands find to do, let us do with our might. The funds can soon be raised without interfering with the mission. Let the committee go forward, and the church and other friends to our mission will not be

found far in the rear. A town lot can be procured in a good location, for say from \$400 to \$800, and the deed made "in trust" to the society or church, or congregation, for whose use it may be erected. A church, of say 40 by 50 feet, can be built for some three or four thousand dollars, perhaps five thousand. After obtaining all possible information, I am decided in the opinion that the cheapest and best plan for the securing of a church will be, to prepare all the materials in New York—build of wood—a frame, and ship the house to Port-au-Prince. In this way the cost can be ascertained at home where the work is done, and the materials are found, and procured for, perhaps, one-third less than in Port-au-Prince. And farther, the shipping of the house will be less than the shipping of the materials, nearly all of which must, at all events, be imported from the United States.

On this subject I may say more hereafter; and may, if necessary, present a matured plan of a building, and for the raising of the necessary funds for its erection. If we promptly erect a church in Port-au-Prince, the citizens there will aid in the erection of a school-house, so that it will cost the church little, perhaps nothing, either for a house or the support of a school.

*"6. What inducements the island holds out to emigrants, especially to mechanics from the United States, and whether such persons would be of any advantage to the mission?"*

On this subject I would not be very positive in expressing my judgment. Every intelligent and exemplary member of the church can render important service to the mission. In addition to what I have already said on this subject, I would say; a company might be formed which, with a tolerable capital, might emigrate—rent, lease or purchase a plantation, engage in sugar growing, and in a short time make handsome profits. And if in the course of a few years they should be disposed to return to the States, there is little doubt but they could sell to good advantage. During their stay, such a company might give important aid to the mission. They would employ labourers, to these and their friends, the missionaries would have easy access. To such a company I believe, the government would give great encouragement. And I am sure such an establishment would exert a powerful influence for good upon the island, and would at once give influence and consequence to our mission. A machinist, who could construct sugar mills, will soon find encouragement, as the subject of resuming the sugar growing and making is now in discussion. The committee will at once see the effect that the emigration of, say, a blacksmith, a wagon or wheel maker, a machinist, a physician and a company of planters of the right character, would have upon the success of the mission. What I have on this subject suggested I would earnestly recommend, bearing in mind, in the mean time, that all such emigrants should be men of exemplary character, and hearty in the cause of the mission. Such will do good. Men of contrary character will do harm only.

*7. "Whether it would be desirable to associate a teacher with the mission, and whether the missionary himself might not be a physician?"*

A school in connexion with the mission is all important—indeed next to indispensable: though the sending out of a teacher in addition to ministers is not important—rather unnecessary. Native teachers can be employed as the school increases, and as they are needed. They

will be less cost to the mission, and in many respects, and for many and obvious reasons, their influence will be better than that of emigrant teachers.

A missionary, especially an itinerant would, no doubt, be the better of some knowledge of medicine. Could the committee secure a physician, who is a ruling elder, or whose qualifications would warrant his ordination, it would be still more important to the interest of the mission. He will be brought daily in contact with the common people, and will often find access where the missionary will not.

8. *“Respecting the nature of the climate and the state of health which missionaries might probably enjoy—whether the condition of the country is so settled that the mission would not be disturbed by political changes—and whether it would not be preferable to send out at least two missionaries?”*

The occupancy of every foreign missionary field is attended with the same common difficulty and the same common objection arising out of the change of climate. China, the East Indies, Western and Southern Africa, the western tribes of Indians on our own Continent, all the West Indies—to all these missionary fields the objection on account of the sacrifice or risk of life and health, has been and is still raised. And, after all, to the church or to the individual of the true missionary spirit, the objection has very little weight. And, perhaps, in none of all these places is the objection less formidable than in Haiti. Missionaries in this field enjoy as good, perhaps better health, than in any other foreign field. The climate is, to the natives and to emigrants after an acclimation, very salubrious—it is regular and mild, the thermometer standing in winter at eighty-two, and in summer at eighty-five, scarcely ever during the year falling below eighty, or rising above eighty-six. Enjoying almost constantly the alternate land and sea breezes, and being surrounded by salt water, the atmosphere is certainly pure. Two things will, however, invariably, to emigrants, induce disease—exposure, unduly, to the sun and rains, and over exercise, mental or physical. With care the first season, I feel no hesitancy in saying, a missionary may calculate upon the probability of enjoying as good health as in Philadelphia, Cincinnati, St. Louis, or Chicago. Port-au-Prince is reputed the most unhealthy spot on the island of Haiti. This would suggest the propriety of the missionaries procuring a country residence for the first season or summer. Such can be had, pleasantly situated on the mountain side within two miles of the city, where the air is delightful and the scenery enchanting.

The condition of the country since the last revolution, which settled Riché in the presidency of the French part of the island, promises stability to the government, peace to the country, and protection to foreigners of all ranks, and especially to missionaries, whose avowed and real objects and pursuits, are the moral, intellectual, religious and political advantage of the people. They have been now about twelve years on the island, and in peace, and during the whole of the revolution, they have steadily, and without molestation, pursued the objects of their mission. Earthquakes and the natural effects of war, as felt in any country, have retarded in some instances the progress of the missionaries. While it is impossible for human wisdom to foresee what may be the contingencies, and what may be the dangers to which missionaries may yet be exposed, still, judging from the data before us, the probabilities



are strong, and the encouragements great, to the peaceful and safe prosecution of the ends of a Christian mission.

We have already anticipated the answer to the last item of this inquiry. And we unhesitatingly recommend the sending out of two missionaries. This was Christ's way—it is apostolical. So far as I know the mind of our church, without one single exception, it is decidedly in favour of sending out at once two ministers. We are able to support them. And, besides, it will not require twice the sum to support two that will support one. The advantages of two will, I am persuaded, at once appear to the committee and to the whole church. One should be local, and stationed at Port-au-Prince, for reasons obvious; some of which, we have already noticed. The missionary labour proper, and the supervision of a school in the capital will occupy the whole time of one man. The other will find abundance—superabundance of interesting and important and promising labour as an itinerant, planting, watering, &c.,—distributing Bibles, Tracts, &c., scattering the seed upon the tops of the mountains of Haiti, where prosperous fruit shall yet shake like the trees on Lebanon. I again repeat it—Let the committee without delay seek out an ordained minister with a family, the smallest possible, a wife only, if such can be obtained, and a single man, say one of the students of the Seminary ready for licensure this spring, one who has a knowledge of the French, and who can be ordained next fall before sailing. Such a mission will be respectable in a foreign field, and with the Divine blessing an efficient one in Haiti. These accompanied, or followed by such emigrants, more or less, as already noticed, would give a commanding front to our mission, such as is truly desirable by all its real friends and supporters, on whose contributions, and prayers, under God, we rely in this noble enterprise.

9. *“If after exploring Haiti, you be not satisfied as to the practicability of establishing a mission there, you pass to some other of the West India Islands, and make similar inquiries, and so proceed as time and other circumstances admit, until you find a suitable place if you can. In making these latter inquiries the Board prefer that attention be directed in the first place to some of those islands not connected with the British crown, and to such as have received least attention from other missionaries.”*

Upon exploring Haiti it appeared at once to me perfectly plain that the practicability of establishing and prosecuting a protestant Christian mission in Haiti, could not be entertained as a question. Nor when I ascertained the facts in the case could I entertain a doubt that Haiti is at once the most eligible of all the islands in the West Indies. Reference to former communications, one directed to your chairman, and the other to the editor of the Covenanter, and to the documents submitted to the committee, will make the correctness of my views appear. All the other islands may be set down as supplied with missionaries. This will appear from the statistics and missionary reports from all the islands. Haiti may be set down as next to destitute. Such was the statement of a very intelligent, judicious, and worthy missionary, Rev. Mr. Bird of Port-au-Prince. Had I gone one step farther in exploring, I would, without shadow of plea, have transcended my commission, and that very culpably. Therefore, I hereby report favourably of Haiti, for reasons obvious, and noticed in the answers to

the preceding inquiries, to which I, in this connexion, refer the committee.

10. "If in the prosecution of your present mission, an opportunity should offer, and you find it advisable to engage in some form of missionary effort, you may remain as long as is consistent with your reporting to this Board previously to the next meeting of synod."

From the action of synod, the general directions of the committee, and the specific direction given in this last part of my instructions, I understand my mission to be properly "a mission of inquiry" or to contemplate a "Tour of exploration," beginning at Haiti. And that the main object was to explore, and ascertain a suitable location for a foreign mission in the West Indies, still presuming that Haiti would present claims to the preference, and on which presumption I was directed to commence there. I was to explore, continuing to push my inquiries, until I should be satisfied that I had ascertained a place where our church, under her present circumstances, would be warranted in locating a mission. In the prosecution of this mission, I sailed directly for Haiti, and landed in Port-au-Prince, the capital of the French part of the island. It is the largest city—contains a population of nearly thirty thousand, and occupies a central position; being situated at the head of the beautiful bay of Gonave or Port-au-Prince; it is the great thorough-fare, and emporium of St. Domingo. Here I had, from its location and from many other favourable circumstances, the best opportunity for obtaining facts and information from all parts of the island on all subjects connected with the object of my mission. I soon ascertained to my own entire satisfaction—1. That it is practicable to establish and prosecute a mission in Haiti, and that *we* are called upon by the Head of the church to go *now*, and in his name evangelize this destitute island, where so wide a door opens, and where so ripe a field lies spread out before us, *white—white* for the harvest—where so many thousands are perishing for the bread of life, and few, scarcely any, to break it for them—where so many poor lie, fallen among thieves, and scarcely a Priest or a Levite to look that way even—almost every ear in Christendom stopped against the cry of the poor and the famishing. 2. That it is at least doubtful, if not entirely impracticable, for us to establish a mission in any one of the other islands of the West Indies. My own opinion is decided upon the subject: facts will, I think, sustain me. Hence, the termination of my exploration.

One thing only remained, now, as a matter of duty in relation to my mission, about which I could feel any doubt. Should I return, make report, use my feeble influence in awakening the church and the committee to timely, prompt, energetic and united effort, in carrying out the object of the mission to Haiti? Or should I under the circumstances engage in some *form* of missionary effort? In answering these questions, the consideration of a few facts, will determine the minds of the committee, and, I trust, of the whole church, as they determined mine. A missionary went to Haiti, as I did, without a knowledge of the French language, and before he *could* engage in *any form* of missionary effort he was under the necessity of placing himself under the painful and tedious process of the study of the language under a native French teacher, for one whole year. All I could do for the natives

was to distribute tracts. And my little stock was soon exhausted. Moreover, the distribution of these could have been effected to the same purpose, by the deaf and dumb. Believing, then, that the objects of my mission were accomplished, after a stay of three weeks, during which I travelled through the country, visiting mountains, valleys, villages, farms, old dilapidated sugar mills, water works, negro huts, &c., &c., having a good opportunity of a speedy and hopefully safe return, I sailed for Philadelphia. This I did under the conviction that my feeble labours and influence could be more profitably expended and applied at home, in endeavouring to stir up the church, and especially my brethren of the committee, in this great work in which they are expected to lead the way, breaking up and going before the Lord's people.

There is no time to be lost. We are prone to procrastinate. In this work there should be no turning back—no delay. There is much to be done, and the time is short. Missionaries are to be selected, appointed, prepared, fitted out. Funds are to be collected, the energies of the church waked up and concentrated upon this great and noble, and benevolent Christian enterprise. We are all, as yet, novitiates in the mighty work of evangelizing the nations, a work to which the church has been called and set apart more than eighteen hundred years ago. Strange indeed!—that we, boasting ourselves to be the most *evangelical*, and yet inexperienced in the practice of *evangelizing*. We have to learn. Yes—even what is to be done before we can yet, even “*engage in some form of missionary effort!*” Where are our subordinate standards in the French language? Where our Catechism? More—where our songs of Zion that can be sung in a foreign land? Oh! Now may we ask—“O how the Lord's song shall we sing within a foreign land?”

Brethren! Any thing to be done? Any time to waste? Any call to husband well the short time we have, for the great work before us? These—and many questions and considerations of like import pressed upon my mind and urged to the duty and importance of returning and urging before the church and you, her committee and agents, the claims of the poor, benighted, wandering children of down-trodden Africa—torn by the heartless man-thief from the land of their fathers—debased, and sunk and enslaved by the no less cruel task-master, the West Indian planter—scattered, peeled, and toil-worn by bloody wars and revolutions, with their accompanying flames and smouldering desolations—and still worse, blinded, misled and turned away from God the Saviour, after cunningly devised fables, and down to darkness and death eternal by a debased, licentious and hypocritical catholic priesthood, the agents and allies of the great Destroyer. This is Haiti. This is the people who now stretch out their hands—who now from an isle of the sea cry to you, and wait for Messiah's law. They wait your response. I told them you would not “pass by on the other side.” I told them you would have compassion on them—that you would go to them—that you would bind up their wounds—that you would pour in the oil and the wine—that you would set them on high, and at your own expense raise them to a rank among the first of the nations, which would become the kingdoms of our Lord and of his Christ. Did I tell them, in your name, too much? The day will declare it. I did not hesitate to obey your call—rather God's call. I conferred not with flesh and blood when it pleased God to separate me from my home—I went cheerfully on the

mission to which you assigned me. And now I thank God that he moved me to go. And having gone, and through the great kindness and care of our covenant God, having been brought in safety to my native land, to my family and my flock, I submit the results of my mission to you under our common Lord and Master, to whom we must all soon render an account of our feeble labours.

That God's presence and Spirit may be in your deliberations—that He may direct you to the promotion of his glory, the advancement of his cause and the salvation of Haiti, and that the little cloud which now appears like a man's hand over the sea of the West Indies, may soon spread, pouring down its refreshing showers, great as "the day of Jezreel," is the prayer of your fellow labourer and servant in Christ's cause and Covenant.

J. B. JOHNSTON.

To the Committee }  
on Foreign Missions. }

~~~~~

SLAVERY.—AN OPINION FROM THE SOUTH.

The Evangelist, Feb. 25, publishes the following extract of a letter from "one of the most remote slave states." The writer is a clergyman of "well-known name." The opinion of an intelligent man so situated, is worth reading, and coming from such a quarter is eminently encouraging. He says:

"We may talk of Turkish despotism as we please, it is not more dictatorial, obstinate, jealous and tyrannical, than the despotism of *free, enlightened, Christian slavery!!* Disguise it as you will, it is a *monster*. Some very good deluded men, (and I too, once,) have apologized for it; but after all, it is, and was, and ever will be, a sin condemned by God, abhorred by saints, and shunned by holy men. The circumstances of my family seem to require that I should remain south, though sometimes I almost resolve to leave this region, for fear the smothered heaving volcano may break forth, and bury in ruin this otherwise lovely land. But there are some bright streaks of hope. The influences of religion are gaining ground, and as they gain ground masters treat their servants better in dress, and grant them more Christian privileges. And this is not all: others begin to feel that slavery is a *sin*. A few wicked men, (slaveholders,) have said to me at different times, that they did not see what business Christians had to come here and buy plantations and negroes, intimating that there is, in their estimation, a glaring inconsistency between religion and slavery. They justify themselves in slavery, because they do not profess to obey the Bible. They say a man cannot do to others as he would that they should do to him, and hold slaves. But in them this is only one among all their other sins. Strange reasoning, but quite as logical as the reasoning of professors of religion, in excusing and justifying their continuance in sin. One thing is evident—the sin of slavery is felt more and more. This should encourage Christians to pray with fresh earnestness and strength, that God may pour out upon us a spirit of judgment—a spirit of burning, that that evil may be speedily removed."

When will Christians in the North unite in condemning this sin, and in exercising discipline upon slaveholders, as upon other gross flagrant transgressors, instead of flattering their consciences, as so many still do, with subtle apologies? On the northern churches, rests the guilt of perpetuating the sin of slavery. Faithfulness on their part, would soon lead to its entire abolition in the United States.

~~~~~

THE "PREACHER"—STRANGE DOCTRINE.

We find in the columns of the "Preacher,"\* a communication, signed

\* One of the organs of the Associate Reformed Church, West.

“Presbyter,” in which the following remarkable assertions occur. They are in the number for Feb. 17th.

“Let then Christ, as Governor among the nations and Prince of the kings of the earth, besides, or apart from his church, demand and receive from nations through their constituted authorities subjection to his authority, and if we have not a kingdom of this world, truly it must be difficult to imagine what the term can mean. Having Christ for its Sovereign and lawgiver, doubtless it would be a peaceful, happy, prosperous kingdom, but to all intents and purposes it would be a kingdom of this world.”

And, consequently,—for this the writer intends—as Christ has said that his “kingdom is not of this world,” let no nation dare, under the penalty of the divine displeasure, to own Jesus Christ as its Lord! Let no magistrate, as he would escape the wrath of the Most High, dare to “honour the Son, even as he honours the Father!” John v. 23. Let nations see to it that their “kings” and “judges” do *not* “kiss the Son,” lest, by so dishonouring him, they “perish from the way?” Let all nations hear, and beware of paying any respect to the Bible, as the law of Christ, in framing their constitutions, and in enacting and administering their laws, lest, by such daring rebellion, they shut out the divine blessing, and bring upon themselves the consuming anger of the Almighty!

But, seriously, it is painful to find a communication containing statements so loathsome, in the columns of a paper professedly advocating Presbyterian principles. And how inveterate must be the stupidity, or how blinding the malignity, of a writer, who can in one line, acknowledge that a kingdom owning subjection to Christ, “would be a peaceful, happy and prosperous kingdom,” and in the next insinuate that such subjection would be contrary to the will of Christ himself! Is it possible that he can believe “peace, happiness and prosperity” can be found in a course of conduct involving, according to his singular theology, a radical departure from the fundamental principles of the government of God, as exercised over the nations?

We will not insult the understandings of our readers by entering upon any set argument to show that this writer’s interpretation of Christ’s declaration to Pilate, is a gross perversion, that if followed out would equally avail to liberate nations from the Father’s authority, for certainly, *it* is not “*of* this world;” but we cannot pass unrebuked his ignorant or malicious attempt to fasten upon those who maintain the doctrine of Christ’s moral right of dominion over all nations, the absurd notion that his “kingdom is organized after the manner of the kingdoms of this world.” He had better learn what doctrines are maintained before he attempts to define or refute them.

But let us go on a little farther, and we shall find something else, not less strange.

“*Civil governments, or the powers that be, constitute a part of that complicated and mysterious machinery of Providence of which he giveth no account to creatures; they are ordained of God throughout all ages on the same principle of absolute sovereignty by which he raised up a Pharaoh to make known in him his mighty power; . . . he controls and directs all their movements to the one great object which he has in view as Mediator, and with infinite ease he can and will dash them to pieces as a potter’s vessel. He demands, not their political subjection to him through their constituted authorities, but that all men every where as individuals shall repent and believe the gospel.*”

That is, civil governments are something raised up, like storms, and plagues, and heat and cold, with no proper moral character at all—but, at any rate, they are *all* to be dashed in pieces as a potter’s vessel. Of

course, there will be none in the millennium. The time will never come when kings and presidents, and other magistrates, supreme and subordinate, shall be "nursing fathers" to the church. This writer, who is evidently *some backsliding* seceder, would rather see them *all* crushed, and this ordinance of God totally abolished, than have the ungodly systems destroyed, if they are to be succeeded by Christian governments. A Christian government, according to his notions, cannot consist with civil and religious liberty.

If the publication of such doctrines is a result—and we believe it to be—of attempts at union conducted upon the principle of compromise, then are these attempts greatly to be deplored. They gender infidelity in the churches, and will do little, of course, to arrest it in the world.\*

~~~~~

AFFAIRS ABROAD.

*Turkey.*—The labours of the missionaries, and the sufferings of the persecuted converts in Constantinople, have resulted in the complete and independent organization of an ecclesiastical church in that city. The fact is thus announced by a correspondent of the New York Evangelist:

"We are now able to announce that the Turkish government has taken the decided step of formally recognising the protestant Armenians as a distinct civil community. An order has been officially promulgated that they are to pay their taxes, and obtain their passports and trade licenses, through a Turkish officer designated to attend to their affairs, so that no connexion of any kind will hereafter subsist between them and the Armenian patriarch and nation.

"Its members are now, legally, in a position of independence, and declared by the act of the government to be on a footing of entire equality with the catholic Armenians, Greeks, and the Armenians from whom they have been separated. Religious freedom is a root, which, when once planted, never perishes out of any soil. It is now planted in Turkey; the nations will see and rejoice in its fruits."

This measure has been adopted by the Turkish government through the exertions of Mr. Wellesley, the English minister.

*Sweden.*—Slavery has been abolished in the only Swedish West India island—St. Bartholomew's. The planters are to receive compensation.

*Switzerland.*—1. *Political state.* The troubles among the Cantons still continue. Berne, at present the leading Canton, having declared in favour of introducing some changes in the federal arrangements of 1815, the three great powers, Russia, Prussia, and Austria, intimated that they would allow no departure from the existing constitution. This remarkable announcement has been met by a vigorous protest on the part of Berne, in the name of the other Cantons, as an unwarrantable interference with the internal affairs of Switzerland. We note this, chiefly, as a specimen of the argus-eyed vigilance with which despotism

---

\* We find in the "Preacher" for March 3d, a reply to "Presbyter," signed "Veritas," and another is promised from a leading New light. In the article of "Veritas," the following sentence occurs:

"Christ's Headship over the Church is not, I conceive, strictly, the reward he received for his humiliation and sufferings, for it was itself the beginning of a train of events, that led to these as legitimate and indispensable results."

With this we cannot concur. Christ's right to rule over his own people, is strictly a part of the reward of his humiliation. This writer has unaccountably confounded Christ's eternally federal representative character, with his lordship. The very right to extend the gospel call to sinners, is a part of Christ's reward—much more does his actual reign in the hearts of his people and over his church, presuppose his humiliation—it is founded upon it. That Christ's reign is the fountain—or in the language of "Veritas," the "beginning" of his humiliation, is novel doctrine.

is watching the spread of free principles, and the deep and fixed determination to suppress them even by violence.

2. *The Free Church of the Canton de Vaud.*—This church is more prosperous. The Edinburgh Witness remarks:

“The recent accounts respecting the progress and prospects of the Free Church in the Canton de Vaud have been much more encouraging than heretofore. The year before last the number of catechumens confided to the care of demissionary pastors had been inconsiderable; the parents had been afraid to send their children to be instructed. During the last year, however, the aspect of things has been changed for the better. One of the most important of the Free Churches already numbers no fewer than ninety catechumens, male and female. Various other churches count an equally large number in proportion to their extent. Another pleasing symptom is, that the men in authority are beginning to show that they comprehend that acts of violence towards religious assemblies neither do honour to the people who commit them, nor to the government which tolerates them—that, on the contrary, they are the cause of ruin and loss of character to the whole country.

“Still, however, there are penalties and persecutions of various kinds to which those are exposed who adhere to the Free Church. None of them can hold any official situation under government, and all the teachers who have attached themselves to the cause of the gospel, have been obliged to resign their situations. The last instance of persecution is, that several of the Free Church ministers have been required to join the militia. Believing that the law of the country, fairly interpreted, was on their side, the ministers have refused to obey the summons, and in consequence two or three of them have already been cast into prison.”

*France.*—The work of evangelizing this great kingdom still advances. We have not, indeed, such occurrences to notice as those which this time last year excited so lively an interest. Still, much has been done. We select some passages from the correspondence of the Presbyterian:

“The small town of St. Bonnet, capital of Champsaur, (which acted so conspicuous a part in the religious wars, in the time of the Constable de Lesdiguières,) is at present the theatre of an important movement, the commencement of which dates some distance back. Twenty years ago, a man, belonging to Mens, went to St. Bonnet, to set up a tile-kiln; he acquired there the esteem of the public, and a small fortune. He spoke of the Bible, while making his bargains, distributed the sacred volume, and, at the same time, some controversial works. This leaven fermented. One of our colporteurs having gone thither, about two months since, assembled some families, and his prayers were blessed: several Roman Catholics gave evidence of conversion—particularly, five young men, who since then, have engaged in the service of the Evangelical Society of Geneva. Three weeks ago, I went to St. Bonnet; twenty young men heard me with attention. They wished me to stay a week among them, assuring me that I would have several hundred hearers. The most influential men of the place are at the head of the movement, and the mayor himself would have attended, if his wife had not entreated him not to do so. They wish a minister and a church, at their own expense; one promises a thousand francs; another three thousand; a third, the building-lot: it is a field already fully prepared. The population is active and intelligent, and delight in reading.”

The preacher who gives the above account is M. Cadoret, of Mens. He adds:

“It remains for me to tell you of Val-Jouffrey, which is about ten leagues from Mens. I had read a letter in a political journal, from a landholder in that valley, which said, that the inhabitants, tired of their priest, were intending to write to the minister of ecclesiastical affairs, that they might have a pastor. Last Sunday I went on a visit to them. The country filled me with admiration. I never travelled through scenery more picturesque. The chamois hunter alone is sufficiently daring to clamber up these defiles, which lead to the Val-Louise, so famous for the martyrdom of those hundreds of Waldenses, who were suffocated in

a cave. I was received at the Val-Jouffrey with the most cordial hospitality. The whole of the municipal council is well disposed. I had a meeting, composed of about forty persons; if I had been there at the time they come out from mass I should have had a much larger audience. Prayer, above all, produced an impression on them. They have piety and good sense among them."

These movements are viewed with no favourable eye by the government. The same writer says:

"Many recent circumstances indicate a disposition in our government, to continue—nay, to increase—its concessions in favour of the Roman clergy, to our prejudice. Some years ago, an interesting religious awakening commenced in the department of Var, on the borders of Piedmont, and has ever since continued. It was there that a priest named Rouaze was converted to the faith; there is every reason to hope that he is sincere, and he has lately been ordained to the ministry, at Marseilles. A Vaudois of the name of Charbonnel, had settled in the department of Var, for the sake of carrying the gospel to large portions of the population, who request it. The labours of this faithful servant of God were blessed. But observe—the government taking advantage of his being a foreigner, has ordered him to leave the country. Thank God I have just learned that other Christian friends, not less zealous, are about to establish themselves in Var, and take the place of Charbonnel. The withdrawal of that workman is probably the result of a bargain between the cabinet and the clergy, on occasion of the election for the Chamber of Deputies. A letter received by me this very day, informs me that things wholly similar have occurred at Nancy, in the department of Meurthe. It is expected, that the civil authority will commence a legal process against the pastor, who keeps up independent worship in that city, and is in the employ of the Evangelical Society. They wish to compel him to ask for a government *license*; but, with the assent of the Evangelical Society, he has determined not to comply, for the sake of religious liberty, the cause of which is promoted by these prosecutions."

*Ireland and Scotland.*—Great efforts are making in England and in the United States, to supply the alarming destitution of food in the south and west of Ireland, and in the highlands of Scotland. These efforts will be, to a considerable extent, effectual in preventing actual starvation. The measures adopted by the British government, which look, as far as Ireland is concerned, beyond the present distress, will require an expenditure of fifty to seventy-five millions of dollars, to carry them into effect. One of their principal objects, besides furnishing food for this year's crop, is to reclaim waste land, and, by disposing of it when under cultivation, to small proprietors, to introduce a class of independent yeomen, of which Ireland is now almost destitute. This is a good measure. But what improvement can we hope for while the mass of the population in the south and west, continue to be bigoted, ignorant, superstitious papists? The true measures would be, to shut up Maynooth—and as soon as possible and by all suitable and proper methods, get rid of the popish priests—the bane of Ireland—supplying their place with sound, orthodox, pious ministers and teachers. Either this, or a revolution, is the only cure.

*England.*—1. *Presbyterianism.*—"After a long season of depression, Presbyterianism is reviving and spreading in England. This new life and activity are owing in part to the disruption of the Church of Scotland, which led some of the godly ministers who gave up their livings for conscience sake, to seek a field of usefulness in South Britain.

"There are now in England six orthodox presbyteries, who adhere to the Westminster standards, who have under their care eighty organized congregations, besides many preaching stations, where congregations will probably be organized. These presbyteries meet once a



month for the transaction of their ordinary ecclesiastical business, besides meeting at other times for ordinations and other special objects. The Synod meets annually. The commission of Synod have interval meetings for special business through the year. The next meeting of Synod will be held in Sunderland, on the third Tuesday of April.

“They have also a Theological College at London, occupying, for the present, rooms in Exeter Hall, where also their Home and Foreign Mission Agencies have their offices. They have also other benevolent schemes to which their churches annually contribute; among these is the Central or Supplemental Fund, the object of which is to secure a certain amount of stipend to all their ministers. Their organ of communication with the public is ‘the English Presbyterian Messenger,’ a monthly periodical, ably edited, and published in London.

“That which most of all retards their progress is, as they tell us, the difficulty of finding suitable ministers of the gospel to occupy the pulpits of vacant congregations, and gather new churches. They appear to be looking for men of unfeigned piety, and sound theological furniture. Having been disappointed in receiving a suitable supply from Scotland, they are now endeavouring to train them up at home. Their Theological College is furnished with two professors, and they are now anxiously endeavouring to obtain a third, of the highest order of talents and attainments.”

2. *Evangelical Alliance.*—We hear little of late, respecting this—body; for we hardly know what to style it. In this country, we think it is dead. It seems to have been, at least here, little more than a great *spasm*: and as far as we can perceive, it is about the same abroad. We find that Sir Culling Eardly Smith, the chairman of the large London meeting of the alliance, is in favour of the running of the mails upon the Sabbath! However, we are happy to say, that in consequence of the publication of his views his friends found it necessary to withhold him from being any longer a candidate, as he had been, for the representation of Edinburgh in Parliament.

3. *The Parliament.*—The whigs, under the guidance of Lord John Russell, have succeeded in preserving, by the aid of Sir Robert Peel, a large majority. Nothing has yet been done of very great interest, with the exception of the measures, to which we have already referred, for the relief of Ireland. It is said that government intends to add four new bishops to the present number, *but not to give them a seat in parliament*. If this step be taken, it will soon be followed by a law to “relieve the bishops of their duties in the House of Lords.” It must soon come to this.

The excitement in reference to the Cracow affair has subsided. There is, in short, a political lull just now. But it is the lull which precedes the storm.

~~~~~  
AFFAIRS AT HOME.

*The Temperance Cause.*—The popular vote of the state of Vermont, has decided that intoxicating drinks are not to be sold within its limits. The decision in this state was not left, as in other states, to townships; it was referred to the people of the whole state, for *the whole state*. This is the eighth state in which, in whole, or in part, the traffic in intoxicating drinks has been made illegal. The Supreme Court has just decided that the states have this power.

*The Sabbath.*—We are pleased to see it notified, that the passenger trains will soon be discontinued on the Sabbath, on the eastern line from Boston, the Postmaster General having consented to relinquish the carrying of the mails on that day. Great efforts are making, however, in some states, to have those who keep Saturday as the Sabbath—Seventh-day Baptists, and Jews—exempted from the penalties upon Sabbath violation, for labouring, &c. In Ohio, it has been decided, that Jews are not liable to these penalties.

*Emancipation in Delaware.*—The bill abolishing slavery in this state, which had passed the lower House by a vote of 12 to 8, was defeated in the senate by a vote of 5 to 4. However, on all national questions, Delaware may be set down as a free state. Its representative in congress, Mr. Houston, and one of its senators, J. M. Clayton, voted for the *Wilmot proviso*. We present an extract from the report on the subject, in the lower House, not so much for any thing new in them, as to show how the question is viewed in this still slave state.

“But the stigma of slavery rests upon the state, and its moral influence operates perniciously both at home and abroad: while its evils as a system of long standing weigh heavily and most injuriously upon our agriculture, and upon the prosperity of our people. If we extend our views over the wide expanse of the Union, we have the same truth demonstrated in the contrast exhibited by the condition of the free states—the former rapidly advancing in all the elements of prosperity, greatness and power, while the latter are comparatively standing still or retrograding. We all live under the same free institutions, are blessed alike with all the privileges and immunities of freemen:—to what then can this deplorable contrast be attributed, but to the blight of slavery which rests upon the one, and the glorious energies of freedom which bring into action every faculty of the other. Compare Ohio with her elder sisters, Kentucky, Tennessee, and even Virginia; and although inferior to them in natural advantages, how superior does she rise above them all in all the attributes that constitute a great and powerful state! Look at Virginia—blessed with soil, climate, rivers, mines, and natural resources superior to any other state in the Union! why has she lost her proud eminence as the Mother of States? why is she left behind in the race of prosperity and greatness by all the free states? why has her eastern section, embracing two-thirds of her territory, become impoverished, its population diminished, its fertile soil worn out and exhausted? why, but because the blighting curse of slavery rests upon her, and withers every thing it touches.”

*Public Events.*—1. The *Wilmot proviso*, excluding slavery from any territory that may be acquired from Mexico, was defeated in the senate, by a vote of 31 to 21, and, then, lost in the House by 102 to 97. 2. The senate voted \$50,000 to the owners of the *Amistad* of Cinque notoriety. This infamous attempt to reward some Spanish kidnappers, was defeated in the House by an overwhelming vote. Slavery is still intolerably impudent. 3. The war lingers on the part of the United States: the time has been spent in collecting forces for an attack upon Vera Cruz. The Mexicans have only showed themselves in a few skirmishes. Cassius M. Clay is their prisoner. They wait to be attacked. We see but little prospect of a speedy peace. 4. The act repealing all slave laws in Pennsylvania, has passed the senate, and has been signed by the governor. It is nearly a transcript of the Massachusetts law. This is a great advance.

May 5<sup>th</sup> the property of  
William of  
William Hunt  
THE

# COVENANTER.

MAY, 1847.

(For the Covenanter.)

ESSAYS ON ROM. XIII. 1—7.

(BY REV. W. L. ROBERTS.)

MR. EDITOR,—This interesting passage has been, and is at the present time, a subject of controversy; one class of interpreters urge it as a strong proof of the doctrine of *passive obedience and non-resistance*. That whatever government exists in Providence is God's ordinance, to which subjection is due "for conscience sake." The *tory* of the American revolution urged it against the *patriot*, as a valid argument for implicit subjection to the British tyrant. The elder Adams deduced from the same passage an argument *for* the patriot,—demonstrating, by a just criticism, that the government described in the text possessed a certain character, viz., "*the minister of God to men for good*," which belonged not to the king of Great Britain. Such, he argued, no *tyrant* can be; hence the passage does not teach implicit obedience to despotic power, that, for wise purposes, may have a being in Divine providence.

The true import of the text will be clearly ascertained, by a knowledge of its original design. The Holy Spirit had a specific object in view, in inspiring the apostle to indite this beautiful description of civil magistracy. Its object was, a confutation of "the licentious principles and practice of a pestilent sect which had sprung up in the church, denying the very being of civil government under the gospel, and maintaining that the church of Christ had nothing to do with such an institution."

The apostles Peter and Jude give a graphic description of this tribe of ancient heretics. "The Lord knoweth," says Peter, "how to reserve the unjust unto the day of judgment, to be punished: but chiefly, them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, and self-willed, they are not afraid to speak evil of dignities," 2 Peter ii. 9, 10. And, Jude, ver. 11, describes them, by comparing them with Korah and his company, two hundred and fifty princes of the assembly, who gathered themselves together against Moses, and who perished so awfully,—"*perished in the gainsaying of Core*." Korah and his companions were rebels against God's ordinance of civil government, as administered by Moses, and perished miserably in their insurrection. Paul, to guard Christians against anarchy on the one hand, and the support of immorality and despotic power on the other, describes the ordinance of civil government without a reference to any particular country, but with a perfect

applicability to all, as a holy institution, to be framed according to the Christian law.

The late Rev. Mr. Holaday, of the Reformed Presbyterian Church, Scotland, in his notes on Romans, states, as the essence of the teaching of this passage, the following propositions:—a demonstration of the truth of which, is my aim in these essays.

I. "That civil government in its nature is not a mere invention of man, but an ordinance of God, instituted by him, for the good of the church, and of society, in subordination to his own glory."

II. "In its constitution it is not left to be modelled by a nation according to their pleasure, but must be framed according to certain laws, and made to exhibit a certain character, and to possess certain qualifications to make it his ordinance.

III. "That every government of this description, must be submitted to as God's ordinance, and from a dutiful regard to his will, and must on no account be resisted or overturned."

I. The first proposition will be obvious, if we attend to the description here given of the *power* to which subjection is demanded, upon the peril of damnation.

It is a self-evident truth, that all God's institutions are like himself, holy, and have in their essence no element of immorality. The description here given of civil rule, presents an institution becoming the ordination of a righteous God. This is evident,

1. *From the original word, (ἐξουσία,) translated "powers,"* v. 1. "*The higher powers.*" Schrevelius defines it *moral powers*, in contradistinction from (δυναμεις,) *active power*, or physical force. Without resting upon this authority, we will examine the word critically. It is derived from ἐξεστι, *licet*, that which is *lawful, right*. Hence, its radical idea is *license, or liberty*—that is, liberty to do a certain thing—derived from *Him* who alone can confer such license. In this sense Paul uses the word, 1 Cor. viii. 8, 9, "But take heed, lest by any means, this liberty (ἐξουσία) of yours, become a stumbling-block to them that are weak,"—the liberty or license to eat meat. Also, ix. 4, 6, "Have we not power (ἐξουσία) to eat and to drink?" "Have we not power (ἐξουσία) to lead about a sister or a wife, &c.?—or I only, and Barnabas, have not we *power* (ἐξουσία) to forbear working, &c.?" In all these passages, the idea of *right* derived from a competent source—even God himself, who hath granted meat for food, who hath instituted marriage, and made it honourable in all, and hath ordained, that he that preacheth the gospel, shall live of the gospel—is the radical sense of the word. What is *rightful* or *lawful*, therefore, in the nature of the case, is its just import. It carries that radical idea with it, when employed to signify magistracy, as in the text. It signifies a lawful moral authority. He who has authority, must have it lawfully, otherwise, it is a usurpation and immoral. It is on this account, the word is used to signify the mediatorial authority of Jesus Christ. Mat. vii. 2—9, "He taught them as one having authority, (ἐξουσία,) and not as the scribes," and John xvii. 2, "As thou (the Father) hast given *Him* (Christ) power (ἐξουσία) over all flesh." Christ's universal dominion is a happy illustration of ἐξουσία, moral authority.

It is no objection to this interpretation, that the word is applied to Herod's *jurisdiction*, (Luke xxiii. 7,) and to the kingdoms of the dragon. (Rev. xiii. 2.) There is no ordinance of God which the devil

does not claim as his property. And usurpers, who are his instruments, claim a rightful authority. But their claims do not legitimize their authority. The devil claims also the ministry, and the high prerogative, in imitation of Christ, of commissioning apostles and prophets, and of conferring a right to teach. Yet with all this alleged authority, they are still false prophets, and false apostles, of whom we are to "beware." We test their character by God's holy ordinance of the ministry, and the *truth* and *ordinances* which they are ordained to teach and administer.

Magistracy as God's ordinance, is a rightful, moral authority, proceeding from himself alone, which neither devils nor man can originate or confer; and if the devil and the Herods of the world claim it, it only proves the greatness of their daring.

2. We prove the proposition *by the epithet associated with the word "powers,"* *υπερεχουσαις*,—translated, "*higher*." This word does not designate the powers as higher or lower, as to degree of elevation, or rank, or grade in office; but their moral character. It signifies the *better* or *excelling powers*—pre-eminent as to moral excellence. In this sense, the word is used in Phil. ii. 3, "Let each esteem others better (*υπερεχουσαις*) than themselves." "Let every soul be subject to the *better* powers,"—to civil authority, as a moral ordinance of God, impressed with his moral image. Legitimate magistracy is moral authority. It is a morally excelling power. He who is elevated on earth above his fellow-men, is not, therefore, possessed of legitimate authority, but he who having obtained from God a right to rule, exercises a moral sway, governs by moral principles and laws.

3. I reason the proposition *from the literal rendering of the second clause*, "For there is no power but of God,"—*ου γαρ εστιν*, "For it is not,—or there is not, *εξουσια*, a rightful authority, *εμνη*, unless, except, or if not, *απο θεου*, from God. *There is not, or it is not a rightful authority, if it be not from God.* God is the source of legitimate magistracy, and if the character of the authority exercised, will not bear the test of the character of the source of all lawful powers, *it is not a power in the view of this passage.* If immorality characterizes the power, we must look to another source for its origin. *As a power* it cannot be from God.

It will not do to say, because an acknowledged immoral power may have some just principles in its constitution, and may enact and enforce some just laws, that, therefore, it is to be viewed partly the ordinance of God, and in part, the ordinance of the devil. The question is not, how much good there may be, as leaven, mingled among the immoral elements of an illegitimate power, but *whence* the power? Does the right, the authority, to rule come from God? Is it from God in the aspect in which it is considered an existing power? It is a power in its complex character, as it is constituted, and if its constitution is immoral, and *as a whole*, it is acknowledged an immoral power, it is not from God, notwithstanding the elements of good with which the dragon has garnished it, wherewith to catch a class of Christians who are easily gulled by a gilded bait. No, no. God has not in this momentous matter, framed a confederacy with the dragon, any more than light can have communion with darkness. It must have the impress of his authority, otherwise, it is not a lawful authority, because not *from Him*.

4. I reason further, *from the literal version of the next clause.*

“The powers that be, are ordained of God.” Literally, *αι δε υσσαι εξουσιαι*, but they are powers, *υπο του θεου τεταχμεναι εισιν*, which are ordained of God. They are lawful powers, which are appointed of God. The clause does not mean, governments which exist in providence are of God’s appointment; for “they set up kings, but not by me;” not by God’s appointment or approbation. It signifies rightful authority, because of the Divine appointment or institution. The mere existence of a power, is not the fact here contemplated, but its character, as an institution of God. Magistracy is of God’s appointment, and is therefore moral, for it is not consistent with his nature to ordain an immoral institution having a claim to the conscientious allegiance of his moral subjects. The rebellious heretics against whom Paul wrote, were commanded to recognise magistracy as a holy institution, appointed of God, and to distinguish it from those immoral and despotic powers, the prevalence of which is often the reason why even wicked men who are fond of liberty, reject all magistratical authority; examples of which are known in our own times. Individual man derives from God the right of self-government, hence the origin of personal liberty. Man, in his collective capacity, derives from God the right of government, hence the origin of civil rights: and God’s moral ordinance of civil government embraces human rights in its very institution. Can it for a moment be supposed that it excludes his own? Does his own institution cast off his own authority, and justify man in omitting his right in the constitution of government? Inconceivable. His own rights, as he is the source of all lawful power, are imbodyed in his own institution; and wherever that institution exists in operation, these rights are recognised; otherwise, it is not a “power” in the sense of the text. It is not a power ordained or appointed of God, for the government of man.

5. The proposition is evidently the sense of the text, *from the title given to the magistrate*. “For he is the minister of God,” v. 4. No one can properly be the minister of God, but by his own appointment, and he who represents as such, the HOLY ONE, must be possessed of moral character. How can an immoral man, and the administrator of an immoral constitution or law, be the *minister of God*? Strange, that the servant of the devil administering an immoral constitution of government, should, at the same time, be the minister of God? It is impossible. This point will be more extensively reasoned under the second proposition.

6. I reason further, *from the design of the institution*. God’s design in the institution of magistracy, is *the good of society*. “He is the minister of God to thee for good.” Society is here taken in a complex sense, as embracing *civil* and *ecclesiastical* society; that civil magistracy was designed to promote the welfare of civil and *religious* society, is a solid proof that it is a divine ordinance, and not a human invention, and is a moral and excelling power. Few, indeed, will deny that it is instituted for the good of man in his civil interests. Few, however, admit that it was designed to promote his religious welfare. What says the text? To whom does the relative *thee* point as the antecedent? Look back to the first chapter and 7th verse. The letter is addressed to those who are entitled, the “Beloved of God, called to be saints.” He is the minister of God to *thee*; the “Beloved of God, called to be saints.” Magistracy is therefore ordained of God, for the welfare, the religious welfare of the saints, as the beloved of God, as well

as for the good of man in his civil relations. It is especially for the good of the saints, as an ordinance of God. When men institute government by their own will, the spiritual interests of men are neglected, the church is cast off, as is abundantly evident in our own country. As the text, however, specifies the interests of the saints, as such, as a special object of government, it is an ample proof that civil government is God's ordinance, and not the invention of man.

Paul could have no allusion in this text to the Roman power, then wielded by Nero. He persecuted the saints; set fire to the city of Rome, and charged the crime upon the Christians; wrapped them in garments saturated with inflammable substances, and made of them torches to illuminate the streets; or clothed in the skins of wild beasts, exposed them in conflict with the ravening lion, and relentless tiger. Rome was not the ordinance of God. Its whole structure as a politico-religious system, was in direct opposition, and in fierce hostility, to the beloved of God, "called to be saints." It was a dreadful, and terrible, exceedingly strong engine, erected by the dragon, in open warfare against the kingdom of Christ, whose foundations were laid in the world, after the establishment of this diabolical empire—as "a stone cut out of the mountain without hands."

7. I reason *from the province of the magistrate as specified in the text*. This province is the protection of *virtue*, and the suppression of *vice*. "Rulers are not a terror to good works, but to the evil." Not to be a terror to good works, implies, that good works and those who are employed in them, are special objects of governmental care: whilst vice and the vicious are to be discouraged and suppressed. Human institutions, based upon the popular will, are most likely to foster vice, and to protect the vicious, as has been abundantly manifested in all former ages, as well as in our own, and in our own country; but the fact that magistracy, according to the text, is designed for the fostering of good works, and that such is the peculiar function of the magistrate, contains the utmost evidence, that civil government is not the institution of man, but the ordinance of God, and is characterized by moral excellence. This, with other points at which we have glanced in this discourse, will be more fully discussed under the next proposition.

Finally, the first proposition is fully established *by the fact, that according to the text, the civil magistrate, as God's minister, is armed with the sword, and clothed with vengeance, to inflict the penalty of the law upon transgressors—even to the taking away of life*:—endowed with the right to inflict capital punishment. The sword is an instrument designed and employed to take away life. It was anciently the instrument of inflicting the penalty of death—of which there are numerous examples under the Jewish economy.

The *vengeance*, also, which the magistrate executes, runs parallel with the penal sanctions of the divine law: covers the fearful sentence, "Whoso sheddeth man's blood, by man shall his blood be shed." "But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil," v. 4. "These are not the words of a vain philosopher carelessly slumbering over ideal plans of reform. They are the words of truth. The idea of civil punishment which they convey, differs entirely from the fanatical imaginations of deluded

minds, and from the pretended discoveries of infidel humanity. The sword of the sovereign is not merely *disciplinary*, as an instrument of reform, it is also for *vengeance*. Punishment is not prospective, but retrospective. It contemplates not so much the capabilities for improvement, as the *guilt* of its subject. It is the connexion established by the moral governor of the universe, between pain and crime. This is punishment: and he is a novice in the science of jurisprudence, who has the idea yet to learn.”

The right to inflict the punishment of death is derived from God. He who gives life can take it away, and can command it to be taken away, when forfeited by crime. He can confer this right upon his own minister. Magistracy as the ordinance of God, is, therefore, invested with this right: and the fact that the text exhibits the civil magistrate as clothed with this awful authority, is the clearest and fullest proof that civil government is God’s ordinance, and not the invention of man, and that moral excellence is an essential characteristic.

The first proposition is therefore fully sustained, by this exegetical argument, and the glory of God is displayed in the fact, that he is exhibited as the author of a holy institution, designed for the welfare of the church, and of society in general, and not the fountain of immoral and despotic power, trampling the religious and civil liberties of mankind in the dust, and covering the face of the world with lamentation, mourning, and wo.

(To be continued.)

[For the Covenanter.]

J U D A S.

Judas has obtained an unenviable notoriety for crime. His history is preserved in the records of the Christian church, as a warning to all her members to avoid his sin, that they may escape his punishment. His name is familiar, yet it is probable that many, especially of my young readers, have never studied his history so carefully as to derive much instruction. They have not become sufficiently acquainted with his character, his sin, the circumstances in which it was committed, nor the awful punishment which God inflicted. Nor may it have once entered their minds, that Judas was once as young and promising, and full of hope as they are, and if God withhold the influences of his Holy Spirit, they may commit a sin similar to his, and become partakers in his disgrace and eternal destruction. Yet all this is possible, as the history will show.

*Judas was the son of covenanted parents.* He was born in the church, and could trace his relation to God’s covenant through a long line of religious ancestors. We think it a great privilege, and so it is, to be able to say, the covenant God of my fathers for a few generations; but Judas could look back about two thousand years, and through almost fifty generations, and still see his fathers in covenant with God. When he was a little infant only eight days old, he was publicly acknowledged to be a child of the church, and entitled to all her privileges. As he advanced in years, he associated with her members. The ministers, and the godly prayed for him. His parents taught him the Bible. He was well instructed in the prophecies, and expected the Messiah. He seemed to improve his privileges. As he advanced to manhood, he did not despise his connexion with the church, and trample upon his covenant engagements, as many baptized members do, who refusing to



ratify their baptismal engagements, say by their practice, "I will not have God the Father, to be my Father in Christ Jesus. I will not have his Eternal Son to be my Saviour, nor the Holy Ghost to be my sanctifier, to make me holy, and prepare me for heaven." No, Judas acted otherwise. *He made a profession of religion*, and by receiving the *passover*, the other seal of the new covenant, ratified by his own act what his parents had done in infancy. He was diligent in his attendance upon the instituted means of grace. And what may appear stranger still, he was among the first to profess his faith in the Lord Jesus Christ, as the promised Messiah. He suffered, and was willing to suffer reproach, to be abandoned by his friends, to be cast out of the church, to leave all for Christ. At a time too, when the Lord of glory had not where to lay his head, when he was reproached, despised, and rejected, by the wise, the learned, and the influential in the church, and by the great majority of the nation. Yet Judas followed him through all his public ministry, and heard the gracious words which proceeded out of his mouth. He was certainly a very eminent professor of religion. Few of my readers have given so much evidence of love to the Redeemer, or of willingness to suffer for his sake. He was not only a professor of religion, *he was an able minister of the gospel*. He was one of the twelve selected from the whole church, to preach the joyful tidings of a free salvation to perishing sinners. He was eminently qualified for the work. He was called by Christ himself, his commission was signed by the Head of the church, who qualifies his servants for the stations to which he assigns them, and never sends any a warfare at his own charges. Judas was an eloquent and gifted man. He preached *the gospel*. He exhibited its most self-denying doctrines, he urged his hearers "to take heed, and beware of covetousness—to set their affections on things above, not on things on the earth—to lay up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal—to seek first the kingdom of heaven, and all other things would be added." He healed the sick, he cast out devils, he performed many wonderful works. Indeed, he was a star of the first magnitude in the Christian church, and yet, *Judas was a hypocrite*.

A hypocrite!! Some of my readers may say, what is that? We often hear the word, but we do not know exactly what it means. I will try to explain. Do you know what we mean by *actor* or *stage-player*? An actor is one who assumes a character which is not his own. In theatrical performances, he acts sometimes like a king, sometimes like a minister, again, like a soldier, a lover, a servant, &c., &c. He is none of all these; he assumes the character, and appears to the spectator to be what he is not. In the language in which the New Testament is written, a stage-player is called a hypocrite. Hence, in the church, hypocrite is the name given to those who make a profession of religion, without experiencing its power. Namely, they say they love Christ, hate sin, desire holiness, and seek heaven in an unregenerate state. A true believer puts off the old man, and puts on the new, but a hypocrite puts the new upon the old, as an actor covers himself with the robes of the character which he assumes, without divesting himself of his own garments.

There are various classes of hypocrites. Some are *worldly* hypocrites, all they do is to be seen of men. They are religious, that by a good character they may inspire confidence, more easily practise deception, and increase their gain. Then there are *legal* hypocrites.

Men who are religious, not from any love to God, or desire for holiness, but to merit heaven—such were the Pharisees, “who went about to establish their own righteousness, and would not submit to the righteousness of God.” To neither of these, nor to other classes that might be named, did Judas belong. There was neither riches, honour, nor emolument to be gained from the world, by following Christ in his humiliation. Judas belonged to another class, which in peaceful times is exceedingly numerous in the church. The class of *self-deceivers*. Members, who, like Judas, are born in the church, baptized in infancy, restrained by the influence of their parents, their education and their connexion with the people of God, from mingling with the wicked, and from the commission of gross sins; make a profession of their faith in Christ, before they have discovered their misery and wretchedness, or their need of him as a Saviour—profess to take the Holy Spirit as their sanctifier, before they have seen the deep fountains of pollution in the soul, or their need of purification—come to the communion table before they have given themselves to Christ in perpetual covenant, or had one joyous or consoling thought of God their Father. Their understanding is enlightened. They assent to every truth of Divine revelation—are moral in their deportment—have some intellectual gratification in hearing the word, and some moving of the affections in holy services. These they mistake for true godliness, and think themselves real disciples. They have no intention to deceive the session, or to deceive others. They deceive themselves, by the appearance of godliness without holiness of heart, or communion with God. There is every reason to believe that this was the character of Judas. He thought himself honest. Had any one insinuated that he would make shipwreck of the faith—that he would become the murderer of the Redeemer, and give his whole influence to the devil; he would have replied as Hazeel, “Is thy servant a dog, that he should do this thing?” He was neither suspected by himself, nor his brethren. He stood high in the society. When our blessed Master at the last supper, announced the melancholy tidings to his disciples, “one of you shall betray me,” no one suspects Judas, and he is the last to say, “Lord, is it I?” The deception was kept up to the last moment. Thus Judas was a covenanter—an eminent professor, a talented minister, and yet, he was a poor self-deceived hypocrite. “Let him that thinketh he standeth, take heed lest he fall.”

It may be, that some of my readers begin to think that Judas was not so great a monster as he has been represented. And if what I have said be true, they have formed an erroneous estimate of his character. Let me ask you to suspend your decision till you hear his crime. I know, as a general rule, we should judge men not by a single act, but by their whole course of conduct. Yet there are exceptions. Sometimes one act so fully exhibits the innate depravity, and monstrous wickedness of the individual, that we can with certainty pronounce judgment. Judas is the exception. S.

[To be continued.]

#### CHRIST'S HEADSHIP.

The writer of the following article—a minister of the Associate Church—having failed in obtaining its insertion in the Evangelical Repository—the organ of that body—has asked a place for it in our pages. This we readily grant on the ground of its intrinsic excellence, without, however, pledging ourselves to every mode of expression employed in it. Our readers will be able from these facts to account for the ad-

dress and, also, for the form of expression occasionally used in the body of the article. The pamphlet, on which this writer comments, was published a year or two ago, by the editor of the *Repository* for the purpose of vindicating the alterations of the Confession of Faith proposed by the Convention of Reformed Churches. The following extract from the letter accompanying the article, will show some of the writer's reasons for noticing this pamphlet. It also presents in a succinct form his views of the importance of the doctrine of Messiah's dominion. He says,

"It is certain if we assault the honour and authority of the Mediator we make a thrust at religion;—yea, at the very corner-stone of our holy religion. And it is certainly no slight attack on the King of kings to assault his dominions:—to attempt to deprive him of his mediatorial dominion over the nations:—to attempt to absolve the kings of the earth, and the nations of the earth from their allegiance to the Mediator:—to free men from performing civil duties in his name. If the Mediator be divested of this much of his dominion, I see not how he is to maintain his dominion over the church. For it is certain, that there is the same connexion between the church and the state, that there is between the Christian and the citizen, *in the same man*, the same person, that is, the Christian, is the citizen, so in a Christian nation, the same persons that constitute the church, constitute the state. The Christian and the citizen are not merely abstractions, but perfectly homogeneous predicates meeting in the same subject. Now, Christ's dominion is a dominion over subjects, and not over predicates. Then if you deny to Christ dominion over the citizen, you must either deny to him dominion over the subject, or speak nonsense. But if Christ as Mediator does not have dominion over the subject, he has dominion neither over the Christian nor the citizen.

So, if you give to him dominion over the Christian, you give to him dominion over the person that is the Christian:—his whole person, soul and body,—for time and eternity. This is a subject that is of most vital interest to the church at the present day. And if I could see a returning to sound doctrine on this point, among the different churches, then I would look for the most valuable results to follow attempts at union, (which is that which characterizes our day,) but without this we need look for nothing but a second Babel. Returning to sound doctrine on this point would be indubitable evidence of a day of Christ's power, when his people will be made a willing people."

We hope yet to see this "returning to sound doctrine:" and, there even seems to be some evidence that the attempts now making to unite some of the churches, at the expense of so large a part of the Christian faith, and morals, as that which relates to the entire subjection of the *whole man* to the law of Christ, will be overruled for this very end.—(Ed. Cov.)

#### REMARKS ON "THE TRUE ISSUE."

MR. EDITOR,—With your permission, I will make a few remarks on "The True Issue," not that I intend any thing like a regular review of it. I consider that the whole controversy concerning the magistracy, and the Confession of Faith, turns on one proposition;—on that concerning the "*origin*" of magistracy. Your first proposition is, that, "*Magistracy originates in God, in his essential character, as the moral Governor of the universe.*" I do not know that I have any objection to this proposition, abstractly considered. I believe that not only magistracy, but redemption, and all things have their *origin* in God:—in a three-one God. So also, I believe that *universal government* has its origin in a three-one God; but whether this universal government is administered by a three-one God, or by the Trinity, as delegated to the Mediator is altogether another question. Then, as you see, we have no controversy on the abstract proposition. Our controversy will all turn on your first inference from your proposition; which is, "*That magistrates are not the deputies of Christ in his mediatorial character, and are not bound to discharge the duties of their office in his name, not having received their commission from him.*"

Now, to me, it is plain that your inference is a perfect *non sequitur* from this abstract proposition. If you had added a supplement to your proposition, stating, "that the government of the nations had never been delegated to the Mediator," then your inference would have been a legitimate one. I might just as well say, because ecclesiastical government did not have its origin in the Mediator; but in a three-one God; therefore church officers are not the deputies of Christ;—or of "Christ in his *mediatorial character*." Would the editor tell us what other character Christ has besides that of Mediator? Is not *the* Christ, *the* Mediator? I think when the editor denied that the magistrate was the deputy of the Mediator, he would have done well to have shown us whose deputy he is:—is he the deputy of an ABSOLUTE GOD? Does he act for God, in his name, and place *immediately*? and what kind of fellowship and communion does he have with God while serving him *without a Mediator*? Again, he ought to have told us to which of the covenants these duties belong. These duties must be discharged either under the sanction of the covenant of works, or that of grace.

What I principally design, however, is to examine the orthodoxy of your inference; particularly, that part which says, "*and are not bound to discharge the duties of their office in his name,*" (in the name of the Mediator.) I do not wish you to think it unkind to call in question your orthodoxy, because I am free to confess, that if you are orthodox, I am grossly heterodox—have exceedingly erroneous views of the divine law, and of the nature of the obedience which we owe to it. And I am sure that I have no desire whatever to be a disguised heretic. Now,

1. It appears from your inference, that civil duties are not to be performed in the name of Christ. *But what say the scriptures?* Col. iii. 17: "And whatsoever ye do in word or deed, *do all in the name of the Lord Jesus*, giving thanks to God and the Father *by him*." It does appear to me, that the editor would have all civil duties performed under the sanction of the covenant of works: because if done under the sanction of the covenant of grace, they must be performed in the name of Christ, the mediator. It is manifest that I am not misrepresenting the editor, from what he says in other places. *Evangelical Repository*, Vol. 3, No. 12, page 530. "This moral natural law which we make the formal rule of the civil magistrate's administration, *of course* does not include in it *those principles that have a relation to the covenant of grace*, or rather, those principles which are revealed by God *in his assumed character as the God of grace*." Page 538. "Magistracy has its origin in God as the moral governor of the universe, and hence those laws which he has issued in his *assumed character as Mediator*, are not the rule of the civil magistrate's administration." This needs no comment. It virtually denies that the moral law, or the law of the ten commandments, is the rule of the civil magistrate's obedience; for it is certain that the law of the ten commandments was revealed by the Mediator.

2. I would like to know something more about this "*moral natural law*" which the editor makes the rule of the magistrate's obedience. (1.) Is it not all included in the law of the ten commandments? and if so, why not make the law of the ten commandments the rule at once? Ah! the editor will reply, "they (the ten commandments) were *issued* by Christ in his assumed character as mediator!"—"they include prin-

principles that have a relation to the *covenant of grace*," therefore not suited to the nature of civil duties. (2.) Would the editor tell us wherein the sanction of the moral natural law differs from that of the law of the ten commandments, as given by the Mediator? By the sanction of the moral law, I understand that which moves to acceptable obedience;—which holds out the hope of deliverance from everlasting death, and that of inheriting everlasting life. The gospel, or preface to the ten commandments, is their sanction. Now, has the moral natural law any sanction to quicken to obedience, if we deny to it that of the gospel? And if so, what is it? what deliverance,—what blessings does it promise?—and above all, *through whom* are this deliverance, and these blessings expected to flow, to those who obey this law? These things cannot flow *immediately* from an absolute God:—they cannot flow mediately through Adam:—and if this law has no "relation to the covenant of grace," they cannot flow through the Mediator. (3.) I would like to know what is the *precise character* of the magistrate's obedience to the "moral natural law." Is it a *gracious* or *graceless* obedience? It is manifest, according to the editor's views, that it cannot be a gracious, or evangelical obedience, he, as an officer, not being under the mediatorial dominion,—“not being his deputy,”—“not having his commission from him,”—and being neither federally nor spiritually united to Christ. Then if it is not a gracious or evangelical obedience, it is a *graceless* one; that is, one that has no favour or acceptance in the sight of God. Then all his obedience, as well as his disobedience is sin, and seeing that he, as an officer, has no relation either to the Mediator or the new covenant, how are these sins to be purged away?

3. It appears that the editor has found out that we owe obedience to *two laws*:—to the moral law as Christians, and to the "natural moral law" as citizens: and that these laws are entirely different, as to their "issuing, administration, and sanction." Now, for my part, I am no believer in this *duonomianism*. I believe that the divine law is *one*, whether manifested by the light of nature or revelation; that its giver is one, its administrator one, and its sanction one; and that it comes to all men, in every relation, to whom it comes at all, with precisely the same sanction; and men's ignorance of the nature of its sanction can, in no sense, alter their relation to the law. Wherever this law is manifested to men out of Christ, it will be to them the "ministration of condemnation," whether manifested by the light of nature, or revealed on tables of stone: when it comes to men out of Christ, it "reveals the wrath of God from heaven against all ungodliness, and unrighteousness of men," in every relation: reveals wrath against all kinds of sins, civil as well as social, and ecclesiastical; and that all these are sins against one and the same laws, and that it is alone by the one atonement of Christ that any of these sins can be pardoned; but that it *is* a propitiation for all kinds of sin. But when it comes to those who are in Christ, it says nothing of condemnation, nothing of wrath, for, or on account of, any kind of sin, whether read in the heavens, seen in the sun, moon, or stars, or read on tables of stone. To such it speaks of his excellency, glory and holiness. "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory in the heavens." "The heavens declare the glory of God, and the firmament showeth his handiwork." Now why is this *one language* spoken by the heavens and firmament, understood so differently by these two classes? The one class reads it,

*without*, the other by the light of the gospel, its sanction,—the one sees not Christ, the other beholds “him as the end of the law for righteousness to every one that believeth,”—sees in Christ an end of all their sins, even their civil sins. But how could this be if the law did not come to him accompanied by the sanction of the gospel,—unless it be accompanied with “those principles that have a relation to the covenant of grace?”

4. I would like to know, if the magistrate does not “discharge the duties of his office in the name of Christ,” how he can accomplish the great and grand end of the magistracy?—the glory of God: and if the grand and ultimate end of magistracy is not accomplished by his obedience, how can he promote its subordinate end;—the good of civil society? (1.) I would remark that there is no glorifying God in the discharge of any duty, except it be done in the name of Christ; because obedience rendered in any other way is obedience to the law as a covenant of works, and of course dishonours, instead of glorifying God: whether it be civil, social or religious duties. Then the magistrate is just as much bound to give glory to God in the discharge of his official duties, as the minister of the gospel is in his official duties. Then he, as well as the minister, is bound by the divine law to “do all things whatsoever he does, both in word and deed, *in the name of the Lord Jesus*, giving thanks to God and the Father *by Him*.” And this he must do not only as a man, but as an officer; for he does not discharge his official duties as a *man*, but as an *officer*. (2.) Unless he do all that he does “in the name of the Lord Jesus,” his works instead of being good, will be evil,—“dead works,” which will dishonour instead of glorify God. (3.) If the magistrate would glorify God in the discharge of his official duties, he must not only do all in the name of the divine Mediator, but by the *direction of his Spirit*. “If any man have not the Spirit of Christ, he is none of his.” If he is not “sowing to the Spirit,” in the discharge of his official duties, he is “sowing to the flesh,” and “shall of the flesh reap corruption.” (4.) The magistrate must perform his civil duties in the name of Christ, or God will never *accept* them. Then if the magistrate does not do them in the name of Christ, they will be rejected, both he and his services, like Cain and his offering, Esau and his repentance, and the wicked and their sacrifices: they are all *alike* abominations to the Lord. (5.) The magistrate must do all in the name of Christ, or he cannot draw nigh to God, in the performance of civil duties. And if he does not draw nigh to God, it is certain that he is going away from him. And besides Christ there is *no way of access to God*. We are just as much bound to draw nigh to God, to walk in him, and live in him as citizens, as we are as fathers, or church members. How can the magistrate live *in Christ* as a father and *out* of him as an officer? How can he draw nigh to God as a church member, and go away from him as a magistrate? Then if the civil magistrate does not perform his civil duties in the name of Christ:—his obedience is obedience to the law as a covenant of works:—it is dead works;—sowing to the flesh:—abominable sacrifices:—a going away from God, and thus dishonouring, instead of glorifying him, and rebelling against the divine government. And all these things he is doing as the representative of the nation, and thus not only provoking the divine vengeance on his own head, but upon the nation which he represents. But how will the guilt of that nation be enhanced and ag-

gravated, if all the subordinate officers and citizens follow his pernicious error? And now, if it be impossible for a nation thus to accomplish the grand end of civil government, the glory of God, how can it, on this principle, promote the subordinate end of it, the good of civil society? when they are all as one man, with one heart, provoking the divine wrath, and pulling down the judgments of God upon their own heads, by their self-righteous and carnal obedience. The wages of sin is not only the death of individuals, but of nations.

I am not a little astonished at the editor when he says, "mankind could have existed in civil society, and could have *attained the end of civil society*, without a knowledge of *these principles*," that is, "those principles which are revealed by God in his assumed character as the God of grace." Does the editor mean that men in civil society can glorify God "without a knowledge of these principles?" Does he mean that men can promote the good of society "without a knowledge of these principles?" It is true, the editor says, "this has always been the principle of the Associate Church," and quotes authorities to prove it. But if this be the principle of the Associate Church, that "men can attain the end of civil society without a knowledge of these principles," that is, without a knowledge of the Bible, (for this is what the editor means) I am so far from believing it, that I abhor and detest it, and will oppose it while I live.

But you may reply that to carry out these principles, I must acknowledge that the "magistrate is the deputy of the Mediator." Be it so. I unhesitatingly avow the doctrine. Because there is no such a thing as either magistrates or citizens glorifying God without they are under the rule and authority of the Mediator, in the discharge of their respective duties. I believe that glorifying God in the discharge of civil duties, necessarily implies the following things:—

1. Being *taught by Christ* as our *prophet*. (1.) Let us look at the *matter* of his prophecy, that we may know whether he teaches or prophesies concerning civil duties. If so, then the civil magistrate must be in *subjection* to the Mediator as prophet. It is sufficient to say that the Bible is the matter of his prophecy or instruction. Then if the word of God be the matter of his prophecy and he in this word prophesy concerning civil duties, it is direct rebellion against him and his government not to make this prophecy the formal rule of our civil obedience. "Him shalt thou hear in all things whatsoever he shall say unto you." Acts iii. 22. It is certain that Christ the Mediator, has, as prophet, laid down the general principles of civil government, such as love, truth, mercy, and justice; that he has laid down the character and duties of rulers, and the duties of citizens. He has also denounced the most awful penalties against the violaters of these principles, and the neglecters of these duties. Again, he rewards those who reverence his principles of government, and do the duties connected with them. Then it is certain that Christ has given us, in his prophecy, a complete system of civil government, and not only so, but the true system of civil government can be learned alone from Christ as prophet.

It is true, the heathen, who have never heard the teaching of the great Prophet, must be guided by "natural principles," and depend on the uncertain prophesying of blind reason, to determine what these "natural principles" are. But why should we, who have a "more sure word of prophecy," go and join the heathen, in groping after "na-

tural principles" by the dim and uncertain light of reason?\*" (2.) Let us look at the *necessity* of being taught by the great Prophet, that we may know all about civil duties. Unless Christ as prophet teach us, we can never know God, to whom these services are to be rendered; and those that do not know God cannot serve him; those that would know God must know the mediator; those that would see the Father, must look on the face of his Anointed. "He that hath seen me hath seen the Father." Those that would see the end of civil obedience, must be taught by Christ as prophet, what is the glory of God. If we would behold the glory of God, we must see it shining in the face of Jesus Christ. Then those who lose sight of Christ in the discharge of civil duties, lose sight of the glory of God. Unless we are taught by Christ as prophet, we can never understand the rule to direct in civil duties,—can never see the perfections and glory of God shining in any part of his word:—without this teaching we can never see any thing but the "letter" of civil precepts "which killeth," "it is the spirit that giveth life." We might just as well expect to glorify God in the discharge of the duties of church members, without being taught by Christ, as in the discharge of civil duties. It is said of civil rulers who have not been taught by the great Prophet, "They know not, nor will understand, they walk on in darkness: all the foundations of the earth have gone out of their course." All men will be full of spiritual darkness concerning civil duties, until taught from above, until spiritually illuminated, until Christ as the great Prophet become their teacher.

2. Glorifying God in the discharge of civil duties, necessarily supposes a *constant sense of dependence on the Mediator as the great high priest of our profession*:—on the merits of his blood, and the efficacy of his intercession, that our persons and services may be accepted in the sight of God. It is certain that if we lose sight of the Mediator as our high priest,—of his blood,—and of his intercession, in the discharge of civil duties, so will we also lose sight of the glory of God. All who think of God at all, in the discharge of civil duties, without a faith's view of the great high priest that has passed into the heavens, *will contemplate him as an enemy,—"a consuming fire."*

3. Glorifying God in the discharge of civil duties necessarily supposes subjection to the Mediator *as king*. The absolute necessity of the execution of the kingly office of Christ, to enable him to glorify God in the discharge of civil duties, will appear from the following considerations:—(1.) Before the magistrate can glorify God, the King of saints, who is also the King of nations, must slay his enmity to God, and his hostility to the divine law:—subdue his pride:—mortify his vanity:—crucify the flesh with the affections and lusts:—deliver from bondage to sin and Satan, and thus "proclaim liberty to the captives

\* We commend the following extract, and the whole article from which it is taken, to the attention, particularly, of Seceders. Its author—Brown of Haddington—would never have owned as brethren in Christ's testimony, those who, while calling themselves by the same name, have abandoned most of the *distinctive* doctrines on which he laid so just stress.—ED. COV.

"To pretend that men's civil liberty, which is all derived to them from God, as his free gift, can protect them in blasphemy and idolatry any more than in theft or murder, proceeds plainly upon *atheistical principles*; to pretend that such as enjoy the benefit of revelation should not make use of it for regulating the laws of their nation, or the administration of civil offices, is plainly a contempt of revelation and *obstinate drawing back to heathenism.*" (*Brown's Dictionary of the Bible*—on the word "Rule.")



and the opening of the prison doors to them that are bound." (2.) That the magistrate may perform his civil duties to the glory of God, he must not only be subdued by Christ as king, but also *ruled and governed by him*. Before the magistrate can rule, or the people be ruled, to the glory of God, or for their own good, they must first be ruled and governed by the Mediator as king. That men may be ruled in any society for the glory of God or their own good, they must have a king that is able to govern not only their external conduct, but one that has absolute dominion over their understandings, judgments, wills, affections, and consciences:—but in vain will we search heaven, earth, or hell for any other king than the Mediator, that can thus govern men. One, to exercise such dominion over men, must be both *God* and *man*. (3.) That magistrates and nations may be defended both from temporal and spiritual enemies, they must have the Mediator for their king:—must be under his dominion. Magistrates as such, and nations as such, have both temporal and spiritual, visible and invisible enemies, Satan does not only *deceive* individuals, but "the nations." Take the nations from under the protection of the Mediator, throw them outside of his mediatorial dominion, and they then have not one friend,—one protector, in heaven, earth, or hell:—if they fall under the dominion of an absolute God, they fall into the hands of an enemy of infinite power and infinite wrath,—if into the dominion of Satan, they fall into the hands of the *destroyer*,—if into the dominion of men who are not the "deputies of the Mediator," they become a prey to men who are the "deputies" of the *destroyer*.

4. That the magistrate may glorify God in the performance of his civil duties, he must have the *Spirit of Christ* to "lead and guide him into all truth." He as a magistrate, must be spiritually united to Christ, as well as a husband, father, or church member. To do the will of God, he must have the mind of Christ. The Spirit or mind of Christ must move men in the discharge of every duty, whereby God is to be glorified. All the members of the body, must be in subjection to the head. But how can they be in subjection to the head, without a vital union to it? That the members may act in obedience to the head, the same life or spirit that is in the head must be in all the members. But how can the life of the head be in the members, without an organic union to it?—without a union by bones, muscles, nerves, and blood? The members of one body cannot act in obedience to the head of another body; because they have no vital union to the head of another body. So all Christian magistrates have a vital union to Christ, their living head. Now it is admitted by all that the *man who is the magistrate* must act in obedience to the head,—in obedience to the mind of Christ, and that he is moved to this obedience by the Spirit of Christ, and by virtue of a spiritual union subsisting between him and Christ. But it is denied that *the magistrate* is bound to obey the Mediator as his head, and of course the magistrate as such has no vital or spiritual union to Christ, has not the life of Christ dwelling in him. Then, here we have one and the same member, (for the magistrate, and the man who is the magistrate, are not two persons, but one) united to two heads,—the same member doing one class of duties in obedience to one head; and another class of duties in obedience to another,—the same member animated by two different spirits. This system, however, is in perfect harmony with that

which recognises *two laws*, entirely distinct as to their givers, administrators, and sanction. A double law, head, members, and Spirit, are in perfect harmony.

But in conclusion, that magistrates and nations are under the mediatorial dominion of Christ, is plain from the fact that he does exercise jurisdiction over them, and it cannot be denied,—he does give laws to them,—he does accompany these laws with rewards and punishments,—he does admonish, threaten and chastise,—he does reward, protect and defend,—and will judge all classes and conditions of men, and angels at the last day. Now, all that I need to say concerning the Confession of Faith, is simply this, if your system be correct, then the Confession should be altered; but if not, it should not be altered.

JOHN M'AULEY.

~~~~~  
OUR FREE COLOURED POPULATION.

The following article we find in the columns of the "National Era." The writer is a "citizen of Maryland." His facts and arguments, designed to bear upon public opinion in the slave states, particularly such as Maryland, which contains a strong abolition party, are equally appropriate, and nearly if not quite as necessary, in the free (?) states: for in the North, and even in the best churches, the idea has prevailed largely, that there is some inherent deficiency in the coloured race, incapacitating them for any great degree of intellectual or social improvement. That they have not, after ages of degradation and oppression, the energy and genius of the Anglo Saxons may be true; but many nations of whites are in the same predicament, and that without the same causes. We bespeak a careful reading of the article.—ED.

The following paragraph from the Baltimore Clipper, already noticed in the Era, embodies a popular error, which I have long desired an opportunity of combating:

"We freely admit slavery to be an evil—greater in fact to the slaveholder than to the slave. But how is this evil to be remedied? By abolition? Would this advance the temporal or eternal interests of the slave? Would it better his moral or social condition? Our experience compels us to reply in the negative. People in Maryland are slaveholders more from necessity than desire. They see that the condition of the slave is preferable to that of the free coloured person; and hence the indisposition to emancipate. But, secure the transportation of the slave to a colony in Africa, where he may be in reality a freeman; and we believe that few owners in this State would refuse to relinquish their right to their slaves. To set them free and turn them loose upon society would be, in most cases, to condemn them to degradation and misery."

Of the first remark of the Clipper, that slavery is "a greater evil to the master than to the slave," I have only to say that it is perhaps true in one sense, viz: that it is less an evil to suffer than to do wrong. But if the editor means that, in a temporal respect, the master suffers more from slavery than his bondman, he should, by all means, have availed himself of so fair an occasion to display his ingenuity by showing how. The absurdity of the idea is too apparent to be worth pursuing. It is as if the editor should declare his preference for work without wages, to wages without work.

But it is not to this point that I now wish to direct particular attention. It is my present purpose to show the unreasonableness of draw-

## SOME SCOTTISH WORTHIES.\*

*John Welch.*—The reader will recollect the six ministers who were tried for high treason at Linlithgow, and banished, for having held an assembly at Aberdeen, in 1605. Among these worthy sufferers in the cause of Christ, and his royal prerogative as king of Zion, the most remarkable was Mr. John Welch. He was by birth a gentleman, his father being laird of Collieston, an estate in Nithsdale; and he was settled as minister, first at Selkirk, and afterwards at Ayr. The accounts given of his piety, and of his perseverance and success in prayer, are such as almost to exceed belief in this lukewarm age; but the incidents recorded in illustration of these belong properly to the province of the biographer. The following, however, may be quoted as being, if not a better attested, at least a more easily credited narrative. In France, the country of his exile, Mr. Welch applied himself with such assiduity to the study of the language of the country, that he was able in the course of fourteen weeks, to preach in French, and was chosen minister to a protestant congregation in the town of St. Jean D'Angely. War having broken out between Louis XIII. and his protestant subjects, this town was besieged by the king in person. On this occasion, Welch not only exhorted the inhabitants to a vigorous resistance, but mounted the walls, and rendered his personal assistance to the garrison. The king was at length admitted to the town on a treaty; and being displeased that Welch preached during his residence in it, he sent the duke D'Espernon with a company of soldiers to take him from the pulpit. When the preacher saw the duke enter the church, he ordered his hearers to make room for the marshal of France, and desired him to sit down and hear the word of God. He spoke with such an air of authority, that the duke involuntarily took a seat and listened to the sermon with great gravity and attention. He then brought Welch to the king, who asked him how he durst preach there, since it was contrary to the laws of the kingdom for any of the reformed to preach in places where the court resided. "Sir," replied Welch, "if your majesty knew what I preached, you would not only come and hear it yourself, but make all France to hear it; for I preach not as those men you use to hear. First, I preach that you must be saved by the merits of Jesus Christ, and not your own; and I am sure your conscience tells you that your good works will never merit heaven. Next, I preach that as you are king of France, there is no man on earth above you. But these men whom you hear subject you to the pope of Rome, which I will never do." Pleased with this reply, Louis said to him, "*He bien, vous serez mon ministre*—Very good, you shall be my minister;" and addressing him by the title of "father," assured him of his protection. He was as good as his word; for, in 1621, when the town was again besieged, he gave di-

---

\* These brief narratives are taken from a late and valuable work, by Rev. Thomas McCre—*the worthy son of an honoured father*—entitled "Sketches of Scottish Church History." To some of our readers, they will not present much that is new. But, all will be profited by contemplating the moral and spiritual excellencies of these eminent and faithful reformers. They are the men, whom it was once the fashion to calumniate as illiterate and vulgar, and who are yet calumniated by many, even of their professed followers, as if little better, in some respects, than papists. It would be well for an atheistical generation, if it had that familiarity with a throne of grace—that deep and habitual sense of the presence, and incomparable excellency of Christ, and the paramount claims of his cause and interests—which, above all things, characterized these men "of whom the world was not worthy."

rections to take care of his minister, and he was safely conveyed with his family to Rochelle.

Having lost his health, and the physicians having informed him that his only chance of recovery was to return to his native country, Mr. Welch ventured, in the year 1622, to come to London; and his wife, who was a daughter of the celebrated John Knox, having obtained access to James, petitioned him to allow her husband to return to Scotland. On this occasion, the following singular colloquy took place: The king asked her who was her father. She replied, "John Knox." "Knox and Welch!" exclaimed he, "the devil never made such a match as that." "It is right like, sir," said Mrs. Welch; "for we never speired\* his advice." He then asked her how many children John Knox had left, and if they were lads or lassies. She said, three, and they were *all lassies*. "God be thanked!" cried the king, lifting up both his hands, "for an they had been *three lads*, I had never *bruiked*† my three kingdoms in peace!" She again urged her request that he would give her husband his native air. "Give him his native air," replied the king, "give him the devil!" "Give that to your hungry courtiers," said she, offended at his profaneness. He told her, at last, that if she would persuade her husband to submit to the bishops, he would allow him to return to Scotland. Mrs. Welch, lifting up her apron, and holding it towards the king, replied, in the true spirit of her father, "Please your majesty, I'd rather kep‡ his head there!" Welch languished a very short time in London, having been released by death, in May, 1622. §

*Robert Bruce.*—The reader will recollect the noble part acted by Robert Bruce, in the case of the Gowrie conspiracy. Will it be believed that this high-minded gentleman, and worthy minister of Christ, was persecuted till his death, by the mean jealousy of the bishops, who set spies on his conduct, committed him to various prisons, and procured orders to drag him like a common felon, from one corner of the kingdom to another? From the descriptions of contemporaries, it appears that Bruce's appearance and manner corresponded with the dignity of his mind. "He had," says Livingstone, who was well acquainted with him, "a very majestic countenance, and whenever he did speak in public or in private, yea, when he read the word, I thought it had such a force as I never discerned in any other man. He was, both in public and private, very short in prayer with others; but then, every sentence was *like a bolt shot up to heaven*; yea, I have heard him say that he wearied when others continued long in prayer; but being alone, he spent much of his time in that exercise. It was his custom, after the first sermon, to retire by himself for prayer; and one day, some noblemen who had far to ride, sent the beadle to learn if there was any appearance of his coming. The man returned and told them, 'I think he shall not come this day, for I overheard him always say to another, that *he will not go, nor cannot go, without him*, and I do not hear the other answer him a word at all.' "|| It is needless to say who "the other" person was, whose silence astonished the ignorant beadle.

The manner of Mr. Bruce's death, which took place in August, 1631, was beautifully in accordance with the tenor of his life. On the morn-

\* Asked.

† Enjoyed.

‡ Catch.

§ M'Crie's Life of Knox, vol. ii. pp. 271-274.

|| Livingstone's Characteristics, art. *R. Bruce*.

ing the inference, from the present condition of the free blacks, that the slave would derive no benefit from general emancipation.

What are the facts? The free coloured people of the United States at present constitute less than one-fortieth of the population; they are scattered over its whole surface; they have all emerged from a state of slavery, and wear an indelible mark of their origin. That mark is regarded as a stigma which no virtues can efface; and every human being who bears it, is held to be inferior to every human being who bears it not. Such a weight of prejudice never oppressed any people before since the world began. The Jew was more tolerant of the heathen; the Christian of the middle ages more tolerant of the Jew; Turks, of Christians; Christians, of Turks, than the White man of the Black in this country. Is it to be wondered at, that a handful of poor despised Africans, under so crushing a weight of prejudice, should be slow to improve? They were dragged to this country from the savage wilds of Africa, and learned the rudiments of civilization in a state of slavery. In the Southern States, even those who are nominally free are not only not encouraged, but *forbidden* to acquire literature—and yet the poor African is reviled for his debasement, wretchedness and ignorance. The cruelty he suffers is a refinement upon the misery of Tantalus. It was the unhappy fate of the Phrygian king, always to suffer the pangs of thirst and hunger, surrounded by food and water; but we have never heard him *reviled* for not partaking of that which for ever eluded his grasp. The free coloured people, both North and South, are excluded from most of the respectable and lucrative avocations of life, and yet they are reproached for their indolence! The slaveholder hates a free negro instinctively, and it is not every where safe for him to venture upon the premises of a planter, much less to ask for employment. He is reduced to the necessity of finding a precarious subsistence by any means—often perhaps by fraud or theft—and then is branded as a lazy vagabond. North of Mason and Dixon's line, the case is only a little more tolerable. But it is well known that there is a combination of almost every trade and calling against the free blacks. Yet they have made immense progress in civilization, and refinement too, notwithstanding their rigid exclusion from the society of the whites.

It is said that the slaves are better off than the free coloured people. Let facts test the truth of this monstrous absurdity. Among the three millions of slaves in the country, not one, or not more than one, has any education at all; perhaps a few—as few as angels' visits—may be able to read, stealthily, a greasy spelling book or Testament; but I have not heard of more than one who has been allowed or assisted in the acquisition of a respectable share of knowledge. It is stated that a slave in Alabama has attained to some proficiency in the classics, and that in consequence the religious societies have purchased his freedom. But such cases must be rare for two reasons: first, it is illegal in the Southern States to teach, or to permit, slaves to read; and, secondly, if it were allowable, they generally want the time and the necessary books to make any progress in literature beyond the rudiments. I have been bred in the Southern country, and have never, but for a few days on one occasion, been out of the atmosphere of slavery; and yet in the whole of my experience, I cannot remember to have seen a slave who could write his name. Doubtless there may be some in the cities; but in the country, where I am most conversant, I have never seen the sign manual of a slave—no, nor of a free coloured man either. I have

known two or three, perhaps half a dozen, slaves who could read indifferently, but none who could write.

How stands the case with the free coloured population of the North? I am not aware that any inquiry has been instituted on the subject, but I incline to believe that a majority of the adult black population of the free States are able to read and write. If such is the case, the fact shows that they are on a footing of intelligence with the people of England, and consequently ahead of most other nations, except our own. But however this fact be, we know that thousands of them not only read and write, but possess the requisite information and intelligence to engage in those pursuits which call for the exercise of the highest mental endowments. Hundreds of coloured men and women in the free States are engaged in teaching: many in preaching the Gospel; and, but for the prejudice that weighs them down, many would engage in the legal and medical professions.\* Some of them are distinguished public speakers, and make no mean figure in comparison with the best orators of the country. These evidences of talent and merit have broken through a cerement of prejudice, dark and baleful, which would shut out the black man from the brotherhood of humanity. They must command the respect and win the sympathy of an enlightened and Christian age. But to the argument. While the three million of slaves are all wrapped in mental darkness, and to a lamentable degree debased, the handful of free coloured people in the free States, amounting to not more than two hundred or two hundred and fifty thousand, have general education diffused among them, and have produced a number of men capable of commanding the esteem of an enlightened age, by the vigour of their pens, or the eloquence of their tongues. How unwarranted then, is the assertion, that the free people of colour are worse off than the slaves! How blind or indifferent to the most striking facts!

But the great obstacle at present to the improvement of the black race is slavery. So long as the bulk, or any considerable number of the race, is held in slavery, it will be impossible to dispel the prejudice against it. It is the condition and office of a slave which is the hated thing; and it is only by an association of ideas that colour is so odious. We have no such feeling towards an Indian, though his hue be darker than that of a Mulatto. Remove slavery, and the prejudice will speedily wear away. Such has been the course in the British West Indies. But universal emancipation would place the black race on a different footing from that which a handful of free coloured men can enjoy against such odds. If all were free, they would be able to form a public opinion of their own—they would grow respectable in the estimation of one another—they would most probably go *en masse* to that section of the Union which is peculiarly adapted to their physical constitution; and, enjoying the unrestricted privilege of intercourse, even without political privileges, they would in the nature of things grow more respectable in their own eyes, and in the eyes of others. They would cease to feel that sense of inferiority which unmans the heart, and which is prejudicial to the growth of every virtuous principle. And the history of West India emancipation, as well as the spirit of Christian sympathy which is abroad in the world, forbid the idea, that, in the event of peaceful abolition, the blacks would become turbulent or dangerous. They would esteem themselves more; but it is unreasonable to suppose that they would hate the whites more, when the cause of hatred was removed. G.

\* There are some coloured physicians of no mean attainments, and lawyers too, if we mistake not.

Shall we suppose, when they were reprehended in their public character for opposing Christ, that the exhortation to serve him respects merely their private character as individuals? Shall not the honour and homage to be paid to God's own king, be as conspicuous and decided as was the ignominy which was poured on him?"

Again, says Stevenson, "Offices of Christ," p. 384,

"We are not, however, to suppose that none are under obligation to the law, as the law of Christ, but those who have formally joined themselves to the church. All those who have heard his gospel preached and his laws published, are bound to embrace the former and submit to the latter, and they cannot refuse to do so with impunity. It is on this account that we would not confine our Lord's mediatory administration, either as a prophet or as a king, to the church as an organized body, but extending to all who have heard of Christ, and have access to the means of grace." "Nations and their rulers, who are favoured with the religion of Jesus, are bound to recognise his supremacy in the church, as his free, spiritual, and independent kingdom, and his headship over all things for her benefit." "God has put principalities and powers under Christ, and wherever this is known by supernatural revelation, these powers are bound, as they would avoid the effects of his displeasure, to recognise his supremacy, and cheerfully submit to his authority, as the 'King of kings, and Lord of lords.'"

Again, says another Secession minister,

"God has most expressly enjoined nations and their rulers to acknowledge and honour his Son Jesus Christ, and to employ their national and civil authority in protecting and supporting his church. 'He that ruleth over men must be just, ruling in the fear of God.' This passage does not merely contain the intimation of God's will to the individual who may be at the head of the state, as to his conduct in that public station,—it is an intimation of God's will to the nation. . . . What is the simple meaning of nations as such doing homage to Christ? The meaning is plainly this, that nations and their rulers are to receive the Bible at his hand, and instead of framing their constitution and constructing their laws on the principle of some false religion, or on the principles of infidelity, or merely according to the imagination of their own hearts, they are to form their constitution and laws, and conduct all their administrations on the principles of the Bible; to the honour of God and the good of the community. . . . Every nation and kingdom that refuseth, in its constitution and laws, to do homage to God and his Messiah, or in other words, does not make a national profession of Christianity, shall perish. Zech. xiv. 16, 19."\*

The following is not only valuable as testimony, but as argument.

"Since all power is put under him (Messiah,) the power of nations, as such, must also be put under him; and since all power so put under him for the sake of the church, the power of nations, as such, must be put under him for this purpose, and should therefore be exerted to promote the church's welfare. It may, however, be objected, that when all things are said to be put under the Redeemer, we are only to understand by this, that he overrules all beings and events, so that they are ultimately conducive to his church's prosperity; and, therefore, though nations be put under him, they are so only passively and not actively. To this we answer, *First*, that such an interpretation of these passages is wholly unwarranted. When all things are said to be put under him, it implies, that they are put under him with all their powers; but rational creatures, being endowed with will and activity, must be put under him, not only as passive instruments, but as active and voluntary agents. It is therefore the duty of the whole moral creation, actively to use all the influence they are possessed of for advancing the Redeemer's cause, and the duty of nations as such to do the same. This is evident in the *Second Place* from what we are told in scripture about the angels. They are also put under Christ for the church's sake. In the same sense, then, in which they are put under him, are all orders of moral beings under him. . . . From the fact, that angels offer *homage* unto Christ, we are taught, that not only the powers which derive their origin from Christ as the head of the church, but those also that are derived exclusively from God as Creator, ought to offer homage unto Christ as Mediator. From which it follows, that nations and their rulers, though deriving their origin from God as Creator, ought to offer homage unto his Son as Redeemer. . . . To say that civil government, as such, has nothing to do with religion, is to make it an anomaly in creation,—is to free it from the universal law of the di-

\* *Expostulation in Relation to the Voluntary Controversy, by Rev. B. Laing.*

vine empire,—is to make it a neutral power in the contest between the ‘Father of Lights’ and the ‘Prince of Darkness.’ . . . It (voluntaryism) takes from the Saviour’s head the diadem of the nations. It seeks to raise from his vesture and his thigh the written name, *King of kings and Lord of lords*. It rears the standard of revolt in one of the provinces of his dominions, proclaiming unto kings and nations that they are independent. ‘Upon his head there are many crowns;’ and in opposing voluntaryism, the motto on our banner is, ‘FOR ALL THE CROWNS OF THE MEDIATOR.’”\*

We quote from the “Testimony of the Original Seceders,” 3d Ed., pp. 61, 63, 72.

“Magistracy, like every thing belonging to the kingdom of Providence, is put into Christ’s hand to be ordered in subserviency to the good of his church; and it is secured by a promise that he will order it for the active advancement of the interests of his kingdom. . . . It is the duty of Christian nations and rulers to regulate the whole of their conduct by the revealed will of God. . . . We condemn the conduct of the nation at the Revolution, in leaving the reformed constitution buried and neglected; and in not looking out for magistrates who should concur with them in the maintenance of the true religion, as formerly settled, and rule them by laws subservient to its advancement. . . . It is peculiarly incumbent on every civilized state whereto Christianity is introduced, to study and bring to pass that civil government among them, in all the appurtenances of its constitution and administration, run in agreeableness to the Word of God; be subservient to the spiritual kingdom of Jesus Christ, and to the interests of true religion, and reformation of the church.”

And, finally, we offer the declaration of a member of the synod of Original Seceders, to whom, in an article published in the Scottish Presbyterian, for September, 1844, we are indebted for the above quotations:—He says,

It may be thought that the reference to the Mediator’s moral dominion over the nations, in our *Testimony*, is but scanty and brief. Perhaps it is so. That a more full statement of it has not been made, cannot with candour, I think, be attributed to any want of affection for the doctrine on the part of the Original Seceders, when it is known, that during the whole of their existence, and more especially during the last forty years, their chief contentings and sacrifices were made in behalf of this doctrine. The principle of civil establishments of religion which they have been endeavouring to maintain—first, against their New Light brethren, and more recently against the voluntaries, rests exclusively on the doctrine of the Mediator’s moral dominion over the nations. And I am glad to find that it is now recognised by this, its more appropriate designation.

There is another point, namely, covenanting, to which this writer directs his attention. Among other things, he says,

In the article on the British Covenants in your number for November last, there is a reference once and again, to the renovation of the covenants by Seceders. In the first passage it is said, “The religious, but not the civil part of these covenants was recognised, and occasionally renewed by the Secession church.” And in the other passage, your correspondent states, that “Seceders, in the opinion of the Reformed Presbyterians, were greatly deficient in fidelity, by omitting altogether the civil part of the covenants.” Now, I beg leave to assure you, that this is not correct. It is no doubt true that it is in their ecclesiastical character, (and they do not see how they could, in present circumstances, do it in any other character,) that Seceders renew the covenants. But in renewing them, they recognise them in all their entireness, the civil, as well as the ecclesiastical parts, and declare them to be, in all their entireness, still binding upon the nation and upon the church, and upon all ranks and classes, and upon themselves in particular, as members of both civil and ecclesiastical society. . . . In fact, one special part of the controversy between the Original Seceders and the New Light Seceders turned on this very point, the owning of the civil as well as the religious part of the covenants. “Hence,” says the late Mr. Chalmers of Haddington, in reply to Mr. Culbertson, “by their bond they (the Associate Presbytery,) avouched our public solemn covenants, in their whole *matter and meaning*, as binding upon them and the land. They never thought of the unnatural expedient of

\* *Lectures on National Establishments*, by Rev. Wm. White, pp. 22, 24, 29.



ing of his departure, his illness consisting chiefly in the debility of old age, he arose to breakfast with his family, and having eaten an egg, he desired his daughter to bring him another. Instantly, however, assuming an air of deep meditation, he said, "Hold, daughter, my Master calls me!" and having asked for the family Bible, and finding that his sight was gone, he said, "Cast up to me the 8th chapter of the epistle to the Romans, and place my finger on these words, 'I am persuaded that neither death nor life shall be able to separate me from the love of God, which is in Christ Jesus our Lord.' " "Now," he said, "is my finger upon the place?" and being told it was, he added, "Then God be with you, my children; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night!" And so saying, the good man expired.

*Robert Blair.*—The memoirs of Mr. Robert Blair, who was first settled at Bangor, in Ireland, and latterly at St. Andrews, exhibit the history of a mind deeply exercised about eternal things, and may be regarded as a fair specimen of the warm and manly piety, chastened by knowledge, and rendered firm and consistent by the admixture of public principle, which distinguished many in these times. The most singular feature in the religious history of these good men, was their wonderful success in obtaining answers to their prayers for temporal favours. We will introduce one or two instances of these "returns of prayers," as they were termed, with an observation made by Mr. Blair, after recounting an extraordinary incident in his own life: "If any one who may read these things shall be offended, seeing revelations have now ceased, and that we are to keep close to the will of God revealed in the scriptures; I answer for their satisfaction, that if any creature, be he angel or man, add any thing to that perfect rule of faith and manners, or reveal any thing contrary thereto, let him be accursed. This we leave to papists and sectaries. But, in the mean time, it ought not to be denied, that the Lord is pleased sometimes to reveal to his servants, especially in a suffering condition, some events concerning themselves, and that part of the church of God in which they live."\* There is much included in these words, "especially in a suffering condition." We know not what it is to suffer for Christ, and therefore know not "the consolations of Christ" which *abound* under these sufferings. It is only when the Master sees his servants sick and exhausted, and ready to perish in his service, that he brings forth such cordials to recruit their spirits.

[To be continued.]

POETRY.—THE REFORMER.

(BY J. G. WHITTIER.)

Happy he whose inward ear  
Angel comfortings can hear,  
O'er the rabble's laughter,  
And, while Hatred's fagots burn,  
Glimpses through the smoke discern  
Of the good hereafter.

Knowing this, that never yet  
Share of Truth was vainly set  
In the world's wide fallow;

After hands shall sow the seed,  
After hands from hill and mead,  
Reap the harvest yellow.

Thus, with somewhat of the Seer,  
Must the moral pioneer  
From the Future borrow;  
Clothe the waste with dreams of grain,  
And, on midnight's sky of rain,  
Paint the golden morrow!

*The National Era.*

\* Memoirs of the Life of Mr. Robert Blair, p. 78.

## THE EVANGELICAL REPOSITORY.

The March number of this periodical contains a long and elaborate article, exhibiting some principles which have been maintained and taught by Seceders, upon the subject of the dominion of Christ, and of the magistrate's power. And, certainly, the article does prove, that not a few errors have been held, and not a little inconclusive reasoning has been perpetrated, both by ministers, and courts too, of the Secession church. We remember a time, when it was considered so injurious to the good name of the Associate church to charge them with holding certain doctrines, as to demand a public vindication by the synod itself. We refer to the correspondence carried on between that synod, and the Reformed Presbyterian, some twenty years ago, in regard to some statements in the Testimony of the latter, said to exhibit improper views of Secession principles. We have lived, however, to see these very doctrines avowed and defended by influential members of that body. For example, The purchase, by the Lord Jesus Christ, of a new covenant right to temporal mercies for believers, has been repeatedly denied in the pages of the Repository, and on the floor of the convention of Reformed churches, and the same periodical endorses the error of Gillespie, that "Christ, as Mediator, reigns over the church only."

But, while we admit, yea, affirm, that not a few errors have been held and taught by Seceders, we do still believe, that the original Seceders, and some of their followers all along, were incomparably more sound than the most of those who now bear their name. Take a few examples. And first, we quote from Erskine's (E.) Sermon on Ex. xxiii. 20, 21, preached in 1734.

"Behold I send an Angel before thee," &c. "This Angel was none other than Christ, the uncreated Angel of the covenant. This name we find frequently ascribed unto Christ, to show his absolute authority, that he has all power in heaven and in earth, and the armies of both under his command."—"The name of God is in Him, as Mediator, in a way of donation and derivation: He has a delegate authority—a derived fulness as Mediator; for it pleased the Father that in Him should all fulness dwell, and God hath given Him to be Head over all things to the church."—"Trust Him with the government of the world in this dark and cloudy day, in which the nations are shaking and staggering like a drunken man, for his Father hath lodged the reins of the world's government in his hand."—"The Angel that bears his Father's name, and who utters the voice of God, is crying to the powers and potentates of the earth at this day, 'By me kings reign, and princes decree justice, it is I that set up one and cast down another.'"

We quote again, from M'Crie's statement, p. 130.

"Though the institution of civil magistrates is from God as the supreme Lord and King of all the world, and not properly from Christ as Mediator; yet a right to have the kingdoms of this world rendered subservient and tributary to his spiritual kingdom, in the visible church, belongs to him as Mediator. And as he, by his power in the management of the kingdom of providence committed to him, will bring them into this state; so it is the duty of those kingdoms, and their rulers, to be *actively* subservient and tributary unto his kingdom, by advancing its interests. 'The shields of the earth belong unto God,' who 'is gone up with a shout,' and who reigneth over the heathen, and he hath a right to their service. In Psalm ii. we have the Father's solemn introduction of Christ, as his king whom he had set upon his holy hill of Zion, unto the kings and rulers of the earth, with injunctions to them to serve him in this character. 'Be wise now, therefore, O ye kings,' &c. This is an exhortation and command to rulers to lay aside that enmity and opposition which they had managed against Christ and his kingdom, and to do homage and service unto him. If the question be asked, in what *character* are they to serve Christ? It may be answered by proposing another. In what character did they *oppose* him? Was it not in their public character as rulers?

of the gospel—"Go—preach—lo! I am with you." So Gillespie understood it. In this way only could he have held his principles respecting the duty of the magistrate. Hence, he says, "every man *in his own calling*." Grant us that the civil magistrate is to submit to Christ in his "calling," as "parents," as such, are in theirs,—and this is Gillespie's doctrine—and we have the substance of all we ask for.

Were Gillespie on the footstool now, where would he be found? With those who are breaking down what he laboured to establish? Verily, no. They would be repudiated by him, and he in turn would be their abhorrence. Who they are—these things being so—who garnish his tomb, as the Pharisees did those of the prophets—judge ye.

---

THEOLOGICAL SEMINARY.

The Board of Inspection of the Theological Seminary of the Reformed Presbyterian Church, met, and was opened with prayer by the chairman, Rev. James Milligan. Rev. Messrs. J. W. Morton, R. Hutcheson, and J. J. McClurkin, being present, were invited to seats, as consultative members. The Professor presented to the Board a report, which was received, is subjoined and transmitted for publication, and is as follows:—

*Report of the Professor to the Board of Inspectors.*

I. Strictly devotional duties. 1. Family worship in all the families where the pupils board—and that in all its parts, as usual in Covenanter households—a short prayer, singing a portion of David's psalms, reading the Bible, and prayer. This duty is performed every night and morning. 2. A weekly meeting of society for prayer, praise, reading the scriptures, and devotional conversation. These weekly meetings are held every Wednesday evening, and occupy about two and a half hours. They have been attended with entire punctuality, and have been, during this session, unusually edifying and delightful. 3. Every lecture and recitation is introduced and closed with prayer,—the first prayer by the Professor, and the concluding one by a student in his rotation. We have prayed together in the Hall ten times every week of the session. We have consolatory demonstration of the presence of the Comforter in all these devotions. There has been no jar in doctrine or emotion, during the session. 4. The pupils, in the form of family visitation, have been minutely examined as to their personal devotions, and the state of their graces. Their answers have been very satisfactory. 5. A fast day was held as usual, in the early part of the session, and the devotions conducted in the common form of our society meetings. For the aid of the Spirit of Christ in all these duties, we have abundant reason to thank God, and take courage; and at the same time, much reason to be humbled in view of our exceeding imperfections in the manner of their performance.

II. The instructions imparted by the Professor. 1. Recitations. 1. In the *Institutio Elencticæ* of Turretin. This system of theology, composed in Latin as the committee are aware, with the most excellent *dissertatio de Satisfactione Christi*, occupies more than two thousand pages—large quarto. Every student writes out an epitome, which he is permitted to use in the first recitation. In the second recitation he is expected to answer all questions without his notes. In this way,

he recites twice the whole of this great system—the best, by far, with which Christ our prophet has ever furnished the church. In this session, 612 pages have been digested, by the learner in this our humble school of Christ. It gives your professor pleasure to state, that, so far as he knows, no minister or licentiate, that has recited this most powerful and blessed display of the system of gospel grace, has ever made shipwreck of his faith. God's blessing on it has fixed the truth in the understanding and will, so firmly, as to be a safeguard against both New Light defection, and Ultraism. The pupils have read and recited the system with care, delight, and, it is not doubted, with much edification, during the whole session. Turretin begins to be almost as familiar to the Seminary, as the Larger Catechism in the household of Covenanters.

II. Recitations in the original scriptures. 1. In the Hebrew Bible for the purpose of learning the language. For, alas! while students are learned in the Latin and Greek heathen authors, they usually commence the learning of the alphabet of divine Hebrew after they enter the Hall. This session the first class have recited the last seven chapters in Joshua, and the first ten in Judges—two recitations every week. There has also been a weekly recitation in the Hebrew verb with a grammatical praxis on the making of Hebrew phrases, after the manner of Mair's Introduction to making Latin. This class is taught to read without the Masoritical points. The professor prefers the latter, as every way better, if one is to be preferred to the exclusion of the other. The junior class in Hebrew has been taught by Mr. Alexander M'Leod Milligan, a senior who has finished his fourth year. His class has recited three times a week, has read five chapters in Genesis, on which they are prepared to be examined. He, as well as the teacher of the first class, has used, in part, a grammar composed for the Seminary by the professor.

2. For Biblical exposition, they read weekly in Hebrew and the Greek Testament. In these exercises, Psalms 16, 17, and 18, and the 10th, 11th, 12th, and 13th chapters of Acts, in Greek, have been read and expounded critically. Second class of instruction, by the reading of six lectures, and one uttered extempore every week.

i. On Ecclesiastical History, which has been divided into four periods, 1. From the giving of the first promise, to the birth of Christ. 2. From Christ's birth to his ascension. 3. From his ascension to the year 96, the completion of the sacred canon. 4. From 96 to the last judgment, following the line of the prospective history in the Apocalypse—the seals—the trumpets—vials, and the millennium. The second period has been discussed this session.

ii. Ecclesiastical government. iii. Theoretical Biblical exegeses, or the rules for lecturing in exposition of the word of God. iv. On practical Biblical exposition, demonstrated by synthetical and analytical commentary on the Hebrew and Greek fountains. v. On Hebrew grammar. vi. On Pastoral Theology, or the duties of ministers, elders, and deacons, of the bench of deacons, sessions, presbyteries, and synods. vii. An extemporaneous lecture on Clerical Belles Lettres, or the laws for framing and uttering lectures and sermons. The pupils take notes, and are examined on all these lectures.

Third class of instruction. 1. The preaching of two sermons a month, in the Hall, before the Seminary and all others who choose to attend. Each student has preached once in the session. These discourses are delivered in rotation. 2. The reading of skeletons of lectures and sermons, two every week, by the sons of the prophets

dividing either of these covenants in order to make their adherence to them coalesce with the Independent notion about mere church covenanting, as the only lawful covenanting under the New Testament.

Do Seceders in this country embrace these views? In making these quotations, we have drawn upon some of the greatest names in the Secession church. Still, we do not assert that their views were, in all respects, as clear and decided as they might have been, much less do we mean to vindicate the body of the later generations of Seceders, from the stigma of holding doctrines so dishonouring to Christ, as those which are taught in some of the quotations given by the Repository. We believe, that such doctrines have not only been held, but that they have been the prevailing doctrines for a long time past. But we must remember that it was the prevalence of these errors, and others necessarily growing out of them, which led to the constitution of the Old Burgher synod, and afterwards, of the synod of Original Seceders,—these bodies adhering to the platform, or very nearly so, established by the Erskines. The Repository quotes from Dr. Paxton. Does it assent to the following?

While he leaves those who dissent from the church, of which he is a member, in the full enjoyment of their personal rights, he may justly refuse to employ them in places of power and trust, and is entitled to bestow such favours upon those whose sentiments, in every respect, are most congenial with his own.

So much, for what some may consider to be a little out of our latitude—the vindication of the Erskines, and the M'Cries. Now, a word for ourselves. The Repository says, in the same article,

It is one thing to “build the tombs of the prophets, and garnish the sepulchres of the righteous,” to be loud in our praises of their virtues, and our declarations of attachment to their principles, and indignation at those who would say aught against them, and quite another thing to imitate their virtues, and profess and maintain their principles. As an illustration, we may just refer to an excellent article in the last number of the Covenanter, setting forth the excellencies of Mr. George Gillespie. In this article his celebrated work, entitled *Aaron's Rod Blossoming*, is referred to as a triumphant refutation of Erastianism. Now we venture to affirm that if the views maintained by this distinguished individual, on the subject of the Mediatorial dominion and Magistracy, were published by a writer of the present day, the Covenanter and some other periodicals would denounce them as intolerably corrupt.

This is very courteous. But it is in keeping with that charity which always attends error. We have never claimed Gillespie on this point, and wherever we see them, we hold that there is an “intolerable corruption” in such doctrines as the Repository teaches. As we said in a former number, we pin our faith to no man's sleeve. But we do honour Gillespie as an eminently able, godly, and faithful reformer. Yes, and we hold his principles far more closely than those do, who charge us with merely garnishing his tomb. For, 1. Gillespie did not understand his principles as freeing the magistrate from the obligation to promote the kingdom of Christ. 2. He maintained, and most ably defended the doctrine, that the magistrate is bound to vindicate *both* tables of the law. 3. He also taught, that the magistrate should protect and defend the church and the true religion, and discountenance and restrain false worship.\* 4. Gillespie was a sound Covenanter;—

\* Some of his views we subjoin, that our readers may judge.

“The orthodox churches believe also, and do willingly acknowledge, that every lawful magistrate, being by God himself constituted the keeper and defender of both tables of the law, may and ought first and chiefly to take care of God's glory, and (according to his place, or in his manner and way) to preserve religion when pure,

having sworn the covenants, National and Solemn League. 5. And finally; he assented, *ex animo*, to the whole Confession of Faith—to those portions which are about to be altered to suit the unchristian opinions of the age. In a word, Gillespie's views were, by many degrees, nearer to ours, than to those of the Repository. He was in error in one point, and in this the Repository follows him, while it rejects nearly all the truths on the same subject, held, and held strenuously by Gillespie. Indeed, he would have abhorred—he did abhor and oppose with all his might, the cherished voluntarism of those who would cover their errors by the shadow of his honoured name.

But while we admit that this eminent divine was in error as to this doctrine, we do not allow that he can be claimed by the Repository as entirely on its side. It is impossible, that Gillespie could have had in his mind the same doctrine which it is now attempted to prop up with his name; for he held views, some of which we have quoted, totally inconsistent with the principle as now held and taught. Moreover, in this very work,—Aaron's Rod, chap. vi.,—he says, stating the question between him and his opponent, as to the nature of the magistrate's commission,—

“The question is, Whether the Christian magistrate be a governor in the church *vice Christi*, in the room and stead of Jesus Christ, as he is Mediator? or, (which is all one,) Whether the rise, derivation, and tenure of Christian magistracy be from Jesus Christ under this formal consideration, as he is Mediator and Head of the church? or, (which is also the same,) Whether Jesus Christ, by virtue of the authority and power of government, which as Mediator and as God-man, he received of the Father, hath substituted and given commission to govern the church in subordination to Him, as he governeth it in subordination to his Father? In all these things Mr. Hussey is for the affirmative, I am for the negative.”

He was contending against Erastianism. This was the point all the time in Gillespie's mind. Indeed, he tells us, that the preceding chapter, in which he discusses the dominion of Christ in the abstract, is only introductory to this one, and it is only dealing fairly with him, to keep this fact constantly in view in examining his writings. But again, he says, in the same connexion,

“The question is not—whether the Christian magistrate be useful and *subservient* to the kingdom of Jesus Christ, even as he is Mediator and King of the church; for in this, also, I hold the affirmative; that is, that as every man in his own calling, parents, masters, servants, merchants, soldiers, &c., being Christians, or the magistrate in his eminent station, being a Christian, is obliged to endeavour the *propagation of the gospel, and the good and benefit of the church of Christ.*”

“Obliged,” by what law? By whose law? Certainly by the law of the Bible—by the law of a Three-one God, *in covenant*, or, in other words, in Christ: for in no other way than in the Bible is the gospel made known, much less the duty of any to “propagate” it; and to no other hands than those of Christ, as Mediator, is committed the propagation

and to restore it when decayed and corrupted: and also to provide a learned and godly ministry, schools also, and synods, as likewise to restrain and punish as well atheists, blasphemers, heretics, and schismatics, as the violators of justice and civil peace.

“Wherefore the opinion of those sectaries of this age is altogether to be disallowed, who, though otherwise insinuating themselves craftily into the magistrate's favour, do deny unto him the authority and right of restraining heretics and schismatics, and do hold and maintain that such persons, how much soever hurtful and pernicious enemies to true religion and to the church, yet are to be tolerated by the magistrate, if so be he conceive them to be such as no way violate the laws of the commonwealth, and in no wise disturb the civil peace.”—*Gillespie's 111 Propositions, &c.*, p. 12, ed. 1844.

present—and all this too, while millions of heathen are going down to hell for lack of gospel light, and we have scarcely *one* missionary—not one to spare to send to the benighted perishing!

Is the millennial dawn upon us?—Must “this gospel of the kingdom first be preached in all the world for a witness unto all nations?” Must ambassadors be prepared and sent? Must *such* be qualified and sent as will say to the heathen—“*Zion’s God reigns?*” And must all this be accomplished without effort upon our part? The hope is presumption! If foreign and home missions succeed, a deep interest must be felt in the Theological Seminary, and in securing labours for the fields fast whitening. The harvest is even now truly great, but where are the reapers? Who will give a son? Who will cast in the widow’s mite for the increase and training of the sons of the prophets?

By order of the Board, respectfully submitted.

J. B. JOHNSTON, Secretary.

JAMES MILLIGAN, Chairman.

~~~~~  
A F F A I R S A B R O A D .

*China.*—It is commonly said that there are three sects, or religions, in China, Confucianism, Buddhism, and the followers of Laoutsz’, commonly called the sect of Taou. The fact is that these three, though distinct enough in their origin, are so mixed up together now, that nearly every person believes and follows all three, or else selects so much of any or all of them as suits his own convenience, and is perfectly satisfied to let every person do the same.

Besides this, there is the worship of deceased ancestors. Indeed, this, according to some accounts, is the real religion, if it can be called such, of the Chinese.

As to the success of the missionary operations, we have the following evidence:—

“The native Chinese messengers of the gospel, already amount to thirty. They addressed an appeal to their brother Christians of Europe, in their country, in the beginning of the present year, praying them to take their poverty to heart, and to aid them with the means of carrying Christ’s salvation to all parts of their native land. They have already penetrated deep into the heart of China, with the gospel in their hands, and in some localities established little flocks of believers, from one of which they lately brought a handsome subscription to Hong-Kong, in aid of the missionary work. This is a fact unprecedented in that empire, and shows that not merely the poor, but the affluent and intelligent among the Chinese are embracing Christianity.”

*Switzerland.*—The liberals are carrying their measures in this country. The institution of a General Council, as demanded by the revolution of October last, has been carried into effect. The popular assembly is composed of upwards of 10,000 voters, and is invested with the right to nominate the members of the Council of State, and to vote laws. Details of legislation are abandoned to the Grand Council, which has become a merely secondary body. We are very curious to see how this immense Council will transact affairs.

As to the effect of the revolution in Geneva upon the interests of religion, Merle d’Aubigné writes rather despondingly. He concludes a sketch of the existing system as follows:

“Such is the plan of the ecclesiastical constitution of the church of Geneva. Our revolution has made a certain sensation in the political world. It has been considered as the commencement of a triumph of Radicalism over the whole continent. Perhaps this view may be just; but I repeat, that the change wrought upon our ecclesiastical institutions is still more remarkable. The great evil in this constitution—and it is immense—is, that the Church of Geneva remains without doctrine and without disci-

pline. All the citizens are members of the Church, whatever may be their morals or their infidelity: they are even its rulers. However, the old state of things was so bad that it could hardly be changed but for the better. Therefore, although the revolution of the 7th of October is to be deplored in so many respects, it is but just to acknowledge that it will probably improve, in some degree, the constitution of the church, especially in the nomination of pastors. Pray for Geneva."

However, "freedom of conscience is guaranteed, and the state affords to all an equal protection."

*Prussia.*—The king has, finally, given to Prussia, what must be received instead of the long expected constitution "having issued," (we use the language of the papers,) "letters patent, enacting that the provincial States of the kingdom shall be united into a general Diet as often as it shall be necessary to raise loans, or to increase existing taxes." Thus the king accords to the Diet some control over the public money. The concession is not, perhaps, very great—certainly nothing like what was expected, but, considered as the first step towards liberty, its importance cannot be over-rated. It will be the fault of the Prussians themselves, if, now that they have got the power of the purse, they do not, before long, obtain the laws, rights and privileges, of a free people—things that they merit, as one of the greatest and most intelligent nations in Europe.

The royal patents, as they are called, are four in number, and are very lengthy, setting forth a number of minute regulations with respect to the powers and attributes of the new Diet. Besides the convocation of the United Diet, for according loans and new taxes, the king proposes to convoke, periodically, a committee of their body, to consult them on such legislative acts as he may think advisable. It seems, however, that they will not be allowed any legislative power, but will be a mere consultative body, whose advice may or may not be followed. It seems also, that they are to have the right of petition. These last two concessions are scarcely worth mentioning, some control over taxation being the only concession of any importance. The United Diet is to be formed of all the eight Diets of the monarchy. It will consist of two branches; one of the princes of the blood and the titled nobility, the other of the deputies (consisting of those orders) elected as at present. The total number of the new body will be upwards of 650. Since the promulgation of this new constitution, as some people call it, the king has issued an ordinance convoking the Diet for 11th April next, not, however, says his Majesty, because the state of the finances requires their co-operation, but because he is anxious to see them around him. The concessions made by the King, have, upon the whole, been very favourably received in Germany, notwithstanding they fall so far short of public expectations. The official organ of the government has published some remarkable articles on the subject, in which it holds out a sort of promise that if the people behave well the King will make farther concessions before long.

This is an important event. It affords an unerring indication of the onward march of true principles.

Our usual summary of "Affairs at Home," has been excluded, and of "Affairs Abroad," very much abridged, by the publication in this No. of the report on the Theological Seminary; it having come to hand after the No. was nearly full. Reply to D. T.—a correspondent of the Evangelical Repository—on temporal mercies, will be begun in the June No., which we hope to issue at an early period.—ED.



in rotation, with criticisms by pupils and professor, on all the sermons uttered, and skeletons read.

These social devotions, lectures and recitations, occupy about twenty-two and a half hours a-week. The time, both of professors and pupils, in preparing for these exercises, occupies at least seventy hours more every week. Lectures are not written, nor preparation made on Sabbath for recitation.

There have been no delinquencies, and very few instances of absence from duty.

Forty skeletons of sermons and lectures, each occupying several pages, have been read this session in the Hall, and subjected to rigorous criticism. The sermons have been all homilies, and the lectures syncretical. The pupils have an Elenctic Society, which meets in the Hall weekly, for discussing in parliamentary form, questions interesting to God's church and to human society. In this important society, the habit of extemporaneous speaking, and especially forensic discussion, is happily cultivated. About three and a half hours are occupied in each session. The door is open—all who choose are admitted, much knowledge is diffused and truth defended.

There is also a Society of Inquiry, which meets once a month. Each session occupies about three and a half hours. Its object is to collect and diffuse intelligence on the state of the church and of the world, especially to explore fields for missionary operations. Two essays are read at nearly every meeting, on the history and present state of the Protestant churches. An address is frequently delivered on missions. This society receives, gratuitously, some of the best quarterly and monthly religious journals. It also carries on an extensive correspondence with similar associations in the divinity schools in the United States, and Great Britain. It has written a letter to our Theological Hall, in Paisley, Scotland—to that at Belfast, Ireland—two to Oxford—two to Lane Seminary—two to the Western Theological Hall—two to the Associate Reformed, in Allegheny—one to the Associate Hall, in Canonsburgh. From Societies of Inquiry in all these institutions we have received answers. It will, of course, be inferred from the above detail, that there has been a very close application to business. Indeed, the labour has been unremitting. By the blessing of our God upon us in this very healthy city, the health of the inmates of the Hall has been very little, if any, impaired, and in some instances improved. The pupils have also prepared thirteen sermons for your audience, and are prepared for examination on all the doings of the session.

For all the favour shown us by our Redeeming Head, in these times of calamity, we have most abundant reason for very lively gratitude, and an incentive to more diligence and zeal in labouring to promote the blessed covenant cause of our most gracious God.

All which is most respectfully submitted,

J. R. WILLSON, Prof.

Cincinnati, March 23, 1847.

The Board proceeded to the examination of the students upon the whole course of the studies as exhibited in the report of the Professor. The examination throughout was sustained as highly satisfactory, and as reputable to both Professor and students. The discourses delivered were also highly satisfactory as specimens of improvement.

The Treasurer of the Seminary made an exhibit of the finances, from

which it appeared that he had received during the past year for the support of the Professor, \$501,51. This shows an increase over the former year of \$239,11, which *demonstrates* that the synod *can* redeem her pledge to the Professor, and intimates that the Seminary is in a flourishing condition. Most of the students under the care of the presbyteries were in attendance. Discourses were heard from *thirteen*.

Pursuant to an intimation given in the former report of the Board, published May last, the following plan, for the aid and support of the students of Theology, is recommended to the patronage of the church and the friends of the Seminary.

1. It is proposed that the students form a *club*, and jointly rent for the term of the session, rooms sufficient for the accommodation of the whole number in attendance—such rooms will cost about \$60,00 per session.

2. Let the proceeds of the funds now under the control of M. Roney of Newburgh, and A. Stevenson of New York, be paid over to the *club*, annually and during the sessions of the seminary.

3. Let the friends of the Seminary (especially in the East) furnish and forward beds and bedding for the accommodation of at least sixteen students. This will require eight cots—as many mattresses, and blankets, sheets, comforts, pillows, &c., as will furnish eight double beds. These will be so much permanent stock, the property of the synod.

4. Let the friends (especially in the west) when the river, rail-ways, canals and turnpikes concentrating at Cincinnati, afford facilities for transportation, send in by the beginning of the session all necessary articles of food, such as will be used by the students. Such as the following are desirable. Flour, which can be exchanged on fair terms with any baker in the city for bread as needed, corn-meal, fruit, green or dried, potatoes, butter, eggs, candles, dried sausages, hams and smoked beef, beans, peas, groceries, &c., &c. Also—common table and kitchen furniture and plate. All articles of freight to be directed to Robert Findley, care of James Johnston & Co., commission merchants, 47 and 49 Main Street, Cincinnati. Such as prefer contributing in money can transmit by mail to Robert Findley, the Professor, or any of the students.

5. Let the ministers and elders of every congregation go forward in the business of collecting and forwarding—let them go before the people and show them the way—let societies be formed and agents be appointed to act promptly and efficiently—let the ladies form sewing societies, make articles for bedding, or to put to sale, for the creation of a stock which can be transmitted in cash.

6. The Board may observe, in conclusion, that the object in general is to aid in furnishing for the church a learned gospel ministry adequate to the wants of the present and the coming generation, by affording means to the very worthy young men now in the Seminary—by encouraging other poor and pious and promising youth to devote themselves to Christ and his cause, in the work of the ministry—by calling the attention of the members of the church to objects of Christian benevolence, and by diverting their minds from the too common course of sinful squandering, in the gratification of vanity, lust, pride, pleasures, and the love of fashion, dress and equipage, what God has given for nobler and holier purposes. There is enough uselessly spent, in our church, every year to support half a score of seminaries, such as ours at

# THE COVENANTER.

---

JUNE, 1847.

---

## TEMPORAL MERCIES—PURCHASED OR NOT?

Do believers enjoy their temporal mercies—health, food and raiment—through the covenant of grace? Are they indebted to the Lord Jesus Christ, as their Surety, for these benefits, or are they not? These inquiries, intimately related as they are to the tenor of the new covenant, and the extent of its provisions, and, also, to the indebtedness of the saints to the Lord Jesus Christ, and to his claims upon their gratitude and obedience, cannot be as unimportant as they have sometimes been held. True, the things themselves respecting which these inquiries are concerned, are mainly transient: they perish with the using. But are we, on this account, to dismiss all inquiry as to the manner in which we obtain them? as to the believer's right to them? Certainly not. It would be a strange mode of despatching suits at law, however summary, to say, that because the property involved—a house or a horse—was of a perishing nature, the Court should have nothing to do with the cause! The article in controversy may not be intrinsically worth five dollars, but who does not know that the principles involved in the decision of the question of *right*, may be precisely the same as if the property of the whole earth—nay, the earth and the starry heavens—was at stake? Indeed, in what circumstance does a just government show more distinctly its pre-eminence than in this, that in its laws and administration, the same principles and proceedings are employed in the guardianship of the poor man's rights as in protecting those of the rich?

The controversy respecting the purchase of temporal mercies, has been revived—and this is a result, we do not in one sense, regret—by the late efforts to unite into one some of the dis severed branches of the old Presbyterian stock. It made its appearance upon their floor at, perhaps, every meeting of the convention of those churches. And since the last meeting, the question has been formally and elaborately discussed, over the signature “D. T.,” in the pages of the Evangelical Repository, the organ of the Associate church. We are not surprised at the tenacity of our Associate brethren on this point. Their whole system of principles relating to civil government, is involved. For if the Mediator purchased common mercies—if these are embraced among the provisions of the new covenant—then as an inevitable, and necessary consequence, He has a right to their control, and to the allegiance and homage of magistrates, whose official duties are largely concerned with their management. Admit the purchase, and farewell to all those doctrines which would set limits to the dominion of Christ.

The subject is worth attention, and answering our inquiries in the

affirmative, we propose in our remarks—which we hope will call out some more able hand—First, to consider the direct argument in favour of the purchase, and Second, to meet, if we can, D. T.'s objections to our view.

Before proceeding, however, with our argument, let us endeavour to present the point at issue in a more distinct form. What temporal mercies are, we need not attempt to make more clear. When we say, these are “purchased,” we mean that the believer has through the atonement of Christ a “legally substantiated claim” to that portion of them which he enjoys.\* And we may as well observe here as any where else, that to speak of temporal mercies as “purchased,” and as at the same time the “free-gift” of God, are modes of expression perfectly consistent. Eternal life is purchased, but it is also, (Rom. vi. 23,) “the gift of God.” The believer is *freely* pardoned, but it is through the atonement. The attempt to set these two in opposition to each other, when speaking of temporal mercies, is somewhat remarkable. Again, it is highly requisite to guard against mingling with the consideration of this subject the gross idea of a purchase, as we find it in transactions between man and man, as if Christ's purchase was the mere payment of a pecuniary equivalent—a value received. Sound Calvinists have ever repudiated all such conceptions of Christ's satisfaction. They have resented as slanderous the constant attempts of the Hopkinsians to fasten upon them this debased idea of the work of redemption. We do the same in regard to the purchase of temporal mercies, and thus throw off as utterly contemptible, all objections to our doctrine drawn from their perishing nature—as if on that account they were beneath mention in connexion with the blood of Christ. No. To purchase temporal mercies, is not to pay a pecuniary value for them. It is to furnish by his satisfaction for sin, and obedience to the law—by fulfilling the stipulated condition of the new covenant—to furnish, to restore to the believer that privilege of sonship which was lost by the fall—a right to “fatherly care and dispensations”—a right to eat at his Father's table. Now that believers have this right through the atonement of Christ, we argue,

1. *From the acknowledged fact of their forfeiture by sin.*† On this point, D. T. uses the following language: “Adam, as long as he persevered in his obedience, had a *pactional* right to natural life, and, consequently, to all the means necessary for its support, so long as his Creator might think proper to continue him on earth; but by his disobedience, he forfeited his right to the means of preserving his existence, and promoting his comfort in this world. For, to suppose that he forfeited natural life, but not the means of his support, would involve the absurdity that his Creator might, by natural death, deprive him of the means of supporting his life, while his right to them remains unimpaired.” We prefer, however, the language of the Larger Catechism, viz.—“That in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and *deserve* to be wholly deprived of them by God, *and* to have them cursed to us in the use of them.”

\* This definition we adopt from a quotation in the first essay of D. T., Evan. Rep. p. 314. Speaking of the “extraordinary,” and the “common” influences of the Spirit, the writer says,—

“Neither the one kind nor the other, can, with any propriety, be viewed in the light of benefits secured by a *legally substantiated claim*, which is ever the idea of purchase.”

† We say “acknowledged,” because the denials have been very rare, and have had little influence

If this be so, is it not fair to infer that the atonement of Christ is designed in part to restore in the case of the church, this right—this “pactional” right to life and its blessings? If not, then was Adam placed, so far as this world is concerned, upon a better footing—in a condition of higher privilege—than the sons of God, adopted in Christ, the head of the new creation, are now! Then, moreover, has something been lost by the breach of the old covenant—an important right which has not been recovered, even for the godly, by the new! This we cannot credit without the clearest evidence. We will continue to hold, that the privileges of the believer are at least as large and ample, as Adam’s were: that the righteousness of Christ covers, in the extent of its efficacy, on behalf of all those interested in it, as wide a scope of benefits, as the obedience of our first parent would have done, had he fulfilled his engagements.

To this reasoning it is objected, (1.) That the ungodly receive temporal mercies. To this we reply, in the language of Dr. Dick, “It is certain that wicked men have no more right to temporal good things, than a condemned criminal has to the food by which he is sustained until the day of execution.”\* And every body knows, that from the moment the murderer is condemned to die, he loses all civil rights. If he receive food, &c., it is not because he has any right to them, but only that he may live to bear the vengeance of the law. The principle of the divine government is analogous. The nourishment of the reprobate, is like the support of the life of devils, not a “fatherly dispensation,” but an act of sovereignty, inseparably connected with the just administration of law, as this is carried forward contemporaneously with the exercise of mercy to believers. Is there no more in the case of believers? Is there no *parental* love seen in common mercies?

(2.) Again, it is objected, that the blood of Christ could not be shed for any thing that can be had, consistently with justice, without an atonement. We might leave the reply to this to be gathered from what we have just said in answer to the preceding. But we add, as a farther exposition of what seems to us we have already made plain, that an atonement *was* necessary, that believers might be entitled, as Adam was, while he continued in covenant with God, to their assigned portion of temporal mercies: that the sons of God might eat at their Father’s table of children’s bread, and not be left to gather, like dogs, the crumbs underneath it.† And this the atonement has accomplished. Believers are “under God’s *fatherly* care and dispensations.” Indeed, we might go farther, and show that the support of the godly is inseparably connected with the continuance of the present order of things—that the wicked are, consequently, indebted to the atonement for that measure of forbearance which they enjoy, in that judgment is not executed upon them speedily,—so speedily, as to leave no place for that nourishment, &c., which, as we have already seen, they do now for a time receive.‡ But we proceed,

\* Theology, Ox. Ed. p. 395.

† Does not D. T. admit some necessity for an atonement here, agreeing as he does to the language of the Larg. Cat. quoted above, viz:—“That all men *deserve* to be deprived,” &c. If this is a part of their demerit, “Shall not the Judge of all the earth do right?” and consequently, is not the inference fair that the atonement has something to do with the dispensation of temporal mercies?

‡ “Creation itself originated in this purpose of God to glorify himself in the redemption of the Church. So the Apostle teaches us, when he calls the gospel ‘the

It is objected, (3.) That if the 'wicked have no right to temporal things, then "it must be wrong in them to use them," and it is asked, "would they not be chargeable with suicide, should they not use them?" To this we reply, [I.] A condemned murderer deserves to die—has no right to live. Would he not be chargeable with suicide, should he take his own life away? [II.] Are not men with perverted consciences in a state very analogous to this? If they do what is wrong, conscience approving it, they sin. If they do what is right, thinking at the same time that God hath forbidden it, they sin. Such are the awful circumstances of the sinner. Well may he say, "Which way I fly, is hell." [III.] This objection leaves out of view, that that which God gives is to be received *according to his law*,—with due regard to Him the-giver, and with design to use it for his glory. To take any gift, in any other way, even though in Providence it lie before a man, is to become a violent possessor of it. Now, to none of these conditions,—and to avoid cavil, we have not said, *according to the gospel*—to none of these legal conditions even do the ungodly conform, and, hence, they have no right in God's sight, to what they possess.\* They can have none unless God gives them a right to that which they take like beasts, with the very purpose of consuming on their lusts.

We have dwelt longer than we intended upon the first argument. We now proceed, and remark, 2. *Temporal mercies are enumerated among covenant blessings.* They are in the Noachic, the Abrahamic, and the Sinaitic covenants. The Noachic runs thus: "And behold, I establish my covenant with you and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; neither shall all flesh be cut off any more by the waters of the flood, &c." Gen. ix. 9, 10, 11. This covenant was made in accordance with the divine purpose, chap. viii. 21, 22. "And the Lord said, While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Can any thing be more explicit?

As to the Abrahamic covenant, this is its language:—"I will establish my covenant between me and thee, and thy seed after thee—and I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession:" Gen. xvii. 7, 8. That temporal mercies are here embodied in the covenant, is so plain, that he who runs may read. True, so far as it includes temporal things, it is immediately and principally the grant of the land of Canaan to the Israelites. But how could this have been done, unless the temporal mercies of the saints had been embraced in the eternal covenant? Was this transaction any thing more than a dispensation to Abraham, of the gifts treasured up for him from eternity, in the gracious counsels of the Most High? As to other believers—not of the seed of Abraham, according to the flesh—they have not, indeed, any special region allotted to them for their inheritance, but they have what amounts to the same thing, ample promises—some of which we will presently notice—of temporal support.

---

mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, (*mark the reason*) to the intent that now unto the principalities and powers in heavenly places, might be shown *by the Church* the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." —*Goode's Better Covenant*, pp. 60, 61.

\* In "God's sight:" there may be in man's. This latter question is not before us.

Can any one deny these transactions to be dispensations of the covenant of grace? Who, we would ask, is the "seed" of Noah, chiefly contemplated in that transaction? Most assuredly, the Lord Jesus Christ—the promised seed of our mother Eve. And, observe, it was after the Lord had "smelled the sweet savour" of Noah's sacrifice, that he established his covenant with this patriarch. As to the Abrahamic covenant, it was confirmed by the sacrament of circumcision, as it had been substantially before, by bloody sacrifices and other types of Christ's atonement.\*

The conclusion is irresistible. If temporal mercies are new covenant blessings, then are they purchased by the blood of Christ; for by that blood was the covenant confirmed—that blood is the *only* condition of the covenant; and, we add, for reasons which will appear by and by, that it is the condition of the whole covenant, or in other words, that every new covenant blessing, gift, benefit, or privilege conferred upon believers, is enjoyed through that blood, as the condition on which its communication depends. "This cup," says Christ himself, "is the New Testament in my blood." His blood is called "the blood of the covenant." The same truth is held forth with noon-day clearness in all the transactions to which we have above alluded. In the Noachic, God "smelled the savour" of the burning victim. The Abrahamic was confirmed in all its stipulations, by the blood of circumcision, both a seal and a type. Of the Sinaitic it is said, that "Moses took the blood of the burnt-offerings, and peace-offerings and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you." If, then, a distinction in this respect is established between those parts of the covenant which relate to spiritual, and those which relate to temporal mercies, where is the authority for it? Who is authorized to draw the line? None. And we unhesitatingly affirm, that they who do so disparage the blood of atonement and the covenant itself. Temporal mercies are new covenant mercies, and that covenant is confirmed—it becomes available to believers—through the sacrifice of Christ.

3. *Temporal mercies are the subject of specific promises.* The promises are such as these: "Bread shall be given him, and his waters shall be sure." "They," the meek, "shall inherit the land."—"The eye of the Lord is upon them that hope in his mercy, to keep them alive in famine." Now, are not all these, when apprehended by faith, so many pledges on God's part, securing his people, and giving them a right of some sort which the ungodly have not, to look for daily bread; for a "through-bearing?" As to the sort of right, will any one venture to assert that these promises contain the pledges of an absolute, and not a covenant God? If so, then we must look out for some other interpretation than the common one of Christ's declaration, when he says, "I am the way. No man cometh to the Father, but by me." Or rather, we must blot that text, with some others, from the inspired volume. The right conveyed in these promises can only be, as we have before seen it actually is, a new covenant right—a gracious right—a right conferred by a Father reconciled in Christ—a right purchased by the blood of atonement.

To evade this conclusion, D. T., who admits, as all must, that temporal mercies are promised to the godly, labours long and hard. He

\* See Gen. x. 5.

begins by whittling away by minute and captious criticism, that plain and conclusive text, 2 Cor. i. 20, "For all the promises of God in him—Christ—are yea, and in him amen, unto the glory of God by us." He endeavours to show that instead of being "*in* him," it should read, "*about, concerning, in reference to ;*" but he forgets to inform his readers that the word on which he expends his criticism is the word "*ev,*" and that the rendering of this passage is entirely literal. His readers would have been better able to decide with the word before them, whether he was educing his doctrines from the word, or twisting the word to his doctrine.\* This, however, is but one text, and plain as it is, our doctrine does not rest upon it alone. Every argument that we have employed under the preceding particular, to show that the covenant of grace is confirmed by the blood of Christ, is equally valid here.

The correspondent of the Repository adopts another line of argument. He goes on to assert that many things are "promised to the Church which were *not* purchased;" and instances, "the coming of and work of Christ, his sufferings and the glory that should follow . . . God . . . as the portion of his people . . . the influences of the Spirit—extraordinary and common." In regard to the Deity, he explains the thing purchased to be merely the "blessedness in which our present and eternal fruition of God consists," and in regard to the Spirit, he says, "not the influence, much less the Spirit, the source of this influence, but the salutary effect produced, in which eternal life properly consists, is the subject of purchase." P. 31-5.

Now on all this, we observe, (1.) That some of these assertions are absurd. Who ever imagined before that the "sufferings of Christ" were promised to his people.† (2.) Most of the things to which D. T. refers were purchased. Is not God brought nigh to his people, and are not they interested in Him as their portion by means of the atonement.‡ What godly man would be willing to adopt, practically, the views which this writer gives of the believer's purchased inheritance in God? Is not every child also "an heir of *God*?" And does not every believer hold it to be his great privilege, that the Lord is *his God*—his Portion?§

(3.) As to the gift of the Spirit, does D. T. really hold, that the gracious *mission* of the Spirit is not owing to the atonement of Christ? If it be not, why does Christ say, "If I go not away, the Comforter will not come unto you; but if I depart, I *will send him unto you*?" And does he deny that the outpouring of the Spirit on the day of Pentecost—his communication to the Apostles as *inspired* teachers, qualified and commissioned by the Spirit for the preaching of the gospel and setting up of the primitive church—and, finally, his gracious presence with his church in all ages—"Lo, I am with you, &c."—does he deny that any

\* The interpretation of this text adopted by Brown of Haddington, whose authority is at least equal to D. T's., is seen in the following question and answer, taken from his large exposition of the Shorter Catechism, viz.: Q. "Doth not the accomplishment of the promises on us flow from the offices of Christ? Ans. Yes; 2 Cor. i. 20."

† The question as to what was promised to Christ himself in the eternal covenant, has nothing to do with the subject before us. Yet even those promises were made in reference to an atonement, and indeed referred to the preparation, &c. of those things which were requisite to the accomplishment of Christ's atoning work. So far as the elect have promises directly addressed to them, it is always through the atonement.

‡ D. T. is misled here, as elsewhere, by those gross notions respecting a purchase by giving a pecuniary equivalent, to which we have before adverted.

§ For the meaning of these phrases, let the reader, if necessary, consult any good commentary.



of all those are through Christ's atonement? To be consistent, he must. In fact, he does in his article, makè this denial in positive terms.

Now, what a system! How deplorably mean, and low, and limited are such views of the atonement! Is there not something in every sanctified mind and heart which revolts at this separation of the gift of the Spirit from the propitiation of the Son of God? A system that requires such a sacrifice of the most cherished and grateful emotions of the heart enlightened and purified by this very Spirit—the Spirit of Christ—cannot be the system of the scriptures. It is a Moloch. It demands our best beloved for its victims. Hateful consistency; that will go to any lengths sooner than acknowledge that it owes its daily bread to God's mercy in Christ.

(To be continued.)

SCOTTISH WORTHIES.

(Continued from p. 311.)

*Patrick Simpson.*—Mr. Patrick Simpson was first ordained minister of Cramond, but was afterwards transported to Stirling, where he continued till his death. He was a very learned man, and was the author of a history of the church, and of some of her ancient councils. On being blamed by one of his friends for wasting so much time in the study of pagan writers, he replied that his purpose was “to adorn the house of God with these Egyptian jewels.” In 1601, his wife, who was a woman of singular piety, fell sick, and, under her indisposition, was assailed by the most fearful temptations, supposing herself to be delivered up unto Satan. Having fallen into one of those fits of despair on Sabbath morning, when Mr. Simpson was going out to preach, he was exceedingly distressed, and betook himself to prayer; and on his returning to the company present, he assured them that “they who had been witnesses to that sad hour, should yet see the adversary of her soul meet a shameful defeat.” Her distraction continued till the Tuesday morning preceding her death, when, on coming from his retirement he said to the attendants, “Be of good comfort, for I am sure that ere ten o'clock of the day, that brand shall be plucked out of the fire.” He then prayed at her bed-side, and upon his alluding to Jacob wrestling with God, she sat up in the bed, drew the curtains aside, and said, “Thou art this day a Jacob, who hast wrestled and prevailed; and now God has made good his word which he spake this morning to you, for I am plucked out of the hands of Satan, and he shall have no power over me.” Shortly after this she expired, uttering only the language of comfort, hope and joy.\* Patrick Simpson took an active share in the struggles of the church against the encroachments of the bishops; he nobly refused a bishopric when offered to him; and he died, almost broken-hearted, when the Perth articles were agreed upon, in March 1618.

*Andrew Duncan.*—The next instance partakes almost of the nature of romance. Andrew Duncan, minister of Crail, in Fife, was distinguished by his sufferings in defence of the presbyterian polity. He was another of those who were banished for having attended the Assembly at Aberdeen; and on his return in 1619, he was again brought into trouble, being summoned before the high commission court of the bi-

\* Livingstone's Charact., art. *P. Simpson*; *Wodrow's Analecta*.

shops for opposing the Perth articles. On this occasion he boldly admonished his judges of their sin and danger. "Pity yourselves," he said in his protest, "for the Lord's sake; lose not your own souls, I beseech you, for Esau's pottage; remember Balaam, who was cast away by the deceit of the wages of unrighteousness; forget not how miserable Judas was, who lost himself for a trifle of money, which never did him good. Better be pined to death by hunger, than, for a little pittance of the earth, perish for ever, and never be recovered, so long as the days of heaven shall last, and the years of eternity shall endure." Spotswood, the archbishop, on glancing at the faithful document, tossed it from him in disdain; another of the bishops, picking it up, said, "He calls us Esaus, Balaams, and Judases." "Not so," said Mr. Duncan: "read again; beware that you be not like them." He had soon an opportunity of exemplifying his doctrine; for having been banished to Berwick, to live "upon his own charges," he was almost literally "pined to death by hunger." With a numerous family, and a wife far advanced in pregnancy, he was reduced to the utmost hardship. One night in particular, when the children were crying for bread, and there was none in the house to give them, the poor exiled minister occupied himself alternately in praying to God, in pacifying his children, and comforting his partner. He exhorted her to wait patiently on God who was now trying them, but would undoubtedly provide for them, though he should rain down bread from heaven. They had neither friend nor acquaintance in that place, to whom they could make their case known. Early next morning, however, a man brought them a sackful of provisions, and went away without telling them whence it came, though entreated to do so. Shortly after this, during the night, when the good man knew not where to apply for aid to his suffering wife, a lady came to the door, and having sent the servant back with her horse, to return for her at a certain time, requested permission to act the part of servant and nurse. She continued to do so till her services were no longer required, and on her departure presented the astonished and grateful couple with a box containing linen, cordials, and money; but, notwithstanding all their entreaties, would neither tell who she was nor whence she came.

This practice of banishing ministers from one part of the country to another, must, particularly in those cases where they had large families, have been very grievous and oppressive; yet they seem to have endured it with great cheerfulness. One of them, Mr. George Dunbar, minister of Ayr, who had a number of young children, was twice thrust out by the bishops. At that time there were few such things as coaches or carriages in the country; and it may amuse some of my readers to learn that the children on these occasions had to be transported in *creels* placed on horseback. When the bishop's messenger came the second time to Mr. Dunbar's house to turn them out, one of his little daughters, who had no doubt suffered by the former transportation, cried out to the man, "What! and is Pharaoh's heart hardened still?" All that her father said, on hearing the summons, was, "Margaret," addressing his wife, "prepare the creels again."\*

*John Scrimgeour.*—John Scrimgeour, minister of Kinghorn, who stood boldly out against episcopacy, was, as Livingstone tells us, "a man rude-like in his clothing, in his behaviour, and some of his expressions,

\* Livingstone's Characteristics.

but of a tender loving heart." Though a great scholar, he used to say, he wished that all books were burnt except the Bible, and a few notes upon it. His temper was so irritable, that, like Jonah, he could not restrain himself from expressing his displeasure, even before God. A favourite daughter being supposed near death, he used in secret prayer the following extraordinary language: "Thou knowest, O Lord, I have been serving thee in the uprightness of my heart, according to my measure, and thou seest that I take pleasure in this child; and cannot I obtain such a thing as this at thy hand?" with other expressions of a similar nature, which, though the prayer was granted, he said, "he would not utter again for all the world." On his death-bed, his body was racked by a very painful disorder: and in the interval of one of the attacks, he said to Mr. Livingstone: "John, I have been a *rude stunkard man* all my days, and now by this pain, the Lord is *dantonning* (subduing) me, to make me as a lamb before he take me home to himself."

*Robert Cunningham.*—A very different character from this, though essentially like, was Robert Cunningham, minister of Holywood in Ireland. "He was," says the same writer, "the one man, to my discerning, of all that ever I saw, that resembled most the meekness of Jesus Christ in his whole carriage; and was so far revered by all, even the most wicked, that he was often troubled with that scripture, 'Wo to you when all men speak well of you.'" The sweetness of his disposition endeared him so much to his brethren, that they could not endure to hear of any one harming him; and Mr. Blair, on learning that the bishop of Down intended to depose him, told the prelate, with solemn earnestness: "Sir, you may do to me and some others as you please, but if ever you meddle with Mr. Cunningham, your cup will be full!"

The death-bed scene of this amiable man corresponded with the gentleness of his nature. Having been thrust out of his charge in Ireland, he came over to his native country, but never held up his head again. "The bishop," he said, "has taken away my ministry from me, and I may say my life also, for my ministry is dearer to me than my life."\* During his sickness he was heard to say, "I see Christ standing over death's head, and saying, Deal warily with my servant; loose now this pin, now that, for this tabernacle must be set up again." A little before his departure, March, 1637, his wife sitting by his bed-side, with her hand clasped in his, he commended to God first his congregation, then his brethren in the ministry, and his children, and concluded with, "And last, O Lord, I recommend to thee this gentlewoman, who is no more my wife!" Thus saying, he softly disengaged his own hand, and gently moved that of his wife a little way from him. At this affecting farewell, she burst into tears, and in the act of attempting to allay her grief, he fell asleep in Jesus.†

~~~~~

QUERY.—THE UNCHRISTIAN POLITICIAN.

I am puzzled,—says a late writer,—(so are we,)—to know what will happen at death to the politic Christian, but most unchristian politician. Will both of his characters go heavenward together? Or shall he be sundered in two, as Solomon proposed to divide the contested infant?

\* George Wishart, the eminent martyr, regarded his suspension from preaching in the same light: "He grew pensive; and being asked the reason, said, 'What do I differ from a *dead man*, but that I eat and drink?'" (*Clark's Gen. Martyr*, p. 563.)

† Livingstone's Characteristics.

## THE DESTRUCTION OF THE CANAANITES.

THERE is probably no part of Old Testament history which has been made the subject of such frequent and virulent attacks, as that which respects the exterminating war waged by the Israelites against the original inhabitants of Canaan. Even Heathen morality is said to have taken offence at it; and we learn from Augustine and Epiphanius that the half-pagan, half-christian sect of the ancient Manicheans placed it among "the many cruel things which Moses did and commanded," and which went to prove, according to their view, that the God of the Old Testament could not be the God of the New. All the leading champions of Infidelity in this country—Tindal, Morgan, Chubb, Bolingbroke, Paine—have decried it as the highest enormity; and Bolingbroke, in his usual style, did not scruple to denounce the man as "worse even than an Atheist, who would impute it to the Supreme Being." Voltaire and the other Infidels and Neologians on the Continent have not been behind their brethren here in the severity of their condemnation and the plentifulness of their abuse. And it would even seem as if the more thinking part of the Jews themselves had been averse to undertake the defence of the transaction in its naked and scriptural form, as we find their older Rabbinical writers attempting to soften down the rugged features of the narrative, by affirming that "Joshua sent three letters to the land of the Canaanites before the Israelites invaded it; or rather, he proposed three things to them by letters: That those who preferred flight, might escape; that those who wished for peace, might enter into covenant; and that such as were for war, might take up arms."\*

This apparently more humane and agreeable view of the transaction has been substantially adopted by many Christian writers—among others, Selden, Patrick, Graves—who conceive, that the execution of judgment upon the Canaanites was only designed to take effect in case of their refusal to surrender, and their obstinate adherence to idolatry; but that in every case peace was to be offered to them on the ground of their acknowledging the God of the Israelites and submitting to Israelitish dominion. The sacred narrative, however, contains nothing to warrant such a supposition, and, indeed, it is one that sets at naught an express line of demarcation on that very point drawn between the Canaanites and the surrounding nations. To the latter only were the Israelites allowed to offer terms of peace: "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them." (Deut. xx. 16, 17.) And as they were not permitted to propose terms of peace, so neither were they at liberty to accept of articles of agreement: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land"—"They shall not dwell in thy land, lest they make thee to sin against me." (Exod. xxiii. 33, xxxiv. 12.) These explicit commands manifestly did not contemplate any plans of conciliation, and left no alternative to the Israelites but to destroy. According to the view of Scripture, the inhabitants of Canaan were a people appointed to destruction, placed under the solemn ban of Heaven; the part assigned to the Israelites was simply to execute the final sentence as now irrevocably passed against them; and in so far as they failed to do so, it is charged upon them as their sin, and the failure converted into a judgment upon themselves; which proved to be the main source of the evils and calamities that befell them for several generations to come. (Judg. ii. 1-5.)

Another series of attempts has been made to soften the supposed harshness and undue rigour of the divine command in reference to the Canaanites, by asserting for the Israelites some kind of prior right to the territory in question. A Jewish tradition, espoused with this view by many of the fathers, claims the land of Canaan for the seed of Abraham, as their destined share of the allotted earth in the distribution made by Noah of its different regions among his descendants. Michaelis, rejecting this distribution as a fable (as he well might,) yet holds that Canaan was originally, in point of fact, a country belonging to Hebrew herdsmen; that other tribes gradually encroached upon and usurped their possessions, taking advantage of the temporary descent of Israel into Egypt to appropriate the whole; and that the seed of Abraham were hence perfectly justified in vindicating their right anew, and expelling the intruders sword in hand. This opinion has often been re-asserted in Germany, and to this day is held by some of its leading writers (for example, Ewald and Jahn,) though the original right of the Israelites is now commonly claimed,

\* Nachman, as quoted by Selden, *De Jure Nat.*, etc., lib. vi. c. 13.

not to the whole of Palestine, but only to its pasture-grounds. A more baseless theory, however, never was constructed, so far as the testimony of Scripture is concerned. The profound silence that is there observed respecting it, not the slightest hint being ever given that the Israelites had any such claim to advance, is alone sufficient to condemn it. But there is much more than that; for, the first time the chosen family appear on Canaanitish ground, it is expressly recorded that "the Canaanite was then in the land," (Gen. xii. 6;) and not in it simply as a stranger, or temporary occupant, without any rightful claim or settled possessions; for the Canaanite is every where represented as the proper inhabitant, while Abraham and his immediate descendants have no higher standing than that of pilgrims and strangers—feeding their flocks, indeed, on its extensive pasture-grounds with the liberty which is still commonly practised in the East, but obliged to buy at the market-price the little spots they wished to hold for possessions, and thereby owning others as the rightful proprietors—not claiming to be so themselves. Accordingly, the word of promise ran: "And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." And Stephen, contrasting the nature of their first with that of their ultimate relation to the land, expressly mentions that God gave to the heads of the Jewish nation "no inheritance in it, no, not so much as to set their foot on." The testimony of Scripture, indeed, is quite uniform to the two points—that Canaan, as an inheritance, was the free and special gift of God to the seed of Abraham, and a gift to be made good in their behalf, notwithstanding its being already in the possession of another race of occupants. And this being the case, it is folly to talk of the original right of the Israelites, as that is obviously not the ground on which Scripture itself wishes the transaction to be put and defended.

Indeed, it were not difficult to show that these groundless attempts to smooth down the inspired narrative, and adapt it to the refinement of modern taste, instead of diminishing, really aggravate, the difficulties belonging to it—that if, in one respect, they seem to bring the transaction into closer agreement with Christian principle, they place it, in another, at a still greater, and absolutely irreconcilable distance. For, on the supposition that the Israelites were the original possessors, why should God have withdrawn them for a succession of generations entirely from the region of Canaan, allowing their right, if they ever had it, virtually to expire, and making it capable of being vindicated no otherwise than at a vast expense of blood? Surely, on all grounds of Christian principle, or even expediency, a right at best so questionable in its origin, so loosely held, so long practically abandoned, ought never to have been enforced when such frightful results inevitably attended it. And if, according to the other supposition, the situation of the Canaanites was such that it had been possible, in a moral point of view, to have proposed terms of peace to them, the extermination in so harsh and summary a manner would be utterly incapable of justification, at least on the principles of the Gospel.

It will never be by such attempts as those we have adverted to that the objections of the infidel to this portion of God's dealings can be properly met, or, what is more important, that the God of the Old Testament can be fairly recognised as the same in character and working with the God of the New. There will still be force in the sneer of Gibbon, that the accounts of the wars commanded by Moses, and executed by Joshua, "are read with more awe than satisfaction by the pious Christians of the present age."\* We affirm, on the contrary, that if contemplated in the broad and comprehensive light in which Scripture itself presents them to our view, they may be read with the most perfect satisfaction; that there is not an essential element belonging to them which does not equally enter into the principles of the Gospel, and develop itself in the events therewith connected; and that as the transaction in question is one of the most prominent events in the history of the Old Testament Church, it is also one of "the things specially written for our learning."

1. For, view it first in reference to *the Canaanites* themselves, as the execution of Divine judgment upon their crying abominations and flagrant sins (in which light Scripture uniformly represents it, so far as *they* are concerned,) and what is there in it to dissatisfy or shock any Christian mind? Does not God stand forth, from the commencement to the close of the Bible, as the righteous judge and avenger of sin? And if we can behold the cities of the Plain made to suffer the vengeance of eternal fire, because their sins had waxed great, and were come up to heaven; or, in Gospel times, can contemplate the wrath falling on the Jews as a nation to the uttermost; or, finally, can think of impenitent sinners being appointed, in the world to come, to the lake that burneth with fire and brimstone for ever and ever—if we can do all this,

\* History, c. 50.

without feeling that the Judge of all the earth does otherwise than right, it were most unreasonable to complain of the calamities inflicted on the foul inhabitants of Canaan. Their corruptions were of a kind which might truly be said to cry to heaven—idolatry and religion of the most abject and degrading forms, and pollutions in conduct that were a disgrace to humanity. The land is even spoken of as no longer able to bear the mass of defilements which had come to overspread it—it is described as “vomiting out its inhabitants;” and “*therefore* the Lord visited their iniquity upon them.” (Lev. xxiv.) Nor was this vengeance taken on their inventions without affording them a long season of forbearance, and plying them with many calls to repentance. The Lord specially dealt with them in the time of Abraham, both in the way of judgment and of mercy—of judgment, by the awful destruction of Sodom and Gomorrah, cutting off the most infected portion that the rest might hear and fear—of mercy, by raising up among them such eminent servants of God and faithful witnesses of the truth as Melchizedek and Abraham. That, and the period immediately succeeding, when the heirs of promise sojourned within their borders, was peculiarly the day of their merciful visitation. But they knew it not; and therefore, according to God’s usual plan, he gradually removed the candlestick out of its place—he withdrew his witnesses to another region, in consequence of which the darkness continually deepened, and the iniquity of the people in process of time became full. Then, but then only, did the cloud of Heaven’s wrath begin to move toward them—not, however, even then without giving awful signs of its approach, in the wonders wrought in the land of Egypt and at the Red Sea, and hanging long in suspense during the forty years’ sojourn in the wilderness, as if held back till it were seen whether any fruit might grow out of the final efforts made for their repentance. But all proving in vain, mercy at last gave place to judgment, according to the principle common alike to all dispensations: “He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy;” or, “Where the carcass is, there will the eagles be gathered together;” in plain terms, where the cup of iniquity is full, there the instruments of destruction are at hand. That principle was as strikingly exemplified in the case of the Jews after our Lord’s appearing as in the case of these Canaanites before. In the parables of the barren fig-tree and the wicked husbandmen in the vineyard, it has the same place allotted for it in the Christian as it formerly held in the Jewish dispensation. And in every sinner who, despite of merciful invitations and solemn threatenings, perishes from the way of life, it must find an attestation so much more appalling than the one before us, as an undone eternity outweighs the most direful calamities of time. So that we may justly say of the objections which are laid against the destruction of the Canaanites, on the ground of the severity exercised upon them, what Baxter said of many of the controversies started in his day: “The true root of all the difference is, whether there be a God and a life to come.” Admit this, and no objection, in point of principle, can seem fairly applicable to the other.

It may be proper to add, by way of further explanation, that the principle here brought out, and exemplified in all the cases referred to, is that of the *cherim*, or sacred ban, which in Old Testament times was to be applied not only to the Canaanites, but also to such Israelitish cities as might afterwards fall into the sins and abominations of idolatry. (Deut. xiii. 12–18, compared with Numb. xxi. 1–3; Josh. vi. 17–19.) “The idea of the *cherim*,” to use the words of Hengstenberg, “is always that of a compulsory devoting to God of those who have obstinately refused to devote themselves willingly to him—of the manifestation of the divine glory in the destruction of those who, during their life, would not themselves reflect it, and so would not realize the general destination of man, the common end and design of creation. God sanctifies himself in all those by whom he is not sanctified.”\* Hence it was a just ground of accusation against the Israelites, and betokened their want of faith in God, and their deficiency of zeal for His glory, that they stopped short in the work given them to do, and did not fully execute the Divine sentence. Under the New Testament no such short-coming, at least in its final issues, can have place; and the difference in this respect, between the two economies is not that of a less, but rather of a fuller and more complete destruction in the New, as compared with the Old.

2. Again, let the judgment executed upon the Canaanites be viewed in reference to the instruments employed in enforcing it—the *Israelites*. If the Canaanites deserved destruction, as we have seen they did, and were actually doomed to it by a Divine sentence, it mattered little in that point of view what instruments were chosen to execute it; but its being done by the hands of the Israelites, we are told, must have had an ill effect upon *them*—must have tended to harden their hearts

\* Authentic. ii. p. 493.

against human suffering—led them to imagine themselves the appointed executors of Heaven's vengeance wherever they themselves thought fit, and rendered their example a most dangerous precedent for every wild enthusiast who might choose to allege a commission from Heaven to pillage and destroy his fellow-men. Such charges evidently proceed upon the tacit assumption that there was in reality no special commission granted in this case to the Israelites—thus overlooking one portion of the inspired narrative for the purpose of bringing into discredit another; or, it is implied, that "God must be debarred from carrying on His administration in such a way as may best suit the ends of Divine wisdom, because human folly may encourage itself to raise, on that ground, an impious and abusive imitation." Thoughts like these carry their own refutation along with them; and as for the Israelites themselves, their commission to punish being expressly limited to the Canaanites, gave them no right to deal out the same measure of tribulation to others; and, so far from disposing them, with savage delight, to shed human blood where they had no commission to do so, they fainted, as we have seen, in the execution of that one commission which they actually held. This, however, is only the negative side of the matter; and if we look to the positive side, we shall see that the employment of the Israelites in this work of judgment, besides being liable to no just exception, was eminently calculated to produce a salutary impression upon their minds, and to promote the ends for which the judgment was inflicted. For what could be conceived so well fitted to implant in their hearts a deep-rooted conviction of the evil of idolatry and its kindred vices, and convert the abhorrence of these into a national, permanent characteristic, as their being made to enter on their settled inheritance as the executioners of Heaven's judgment upon its former occupants for those very things? Thus the very foundation of their national existence bound them over to the pure worship of God; and not only the well-known visitations of Heaven's wrath, but these, as inflicted by their own hands, and imprinted in the records of their own history at its most eventful period, stood for ever as witnesses against them, in case they should turn aside to folly.

Does it still seem strange, and at variance with the benign principles of the Gospel, that one class of men should be employed as the ministers of judgment to another? Is this altogether without parallel in New Testament times? What means, then, that cry of the souls under the altar: "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?" What means the parable of the importunate widow with the unjust judge, taught for the very purpose of encouraging men to pray under the assurance that the Lord would speedily avenge the cause of His elect on their adversaries, and lamenting the want of faith which should lead them to look and plead so little for the event? "How many a potent adversary has been felled to the ground—how many a community has dwindled and decayed, because of their opposition to the people of God, who are continually praying, 'Thy kingdom come!' How many a blaspheming tongue has been laid silent in the grave, because of that universal prayer of the Church, 'Hallowed be thy name!'"\* And to the prayers we may add the faith, the testimony and discipline of the Church, which at every step "reveal the wrath of God against the ungodliness and unrighteousness of men." These, even now, inevitably render the sincere people of God instruments of judgment to the impenitent and reprobate, though they are still only the earnest of what is yet to take place, when the Church, with Christ at her head, shall put her enemies to perpetual reproach; and "the day of vengeance, the year of the redeemed," shall have fully come. In short, the Church of the New Testament has substantially the same work of judgment to do as fell to the Church of the Old Testament. The only difference—a difference not in the principle involved, but merely in the manner of its application—is, that in suitable accordance to the rise which has taken place in the Divine administration, the weapons employed are now not carnal, but spiritual—they are the shield of faith, the sword of the Spirit, the strong cry for deliverance, and zeal for the honour of God's truth; while the results discover themselves less in the events of time, and run out more into the issues of eternity.

3. Once more: let the execution of judgment upon the nations of Canaan be viewed in reference to *the land*, and we shall still more clearly perceive the entire agreement in principle between it and the corresponding department of the Gospel dispensation. Why should such things have been transacted on that precise portion of the world's territory? Why should the sins of men there alone be visited with such unsparing judgment? And why, especially, should that very region—the region so peculiarly overrun with pollution, and, as such, consigned to the dreadful

\* Krummacher's *Elijah*, p. 66.

outlawry of Heaven—be the one chosen for the inheritance of God's elect people! It is here we find the explanation of whatever seeming strangeness there is in the transaction, and which, if properly entered into, is sufficient to remove even the appearance of disagreement between the spirit and character of the two dispensations. There were reasons, as we have seen, in regard to the Canaanites themselves and the surrounding nations, perfectly sufficient to justify the whole that was done; but we never can see the full design of the procedure, or even apprehend its leading object, without looking farther, and connecting it with the high purposes of God respecting his Church. What He sought in Canaan was an inheritance—a place of rest and blessing to his Church—but still only a temporary inheritance, a type and pledge merely of that final rest which remaineth for the people of God; and every thing must be ordered and done concerning the one, so as fitly to represent and image forth the higher and more important things which belong to the other—that the past and temporary might serve as a mirror in which to behold the future and abiding, and that the principles of God's dealing towards his Church might be seen to be substantially the same, whether displayed on the theatre of temporal or of eternal realities. On this account, what was chosen for the inheritance of Israel was the region emphatically of pollution, needing to be redeemed from the hands of its foul possessors, and by signal judgments, executed through the instrumentality of the Church itself, swept, as it were, and garnished from its crying abominations; because thus only could the things done concerning it, shadow forth and prepare for the possession of the ultimate inheritance of a glorified world—an inheritance which also needs to be redeemed from the children of darkness that meanwhile overlay it with their pollutions, and which must first be the scene of desolating judgments, before it becomes the final abode of purity and bliss. This inheritance cannot be brought to the people of God till Babylon, the mother of abominations, the mystery of iniquity, combining and gathering into her bosom all the elements of apostasy and corruption, shall come into remembrance before God, and receive, in vials of outpoured wrath, the due recompense of her sins: so that the final inheritance of God's people shall be ushered in amid woes of judgment, similar in kind to those through which Israel won his way to the possession of the land of Canaan, but unspeakably larger in their measure of evil; and before the marriage of the Lamb with his Bride is come, and the glories of the new Jerusalem appear, there shall be shouts of triumph and allelujahs of praise, such as, till then, the world has never heard, over sins for ever avenged, and adversaries of God adjudged to final perdition. In truth, the scenes presented to our view in the concluding chapters of Revelation are but an expansion to the affairs of a whole world, and the destinies of a coming eternity, of those which we find depicted in the wars of Joshua. In these last awful scenes we see, on the one hand, the Captain of the Lord's host, of whom Joshua was but a servant and representative, and also the host itself of a redeemed and elect church, with the sure word of promise and the resistless artillery of heaven on her side; while, on the other hand, we have the doomed enemies of God and the church, long borne with, but now at last delivered to judgment—the wrath falling on them to the uttermost, till the "spiritual wickednesses" being bound and cast out of their abused possession, the new heavens and the new earth rise into view, where defilement cannot enter, and righteousness for ever dwells.\*

Thus, when closely and impartially considered, God's dealing with the Canaanites proves to be the exact pattern of His dealing with impenitent sinners, both singly and collectively, under the gospel; and there is not, as we said, *one essential element of the Old Testament transaction which does not equally belong to the principles of the gospel, and develop itself on a far grander scale in the momentous issues of New Testament history.* The real ground of the objections through which we have been travelling, is the opposition which men naturally feel to the principles of God's righteous government. To render these palpable to their view, and commend them to their regard, many manifestations were given of them on the field of this world's earthly transactions, before they appeared in the realities of God's perfected and final dispensation. And men are apt to quarrel with the smaller and preparative, rather than with the larger and ultimate manifestations, simply because, in the one case, being matter of history, they cannot escape observation, whereas in the other, reaching into the invisible and eternal, they are either secretly discredited, or too faintly apprehended, to excite dissatisfaction.—*Edinburgh Free Church Magazine.*

\* We are not sure but there is here a little sprinkling of Millenarianism. If this be the writer's meaning, he is wrong in the application, although undoubtedly right in the general principle.—*Ed. Cov.*



## THE PRAYER OF FAITH.

"If ye shall ask any thing in my name, I will do it."—John xiv. 14.

The man who lives without prayer, is graceless: one may also use correct forms of prayer, and yet be destitute of saving grace. A man may have grace in the heart, and unless he prays *very frequently*, that grace will be feeble, and scarcely, if at all, perceptible; and from it he will enjoy little, if any comfort.

The prayer, to be profitable and comfortable, requires to be the prayer of faith. The prayer of faith is offered by the *true* believer. It is addressed to the *true* God. The person of the worshipper must be accepted in the Beloved, before God can receive his devotions. It is a fatal mistake to imagine that our services commend our persons to the favourable regards of our Maker. God in his grace and mercy reconciles the person to himself through the imputation of Christ's righteousness as received by faith alone, and then he graciously accepts these offerings; "Without faith it is impossible to please God," "Whatsoever is not of faith is sin." That we may know our prayers to be those of faith, it becomes us to be well satisfied that our state is right with God, for it is then only that we can come to the mercy seat with an assurance that what we ask the Father in the Redeemer's name, shall be done for us.

However, I shall consider the prayer of faith in another view, viz.: as an unshaken conviction of mind, that what we ask of God we will most certainly receive. There are several things needful to lead the mind to this most comfortable conclusion;—among these, the following are deemed worthy of our attention:

1. *An assurance that what we ask is in accordance with God's will.* This assurance can be attained only by an acquaintance with the *revealed will* of God. Through a knowledge of its declarations, we ascertain the blessings which it is the mind of our most merciful Heavenly Father to bestow upon them that ask him. This knowledge must be spiritually discerned; hence we require to be taught by that Spirit "which searches the deep things of God." The person whose mind is thus the most thoroughly imbued with the knowledge of divine revelation, will have the more abundant matter for prayer, and by the due cultivation of that grace, may have also the greatest enlargement in that duty, as well as the most delightful communion with the Hearer of prayer. Hence the duty as well as the privilege of the constant reading of God's word, connected with habitual reliance upon the Spirit of Christ to crown our labour with success. In listening to some prayers, I have thought they would have been much improved had they been more strictly conformed to scripture phraseology. They would, at least, have been free from expressions which are great blemishes, if they are not actually impious. We cannot be too careful in our language, when we draw nigh to the Most High in so solemn and holy a duty as that of prayer.

2. *In the prayer of faith we must also know ourselves.* Our true condition is most accurately delineated in the Scripture. Without a sense of need, no one ever offered the prayer of faith. The prayer of faith is asking God to grant a supply for the wants which we feel, and under whose pressure we come for relief to our compassionate Heavenly Father. The more distinctly we perceive our necessities, the more fervently and believingly will we carry up our petition to the throne on

which the Divine Mediator is seated. This the Apostle teaches when he tenders the exhortation, "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help us in time of need."

3. *The prayer of faith includes the apprehension that the provisions of divine compassion, are, in infinite wisdom, perfectly adapted to what we require: that they are precisely what we need; and that, destitute of an interest therein, we will continue for ever wretched.* In ourselves, we are guilty sinners, with God there is no forgiveness, the blood of Christ cleanses from all sin. Our sins have separated us from our Maker, but by the blood of Christ we are brought nigh.—We sin every day of our lives, but if any man sin, we have an advocate with the Father. Our sins have polluted our whole persons, but the blood of Christ cleanses us from all sin. We are without strength; but through Christ who strengtheneth us we can do all things. We are disinclined to every thing good, but a willing people shall come to him in the day of his power.

This may serve to illustrate the remark that there is included in the prayer of faith an apprehension of the perfect adaptation of the provision of divine mercy to our wretched condition. This might also be enlarged, so as to embrace every thing that in any way affects us, either for life or for death, for time or for eternity, we will find provision made for the case, whatever it may be. "Godliness with contentment is great gain." "Godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come." "All things work together for good to them who love God." The soul beholding these riches of grace, reclines upon them with the utmost composure, and by the prayer of faith confidently pleads for their dispensation at such time and in such measure, as divine wisdom knows to be most opportune, and as infinite goodness deems shall be most efficacious ultimately to introduce into the fruition of the celestial inheritance.

4. *The prayer of faith is indited by the Spirit of Christ in the heart.* "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father." "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." This work the Spirit performs by shining into their hearts and dispelling the darkness of their understanding; so that they see their pressing necessities—causing them to become alive to their wants. He also leads them to behold the blessings of the covenant in Christ's hand. He opens to their wondering view the glory and excellency of the Redeemer's person, the perfection and suitableness of his salvation. He quickens and animates them to offer up their prayers to him that is able to save unto the uttermost all that come unto him. He invigorates their vision, so that they behold the throne of grace and him that sits thereon, even their own Elder Brother. He reveals to them what is the will of God, and conforms their requests to that will. Thus by his gracious agency they present the prayer of faith.

5. *The prayer of faith springs from a firm reliance upon the truth of a faithful, covenant-keeping, and promise-fulfilling God.* In the promises, the truth of God is pledged. By his veracity he is

bound to make them good to all such as receive and rely upon them, and who plead them by the prayer of faith. "Ask and ye shall receive, seek and ye shall find." We have here the twofold foundation on which we are allowed to fix our confidence in prayer. The Most High has commanded it. We are not permitted to doubt that the performance of a duty which God has enjoined will be accepted by him. We have also his gracious promise that he will receive it. This we have plainly stated by the Redeemer, when he says, "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." We believe the promise of a man of established veracity; shall we not much rather rely upon the promise of the faithful and true Witness? Faith does indeed depend upon his word, for it sets to its seal that God is true. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us." Thus every plea which unbelief may offer is silenced. Its cavils are answered. Its strong holds are demolished. The prayer of faith is offered. God hears, and opening the windows of heaven, he pours down his richest blessings till there is no more room to receive. Then the enraptured spirit, well nigh swallowed up in the overflowing of his goodness, exclaims, Lord, it is enough, stay thy hand.

6. *The prayer of faith always has respect to Christ and his mediatory work.* It contemplates the whole of the blessings which are exhibited in the promises, as the purchase of the Saviour's most precious blood. Disclaiming all worth in the creature, it pleads the accomplishment of the promises for the righteousness' sake of Immanuel. "All the promises of God in him are yea, and in him Amen, to the glory of God by us." The Mediator is the only medium of communication between God and men. Through him the prayer of faith finds its way up to the presence of the Ancient of days. Through him the streams which issue from the bosom of the covenant flow down, making glad the city of our God. He knows that his Heavenly Father is well pleased with the obedience of his Son. He has delivered him from the grave, and at his own right hand having exalted him, he has put upon his head a crown of purest gold. In that highly exalted state faith beholds him as a Priest upon his throne, and although he is deeply sensible of the many imperfections attaching to all his services, he knows that his merciful High Priest will graciously receive them; and having perfumed them with his own merits, will present them faultless in the presence of the divine glory.

Well would it be for the Christian, were he more constantly employed in presenting the prayer of faith. How greatly would, thereby, be promoted his holiness, his comfort, and his usefulness. Well would it be for the church, were there abundantly more of the prayer of faith.—Many a root of bitterness would be plucked up. Soon would the church put on her beautiful garments; and acting according to what she ought to do, "Israel would blossom and bud, and fill the world with fruit." Then would be realized the vision of the seer, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose, it shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord and the excellency of our God." Amen, so let it be. W.

## CHURCH CHOIRS, &amp;c.

We have already furnished some extracts from communications, upon the subject of instrumental music, &c., in the churches, which have appeared in the columns of the *Christian Intelligencer*,\* and we add a few more from the same source. They are worthy of attention, as showing to what extremes, departures from the strict line of scriptural simplicity, naturally, we may say, inevitably, tend. The writer says,

"The Church, the Church is to yield Hosannah in the highest strains. "O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation." "That I may publish," says David, "with the voice of thanksgiving, I went to the house of God with the voice of joy. Sing unto the Lord, O ye saints of his," &c. "Sing unto the Lord with the voice of a Psalm." "Teaching and admonishing one another in Psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord." With this warrant in his hand, every worshipper enters the house of God. It is his privilege, and he may claim, in the name of the Lord, to have this part of the service so conducted, that with a reasonable share of attention and a moderate degree of proficiency he may be able to join in it. Yet what is the state of the case? Instrumental music, by thundering demonstrations, seeks to drown the voice of praise; *articulation* cannot be distinguished and have its effect in aiding, by the conceptions it creates, our affections. There is an evasion of the professed willingness to unite the voices of the congregation in the service by the rapid succession of new tunes, by the difficulty of their execution, and by the alterations made in old ones. There is a *decrial* of congregational singing, so that the less skillful feel that they are unwelcome, and instead of the "free spirit," they feel when they sing as though they were holding on to a disputed thing."

This is bad enough. But it is only a beginning.

"I aver," proceeds the writer, "without the fear of contradiction, that in very many cases the organ loft, or choir seats, are the centres of inattention, whispering and levity, if they are to be found at all within the walls of that particular congregation. The stress is laid on musical performance, and *effective execution* is the point aimed at. Gross abuses of the sanctity of that part of the service exist also in the *person of the leader, or hired performer*. Will any person deny that there are persons who get their living by public singing, mere ministers to public amusement, who are the recognised leaders in the praises of the blood-bought Church of Jesus Christ? that those whom the theatres applaud in the week, the assembly of saints must succumb to on the Sabbath, and be insulted by this elevation of the unholy and the unclean—lepers conducting "the priests unto God," when they bring their spiritual sacrifices? If any man deny it over his name, after examination and inquiry, and on his responsibility, I will prove it. On the authority of a responsible name, I also aver, that there is a house of worship of the "straitest sect," if the description can be applied to the crookedness of High Church exclusiveness, the leader of whose "music" told my informant that he did not know what remedy to adopt for keeping his "choir" in order—being hired male singers in part; that after the opening service, and during the longest interval, they would go out to a neighbouring porter-house or "saloon," and take "refreshments," and then come back, sometimes hardly even within the nick of time, to finish their "accomplishment of the service of the sanctuary!"

This is dreadful. But listen again.

"The tendency of the system is revealed, also, in the following article, which has just met my eye. I make no comment save that it is pertinent to my subject, and comes under a responsible name. He who can read it, and feel that his sentiments need a prompter, cannot be otherwise than "twice dead."

MONDAY, March 4, 1847.

*Mr. Editor*.—In your paper of the 27th February, I see with pleasure an article on "The degradation of the Stage." I wish to give you a fact connected with the circumstance of Miss Mary Taylor's personating Satan. It is this: Miss Mary Taylor is engaged as a singer at St. Peter's church in New York. On Saturday, the 13th of

\*The organ of the Reformed Dutch Church.

February, she personated the character of the DEVIL in the *Bowery Theatre*, THE VERY VESTIBULE OF HELL, and on Sunday, the 14th, *sung sacred music at St. Peter's*, a house dedicated to the worship of God. I thought perhaps you did not know this fact.

Yours, very respectfully,

JOHN B. GOUGH.

P. S. I heard from those who attended church on the 14th, that the galleries were filled with young men, congregated to hear her sing.

Is it any wonder that our writer proceeds to state,

1. That "Preachers complain of jar and annoyance, of disqualification for preaching with warm, concentrated feeling and thought, until, by an effort, the effects of the prevailing incongruities in this part of the service are overcome. And that there are complaints of aged and sober-minded communicants, that that part of service is so conducted, that its benefits are lost to them. Even officers of churches have often given up the effort to praise God vocally in the sanctuary, and closed the book with an emphasis of manner and look, whose meaning could not be mistaken."

2. That "In many cases young people, and among them professors of religion, will run off at every interval of service in their own church, and will, on the most frivolous pretences, absent themselves, and attend elsewhere, in spite of parental authority, ministerial claims and personal consistency, for the avowed purpose of—worshipping God as well, of course, AND—hearing the music, and thus church order, filial reverence, and the injunction, 'Take heed what ye hear,' are all subordinated to the question of amusement, by an uncommanded addition to his service, and, in its tendencies to usurpation, not quite as innocent as a mere bagatelle."

Who can contemplate without fearful forebodings, a state of things like this in Protestant churches? and what farther argument is wanting to deter the sensible, and the pious, from taking the *first* step in a path which has led to consequences so ruinous to vital religion—to Christian consistency? True, these are, perhaps, extreme cases, but, remember that this system has been but a short time, comparatively, in operation. And, besides, while they may be extreme cases, there are many, very many, others, especially in cities, which are not far in the rear. A choir, in its incipient organization, may be a very simple thing, but look where it ends. Originating as they do, in "itching ears," choirs have in them from the first, the great element of declension—the preference of the sensual to the spiritual: hence their rapid downward course. They occupy "a slippery place." These articles will do good. We hope the writer will not let the subject rest.

~~~~~

#### THE MARRIAGE OF SLAVES.

One of the most repulsive elements of the slave-code, and slave-system, is, that it does virtually obliterate the marriage institution, and parental rights among slaves. Attempts have been made, however, to free the system of this charge. For that purpose, reference is made to the slave marriages which ministers in the slave states sometimes celebrate between slaves. The Evangelist thus replies to the editor of the *Christian Observer*, the New School organ in this region, who had said that he had often solemnized such marriages. The reply ought, in all fairness, to be considered conclusive.—ED.

"Will the editor allow us to ask, if, when he performed that cere-

mony, he did not know that in making that man and woman promise, in the most solemn manner, to live together until they should be separated by death, they had no power to keep that covenant; that it was wholly at the will of the master whether they should do it while they remained on his plantation, and that they might be sold the next day if the caprice or the necessities of the master should so dictate, the one to Missouri and the other to Texas, till they should be re-united by death? Did he not know that in exacting from that woman the promise, in the most solemn manner, of obedience to her husband, her obedience, in all things, was due to her master; that his commands, however they might conflict with the rights of a husband, must be obeyed, on penalty of unnumbered stripes, and if she offered resistance, of death itself? If the editor knew this, as it is difficult to believe he did not, was the transaction any less really a mockery of the institution, than it would have been to have solemnized the marriage covenant between the rocking-chair and the cradle, when their continuance in social proximity, and in the capacity of discharging these mutual pledges, depended, not at all on any volition in them, but wholly on the will of their owner?"

NOTICES OF CONGREGATIONS.

*The Congregation of Manchester, England.*—The following highly encouraging notice of this congregation, and of the labours of its pastor, Rev. Robert Johnson, occurs in the last report of the Board of Missions of the Reformed Presbyterian Synod, Ireland. It is from the pen of Rev. Thomas Houston, and will be read with interest by the numerous friends of Mr. Johnson in this country, who have contributed to the relief of this young and thriving congregation from its heavy pecuniary embarrassments:

The Directors have pleasure in reporting that the congregation in Manchester has enjoyed some tokens of the Divine favour during the past season. Our brother, Mr. Johnson, has continued, with unabated energy, his exertions to procure aid to his people, to liquidate the debt upon their House of worship, and his journeys for this purpose have, at times, of necessity hindered him from prosecuting pastoral labours so regularly as could have been desired. Still it is gratifying to be enabled to say, that the attendance upon public ordinances has been sustained; some increase has been made to the membership of the congregation, the people are attentive to the labours of the Sabbath-school, and to domestic and social duties, and their deportment is, in general, becoming their profession. The Sacrament of our Lord's supper was dispensed for the first time, in the very neat and comfortable house of worship, in the month of May last, the Secretary of the Board attending, as appointed by the Presbytery under which the congregation is placed, to assist the Pastor upon the occasion. It is gratifying to report that all the Scriptural and established usages of the Reformed Covenanted Church were observed with punctuality and solemnity by the people, and that some *fourteen* or *fifteen* individuals were, by examination or certificate, added to the fellowship of the Church, and that around the Lord's table were assembled, in the first Covenanted house of worship that has been erected in England for the last 160 years, a few adherents of a Covenanted testimony, natives of England, Scotland and Ireland. The solemn services were, besides, waited upon by a number of apparently interested and devout worshippers, of various denominations. Besides the Sabbath-school, the Adult Bible Class, with which Mr. Johnson meets once a week, is well attended, and promises to be a hopeful nursery for the Church. At the conclusion of the Sacramental services, a *Juvenile Missionary Association* was organized in the congregation; and from the zeal and activity of our brethren in Manchester, we cherish the expectation, that it may be the means of furnishing valuable aid for the cause of the extension of the Reformation in England and elsewhere.

On the whole, the Directors have much reason to be gratified with the progress of our cause, and the exertions of our congregation in Manchester. Mr. Johnson and his people are well known throughout that large town for their self-denying and self-

persevering exertions to promote evangelical truth; and public-spirited individuals of various religious denominations, have willingly tendered to them encouragement and support. During the last year, the Directors furnished, on behalf of the congregation in Manchester, some aid out of the funds, to meet the expense of supplies for Mr. Johnson's pulpit, while he was absent in soliciting contributions to liquidate the debt on the house of worship; and similar aid may yet be required for some time to come. We would earnestly recommend to the Synod and to the Church generally, the propriety and duty of devising means to assist our brethren in Manchester in their exertions to free themselves of the debt upon the House of worship. A united and liberal effort in this matter might be the means of enabling them to get rid of a burden, which, considering their number and circumstances, must press upon them very heavily.— And this might, besides, tend greatly to the farther extension of our good cause in England. Let us exert ourselves, to our utmost ability, to revive genuine Presbyterianism in England; and thus may we be instrumental in sowing the seed, which may not only rise up and bear fruit in that opulent and influential kingdom, but which may hereafter yield a plentiful harvest in far distant regions.

*The Craftsbury Congregation.*—The Craftsbury Congregation is in Orleans Co., Vermont, about twenty-five miles in a direct course from the Canada line. It occupies a portion of an extensive and beautiful, elevated plain or table land, lying between the ranges of the Green mountains, nearly in the centre of the State, and reaching into Canada on the north. The first Covenanter in this region was the late Robert Trumbull, a Scotchman, originally from Cambuslang, who removed to Craftsbury in the year 1788, from Wilbraham, Hampshire Co., Mass., where he had previously resided for some time. His family followed him in 1789 and 1790. Mr. T. was among the first settlers in Craftsbury: but four or five families had preceded him. The country was, of course, almost an unbroken wilderness.

About the commencement of this century, Mr. Trumbull connected himself with the Congregationalists, who, about this time, had organized themselves as a worshipping society.\* He was never satisfied, however, with their loose sentiments in regard to the value of truth, and the importance of strictly adhering to it, and much less could he tolerate their heterodox views respecting the atonement, its extent, &c., which even at that early period had begun to find a lodgement among them.— Mr. T., who was always remarkably energetic and decided, endeavoured, by free conversation upon the controverted doctrines, to stem the tide of error, and to secure, if possible, a return to the ancient puritan orthodoxy. His efforts were unsuccessful, and his dissatisfaction continued to increase, until at length, in the fall of 1805, he ceased to worship with the congregational society of Craftsbury. He found, after a short trial, that things were in little, if any, better condition in the neighbouring town of Peacham. He then, in the spring of 1806, went over to Barnet, about 30 miles, to hear Mr. Sutherland, another congregational minister. Mr. S. was absent, and the individual, one of Mr. S.'s members, with whom he lodged, finding Mr. Trumbull's doctrinal views entirely different from his own, remarked, "That he knew of none with whom he could agree, unless it were with the M'Millanites, some of whom were in that neighbourhood, and had Rev. Wm. Gibson for their minister." Mr. T. at once said that he would hear him the next day. It was the communion Sabbath. Mr. T. remained until the close of the Monday services, and then returned to Craftsbury, contented and cheerful. The gloom that had oppressed him during the preceding winter,

---

\* We do not know to what church Mr. T. belonged in Scotland, probably to the Establishment.—Ed. Cov.

was completely dissipated. He had found Christians with whom he could have fellowship.

In the month of June, 1807, Mr. Gibson went to Craftsbury and preached, in compliance with an invitation extended to him by Colonel Crafts,\* Mr. Trumbull, and some others. This was, of course, the first discourse of a Covenanter in their town. In the spring of 1808, Mr. T., and, we believe, his wife also, acceded to the Reformed Presbyterian Church, joining the congregation of Ryegate. From this time until the year 1814, there were no more accessions. Mr. T. and his family remained alone, attending, when opportunity was given, at Ryegate, and, occasionally enjoying at home the ministerial services of their pastor.

In the year to which we have referred, 1814, a circumstance of no little interest occurred, which became the occasion of a considerable accession. In Sept. 4th, of that year, Mr. Gibson had preached in Craftsbury. In the forenoon he lectured upon a part of the liii. chapter of Isaiah, and in the afternoon, he preached upon the 6th verse of the same chapter.† On the following sabbath, Sept. 11th, Mr. Farren, the Congregational minister, argued against the doctrine of the substitutionary sacrifice of Christ, which Mr. Gibson had taught, and maintained universal atonement. In short, Mr. F. advocated the system known now as Hopkinsianism, and, by so doing, gave great offence to many members of the society. A considerable number immediately left the Congregationalists, not even remaining for the afternoon service.

Several of them began, in connexion with Mr. Trumbull, to hold prayer meeting regularly upon the Sabbath. Mr. John Cannon, then recently licensed, preached two sabbaths among them, either in Dec. 1815, or in Jan. 1816; and was instrumental in doing much good, especially in convincing many of the impropriety of beginning the Sabbath on Saturday evening, and ending it, as is the New England habit, at sundown on the Lord's day.

Mr. Milligan settled about this time in Ryegate, preached occasionally in Craftsbury during the summer of 1816, and in September of that year, a meeting of Session‡ was held at the house of Mr. Trumbull, where John Babcock, Elizabeth Babcock, Leonard Morse, Elizabeth Morse, Mrs. Johnston and her sister Phebe, with James, Mary, Nancy and Clarissa, children of Mr. Trumbull, and also James his nephew,§ were admitted to the communion of the church. These communed, for the first time, in Ryegate, the month following.

The society, which continued for some years under the pastoral care of Mr. Milligan, continued to grow, until in the year 1829 an attempt was made, unsuccessfully, however, to have a pastor settled among them. Their call was not accepted. In May, 1833, Rev. S. M. Willson, having received, and accepted a call from them, was installed as their pastor. The number of communicants being then about 60. Mr. Willson remained among them until the year 1845, when, at his own request, the pastoral relation was dissolved. In Nov. of the next year, 1846, Mr.

\* Father of Gov. Crafts, who still resides in Craftsbury. Col. C. was one of the first settlers, and a leading member of the Congregational society.

† This was Mr. Gibson's last day's preaching in Craftsbury.

‡ The members of session were Robert Trumbull, who had been previously, but at what time we do not know, ordained in Ryegate, James Whitehill, of Ryegate, and Thos. M'Keith, of Topsham.

§ Chosen afterwards an elder in Ryegate. He and R. Trumbull constituted, we believe, the first elders of Craftsbury. He and James Trumbull had, however, been before chosen deacons, being the first deacons of the congregation.



R. Z. Willson was ordained and installed in Craftsbury. The number of communicants is now about 80: there are three societies.

The history of this congregation furnishes another example and proof of the importance of a faithful and consistent testimony in behalf of truth, and of what may be accomplished by a few, and even by one man, when principles are decidedly maintained. Had Mr. Trumbull remained in the fellowship of a declining body, or had he and the other faithful disciples who afterwards occupied the same ground, continued to attend upon the ministrations of corrupt teachers, there would have been no Covenanting congregation in Craftsbury to this day. So it has been often elsewhere. By resolute adherence to principle, fruit is reaped, although it may be after many years. By departing from it, even so far as to hear the backsliding or erroneous, the testimony is weakened, and themselves seduced and finally swallowed up.

The present elders of the congregation are Jas. Trumbull,\* — Shields, John A. Morse, Stephen Babcock,† Leonard Harriman, and John Anderson. The deacons are Henry Seaver, Jas. Mitchell, Aurelius Morse, and John Trumbull.\*

---

AFFAIRS ABROAD.

*Madagascar.* Our readers may not be aware that in this African island, having a population of some four or five millions, the gospel has been making, for some years past, decided progress. More than once the sword of persecution has been drawn against the converts, and many have suffered martyrdom. Late accounts are more encouraging. About a hundred of the natives have been converted; and, more striking still, Rakotondredama, the queen's only son, and heir apparent to the throne, has embraced the truth, and (although only seventeen years of age) has already manifested admirable prudence, courage, and steadfastness in his adherence to Christianity. Through his influence the lives of twenty-one believers, who were doomed to martyrdom, have been preserved; and his religious progress is represented by the latest accounts as most satisfactory.

This intelligence is the more cheering, as, from the fierce persecution directed by the queen against all who dared to profess Christianity, in addition to the other difficulties which hindered the reception of the gospel, many had almost abandoned all hope of immediate good for that island.

*Syria.* The following respecting the prospects of the Syrian mission of the Associate Reformed Church, we find in a letter from one of their missionaries, Mr. Paulding, to the editor of the *Evangelical Guardian*. It is more unfavourable than we had expected.

The prospect for missionary labour in Damascus is not at present very flattering. The Jews, except a few German families, refusé to have any conversation whatever on religious subjects. There are five or six small families of German Jews residing in the city, who form an honourable exception to the general character in this respect, seeming always willing to enter into a discussion on the claims of Christianity.

The Christian population also equally shun us. Apprized of our intended removal, the bishop, some time since, warned his priests and people against having any intercourse with us on pain of excommunication. But two or three have entered our dwelling. So great is their fear of their confessors, that a poor woman whom we had employed to wash for us dared not to go upon the terrace to hang

---

\* Sons of Robert Trumbull, who died in 1840.

† Son of John Babcock.

out the clothing to dry, lest she should be seen in our service by some of her neighbours and reported to the priest. The moral and spiritual condition of the inhabitants of this great city is most melancholy.

The writer adds, however, that it is chiefly through fear of the rabbies, priests, &c., that the people are so backward to hear them, and still hopes that their prejudices may be overcome. The missionaries appear to be in no personal danger.

*Greece.* Dr. Baird, in his correspondence with the Evangelist, gives an account of the religion of the Greeks, and of the efforts of the missionaries among them, from which we make a brief abstract. He says:

The Greeks, you know, are all followers of the Greek Church. Nor have they an ordinary attachment to the doctrines, forms, etc. of that church. Theirs is that attachment which long ages of persecution from Mussulmen has wrought in the inmost circles of their hearts. It is like the attachment which the Spaniards and the Irish feel for the Roman catholic faith. The Greek church has been the great bond of union among all the Greek people. On this account, also, they are attached to it. They hope that by means of it the six or seven millions of Greeks—all, save one million, scattered throughout the Turkish empire—may one day be re-united.

As to the character of the Greek church and its doctrines, it is sufficient to say, that although I think it better in some respects than the Roman Catholic, especially in reference to several points which will one day be made available for bringing about a reformation in it, I have no hesitation in saying that there is quite as much gross superstition among its members and its followers, as among those of Rome. And in spreading the truth among them, the same hatred, the same opposition—but, probably, not the same systematic, bloody persecution—is to be expected.

He thinks, however, that the missionaries have made some progress.

And now, as to the question whether the missions in Greece have been a *failure*, let me state candidly my opinion, after a good deal of inquiry on the spot.

1. The number of conversions is said to be very small. This is probably true, up to this time. And yet I apprehend that there is a want of that perfect information which we need, before we can come to a very definite opinion on this point. As the missionaries have never attempted to form churches, and cannot do so until more religious freedom prevails in this land, neither they nor any one else can say how many have been brought to the saving knowledge of the gospel, of the thousands whom they have directly or indirectly reached. God only knows this. 2. It cannot be said that many thousands of children and youth have been taught in the mission schools, and there learned a great deal of the sacred Scriptures, without receiving benefit. Sooner or later there will be a harvest from so much seed scattered abroad. 3. Then consider what has been done to circulate the word of God, and other good books. From inquiry, I learn that it is probable that nearly, if not quite, *two hundred* sound evangelical books and tracts have been published in modern Greek, by the various missions.

The missionaries in Greece, at present, are Dr. King of the American Board, Rev. Mr. Hill of the Protestant Episcopal Board, Rev. Messrs. Buel and Arnold of the American Baptist Board, (the latter at Corfu, on the confines of Greece, rather than in it,) and Rev. Mr. Hilder of the English Church Missionary Society, with the ladies connected with them. These are the only labourers in this great field.

Dr. King remains unmolested. His safety is largely owing to the exertions of Sir Edmund Lyons, the British ambassador.

*Russia and Southern Europe.* An editorial in the London Spectator of January 9th, is headed "The coming war in Europe." The writer quotes, in the course of his remarks, from a note of Pozzo di Bergho, the Russian diplomatist, addressed to the English Alexander, and lately published in the Times, the following candid acknowledgment of the ultimate designs of Russia.

The destruction of Poland, as a nation, forms almost the whole modern history of Russia. The system of aggrandizement on the side of Turkey has been merely territorial, and, I venture to say, secondary to that which has been carried on upon the western frontier. The conquest of Poland has been effected principally in order to multiply the relations of the Russian nation with the rest of Europe, and to open a wider field and a more exalted and conspicuous stage for the exercise of its strength and talents, and for the satisfaction of its pride, its passions, and its interests.

The Spectator then proceeds:—

Why should Russia stop, since perfect impunity and success have hitherto attended her advance? A roving bog, after swallowing the field, might as well entertain scruples on coming to the village. *Russia, then, will go on.* She has approached the crisis of her doom, and the next step is pregnant with a new train of consequences. She can go no farther, without advancing into Europe.

What will that next step be? The writer proceeds:—

A strong impression prevails in London that Russia is about to pounce upon Austria. Prussia trembles. The peace of Italy is a tenant at will, with many landlords. The accession of Pius IX. began a new volume of unwritten history. The native princes are said to contemplate a league against foreign domination. Austria will, then, pour in her armies. On the threshold stands inevitable war.

Our readers may allow to all this whatever value they think it deserves. But certainly, so far as Russia is concerned, these speculations fall in not only with anticipations long entertained by sagacious observers, but also with prophecy, as understood by many eminent expositors. There is to be one more northern hail storm—the storm of the seventh vial: another Gothic invasion of northern Europe. Whether it is just at the threshold or not, we do not pretend to say. It is worth while, however, to know what is passing through the minds of shrewd observers of the political heavens.

*France.\** Of 700 pastors connected with the national churches in France, (the Reformed and Lutheran,) at least 200 preach the doctrines of the reformation in a good degree of purity. Nearly 100 more, (including the Wesleyan ministers and the missionaries,) outside of the national protestant churches, are preaching the gospel in that land, and about 300 evangelists and colporteurs are helping forward the great and good work. Nearly three millions of copies of the sacred Scriptures, and many more religious tracts and other works, have been circulated since 1815. The effect of this wide dispersion of the truth in that country, is now beginning to be seen far and wide. And all this is taking place in a land where persecution formerly almost annihilated the protestant religion—where three millions of protestants suffered death—where the revocation of the edict of Nantes, in 1658, left the protestants without one church, (or building erected for protestant worship, and known as such,) and where the protestant ministers were reduced from 1800, (their number in 1572, the epoch of the massacre of St. Bartholomew's)—of the Reformed Church—to one, about the year 1740! Dr. Baird gave farther an interesting account of the movements in various parts of France, in which whole villages are demanding the pure gospel.

*Holland.*—Holland has three millions of inhabitants, about two-thirds of whom are protestants. The number of pastors is about 1,800, of whom but a small portion seem to be evangelical and faithful men. The state of things is bad in Holland, so far as religion is concerned.

\* These notices, from "France" to "Austria," are given in the words of Dr. Baird.

Romanism is increasing there more than in any other protestant country in Europe. The government oppresses the little body of dissenters which has arisen there, and many of them are about to emigrate to America. Yet there is more true religion in Holland now than there was in 1815, a great deal more. There is much doing to supply the people with the Scriptures. A wonderful movement in this respect has recently taken place in some of the cities in that country. He who raised up those great friends of the truth in that country in the sixteenth and seventeenth centuries, is raising up others in the nineteenth.

*Belgium.*—As to Belgium—in this country of four millions of inhabitants, where there were many protestants in the sixteenth century; but where protestantism was extirpated by the dukes of Alva and Parma, at the bidding of their master, Henry II. of Spain—Dr. Baird stated, that there are now some twenty protestant pastors, more than a dozen evangelists, and a number of colporteurs. As many as, 200,000 copies of the Scriptures have been circulated in Belgium within the last few years, and many tracts and books. In many places, the truth is heard with great avidity by the people. And this is taking place in Belgium, where in 1815 it would have been difficult to find a protestant who was a native of that country.

*Germany.*—Leaving out the empire of Austria, and including Prussia, there are more than thirty millions of inhabitants in Germany. As to the number of protestant churches and ministers in that country, we have no authentic and complete statement. The state of the protestant church in that country is, as all know, deplorable enough. Rationalism prevails to a great extent still.—But deplorable as is the state of things in the protestant churches in Germany, it is cheering to know that truth is making progress,—slowly it may be, but surely. There are 1,500 ministers, at least, in Germany, who preach in a good degree the doctrines of the reformation.

*Austria.*—There is less progress, so far as evangelical religion is concerned, in the Austrian empire, than in any other portion of the continent. There are some protestants in Bohemia and the Germanic parts of that empire, and three millions and more in Slavonic portions, especially in Hungary. But of the several thousand protestant pastors in the Austrian empire, the overwhelming majority are rationalists! Still there is some life, and that life is increasing. A good deal is doing to disseminate the sacred Scriptures and tracts, especially in Hungary. In some places there is a great disposition on the part of the Romanists to become protestants, under the protection which a recent law of the Diet affords.

*England.* 1.—*Education.*—The government is moving on this subject, but all its motions are regarded with distrust by the dissenters. It is extremely doubtful whether, in the present state of parties, any really useful measure can be adopted. 2. *Puseyism.*—It is feared that this form of popery is silently but rapidly advancing. We constantly see new lists of *perversions* to Rome in the columns of the public papers. And Dr. Baird affirms that of the 1500 students and 200 fellows in Oxford, more than two-thirds are Puseyites. Cambridge is also infected. 3. *Popery.*—The endowment of popery in Ireland, is openly advocated in the British parliament and in some of the papers: indeed, it is considered by its friends only a question of time. The

event they hold to be certain. 4. *The Crops*.—At the last accounts, the prospects for the ensuing season were highly encouraging.

*Ireland*.—Famine and plague are doing their work among a large portion of the inhabitants of the south and west. In many parts of the country the crops have not been put in as usual, partly for want of seed, partly for want of health and energy. Of course the coming season presents a gloomy prospect.

~~~~~  
AFFAIRS AT HOME.

*Wisconsin: its growth and wants*. Our population, says an agent in that state, now numbers over 150,000 souls. Among them are 20,000 Germans, 1800 French, and 12,000 Irish, most of whom are the willing dupes of the Man of Sin, and slaves to their wicked propensities. In addition to these are 8,000 Norwegians, whose minds are as dark, and who are as much enslaved to certain forms, as is the papist. And of these 41,800, there are very few who have any moral or religious reading. A few possess the Bible, and to those few it is precious; others have it, but read it not; while others, again, are utterly destitute, living, in a gospel land, in heathenish darkness. And of the 100,000 Americans, English and Welsh, many are worshipping their farms and merchandise, others bowing at the shrine of fashion, and others, again, boasting of their vileness, and publicly sneering at the pure and precious Word of God.

*Emigrants from Holland*. We stated in a former number, that the Rev. Mr. Van Raalte, with his congregation, from Holland, had arrived in this country, with the design of forming a permanent settlement. Mr. Van Raalte has selected as their future abode, the neighbourhood of Black Lake and River on the eastern coast of Lake Michigan in the southern part of Ottawa County, between the Kalamazoo and Grand Rivers. These emigrants have left their native country chiefly on account of the difficulties thrown in the way of evangelical Christians by the established church and government. A considerable number still remain who have determined also to seek our shores. They will, probably, arrive the coming season, and locate themselves in the same region. Their brethren of the Dutch Reformed Church—and, indeed, all evangelical Christians who know their circumstances—appear to take a lively interest in this movement.

*The German Reformed Church*.—The following extracts from the Report on the State of Religion, adopted by the Synod of this church, describe very faithfully the condition of some other churches, not excepting our own:—

“There is one marked deficiency to be seen in the religion of the German Reformed Church, over which it ought deeply and humbly to lament. It is the prevalence of what may be called *negative religion*.

“The language of this negative religion, over which we lament, says, I must not do that, or I shall not escape hell. So much entitles me to a religious character; I do not feel bound, and it is the least of my desire, to advance on it; I will not disturb myself beyond my restraints; I will move only when my conscience, enlightened by an external code of laws, will move me. The religion of such is uncomfortable to themselves, to the church unprofitable, and to God hateful. It is to him who practises it, a system of cold and bitter duty, and never rises into the blessed freedom of a spiritual privilege. This religion is a general feature in our church, and is prominently complained of by all classes. . . . It is seen in an improper idea, on the part of the membership, of the nature and claims of the relationship they have to the congregations to which they belong. Each member looks upon himself to a great extent iso-

lated, and not as a standing in a living connexion, as one member of the whole body. The consequence is, that congregations are coldly united, like stones in a heap, rather than the vine and its branches, or the body and its members. The living sympathetic element is wanting. A congregational missionary spirit is wanting. Members do not feel that they are bound by the law of grace to labour at building up the body of Christ. Where a congregation occupies its proper positive character, every member labours in his own circle; says to his children, his servants and the stranger in his gates, to friends and neighbours: Know the Lord; and thus throughout its bounds currents are made to set towards the house of God. A congregation must have a heart, from which and to which are avenues flowing with streams and beating with pulses of life. If this be not the case, all is a skeleton.

“The negative in our religion is also strikingly apparent on the classical reports, where they complain of a want of exclusiveness on the part of our membership in reference to the world and sin. Our people are not sufficiently a peculiar people. Ephraim and Judah are mixed. The world and the church are too deeply and quietly in fellowship with each other.”

We are sorry to find that Dr. Schaf, their Professor of Theology, at Mercersburg, is what we may without injustice call a modified Universalist. We give his creed, as drawn up by himself for the Board of visitors:—

“I now hold hypothetically in regard to the subject in dispute—1. That in the case of those *heathen* who have died without the knowledge of the gospel, either before the coming of Christ or since, and who have been at the same time properly predisposed to embrace the Christian salvation, the opportunity of doing so (and thus completing the work already commenced) will not be withheld from them by an infinitely merciful God in the world to come. 2. That if persons thus described are saved at all, they cannot be saved on the ground of any personal merit, but only through Jesus Christ, as there is absolutely no salvation without him. 3. This involves the idea, that Christ, previously unknown, must be exhibited to them in some way as the object of their knowledge and faith. 4. All this, however, and the whole subject of the middle state of the heathen, and of infants universally, is involved in great obscurity, nor can it ever be made properly the subject of doctrinal and symbolical teaching.”

And we are still more sorry to say, that with this acknowledgment of his heresy before them, the Board passed the following resolutions:

“Resolved,—That whilst this Board cannot endorse the view of Dr. Schaf, as set forth in the above statement, they nevertheless do not deem it of sufficient importance to call for any special action of synod.

“The Board deem it necessary to add, that the view has not been taught, nor is it contemplated ever to be taught in the Theological Seminary.”

*Fourierism.* We have heretofore paid no attention to the silly attempts of these infidels to reorganize society upon an entirely new plan, and only notice them now to record the fact that their communities are exploding one by one, generally after a very brief and troubled existence. Indeed we believe there is not one now in operation. God never intended human beings to herd together like cattle, or to live and multiply like rabbits in a warren. Infidelity must try some other tack than that of assailing the social relations. Transcendentalism does pretty well to talk about. If wise, its friends will never attempt to reduce their theories to practice. As sure as they do, and so long as human nature is depraved, certain, speedy, and manifest defeat await them.

*The Mexican War.*—The work of conquest goes on. Vera Cruz is in possession of the American army, and, it may be, before these lines see the light, other strong places in Mexico. It is impossible, at this time, (the second week in May,) to predict the future course of events—whether Mexico will continue to resist the violent aggressions of the United States, or make peace at the expense of the dismemberment of her territory. Should she hold out, she can make the war a

very serious business—and more so than we are, perhaps, disposed to think. If peace be made by the annexation of slave territory—and on these terms only will the administration make peace—it can hardly fail to result, sooner or later, in the dissolution of the union. So that whatever course events may take, the war is digging a pit in which this sinful nation will assuredly be caught. As to the Mexicans, they are, evidently, a miserable set; without even that kind of energy which makes a good soldier. Nor will they ever be any better until they are freed from the incubus of popery. Will not such evidences of its enervating influence have some effect in opening the eyes of this nation to the folly of countenancing the popish system?

*The Season.*—The spring is very backward. God seems to be holding his rod over an ungrateful nation. We need not wonder, should He smite us with severe judgments. Favoured, beyond example, for years, with abundant crops, and ample occupation, we have not turned from sin, nor given due honour to the Most High. Pride, luxury, oppression, and unbelief, are rampant in all parts of the land.

NOTICES OF BOOKS.

THE RIGHTS AND CONDITION OF WOMEN CONSIDERED IN "THE CHURCH OF THE MESSIAH." BY SAMUEL J. MAY. 8vo., pp. 16. Syracuse, 1847.

This pamphlet advocates what are technically termed "Women's Rights," and, certainly, contains some truth, both as regards the social condition and treatment of women, and the character of much of the political action of the times. As to the former, Mr. May throws out some hints this wise; "The tone of flattery and fulsome adulation in which women have been generally addressed;" "Form, complexion, feature will be held in less esteem; and qualities of a mental and moral character [alone] shall kindle admiration;" "A frame cheated of half its growth, or distorted from those wise proportions, which God had given it." "Women are coaxed, flattered, courted, but they are not respected of men as they ought to be;" &c. As to the latter, replying to the objection, "Would you have women attend their angry political meetings, witness their passions?" &c. Mr. M. says:—

Is it not, indeed, a mortifying confession—one that we men ought to be ashamed to make, that political meetings are occasions, from which the delicate and pure would shrink, and yet that we attend them? Nay more, friends, if it be true that they are such,—if our primary political gatherings, at which the people are called to consider their true interests and duties, and to exercise their high prerogatives as a self-governing community,—if these primary meetings are indeed such scenes, that our mothers, wives, sisters and daughters would be disgusted if not corrupted at them, may we not seriously apprehend, that our civil institutions are unsound; rotten at the very core, and anxiously look about us, for healing and purifying influences, from any quarter, to save us from the impending ruin?

But has the author proved his point, namely, that women should have thrown open to them, and aspire to places of power in the body politic? That they have as clear a right to govern men as men have to govern them? Nay, verily, he has proved no such things. No one doubts that women should be well educated; that they should qualify themselves to form judgments upon all matters in which they, their families, or even the church and the commonwealth are concerned; that they may and should exercise a wholesome, restraining, and moulding influence. But all this is something very different from women having authority in the church or in the commonwealth. What say the scriptures? And to these Mr. M., who, we believe, is a

Unitarian, makes no appeal, unless in the shape of two texts prefixed as a motto: What say the scriptures? "But I would have you know that the head of every man is Christ, and the head of the woman is the man: Let your women keep silence in the churches; for it is not permitted unto them to speak; but to be under obedience, as also saith the law," (1 Cor. xi. 3, xii. 34.)

~~~~~

O B I T U A R Y.—M I S S C A T H A R I N E S E R V I C E.

DIED, April 15th, 1847, in the city of Philadelphia, MISS CATHARINE SERVICE, aged 65 years. Miss Service was born in the county Antrim, Ireland, near Larne, about the year 1782.

Her parents, John and Margaret Service, were exemplary and zealous Covenanters, whose memory is still highly cherished by surviving brethren and friends. The subject of this notice emigrated in the year 1799, to the United States, and settled with her father's family in the neighbourhood of this city. She afterwards removed to the city, where she constantly resided till her death. Soon after her arrival, she made a public profession of her faith in Christ, and of her attachment to reformation principles, by connecting herself with the, then, feeble and obscure congregation of Covenanters here. She attended, and was a communicant, when the sacrament of the Lord's supper was dispensed, for the first time, in our church in this city, in June, 1802. From that time she ever continued steadfast and unwavering, in her adherence to the scriptural principles which she had espoused, and which she ever adorned by a deportment and conversation, uniformly upright, consistent, and exemplary.

The fidelity of the deceased to her scriptural profession, was severely tried by the events and consequences of the new-light controversy. She bore the trial. And, without any hesitation, withdrew in 1833, when the separation took place from the congregation of her former pastor, and connected herself with those who continued to adhere to their profession and testimony. Although compelled, in taking this step, to withdraw from ecclesiastical intercourse with many of her most intimate friends, and even family connexions, Miss S. did not hesitate. As she once observed to the writer of this, her mind at no time ever wavered: the path of duty was made plain to her. She had been too long and too firmly grounded in covenanting principles, and understood too well their true bearing on the institutions of the country, to be moved by sophistries, however subtle. But while most decided and open in her attachment to principle, Miss S. still retained the esteem and affection of all former friends. Faithfulness in her, was no mere hasty zeal. It arose from the dictates of an enlightened judgment, determined by the word of God.

As we have already hinted, the deceased was endowed with no ordinary amount of intellect. Her mind, which was distinguished for strength, and comprehensiveness, and clearness of apprehension, had been cultivated and expanded by an excellent early education in the household of her parents; by habits of early and frequent intercourse with ministers and other intelligent Covenanters,\* and much, and choice

---

\* The house of her father was much resorted to by Covenanters, ministers and others, for many years after the organization of the congregation.



reading, especially of the older authors in divinity, and of church history. She was largely acquainted with the footsteps of the flock, and loved to dwell upon the attainments, and contendings, and patient endurance of our covenanted forefathers. Her character was, in no inconsiderable degree, cast in the same mould with theirs.

In her domestic and social relations, Miss S. was greatly respected, as she was eminently consistent. Dignified and blameless in her deportment, exemplary in the discharge of Christian duties,\* affectionate to her kindred and friends, benevolent and kind to the poor and needy, she was, while living, greatly esteemed and trusted by all within the sphere of her acquaintance, rich and poor: and has left behind her a memorial that will not soon be effaced. We see in her the fulfilment of the divine declaration that "the memory of the just is blessed."

Her disease—probably a result, in part, of unremitting attention to a sedentary occupation—was painful and lingering. For many years, she hardly knew what it was to be entirely exempt from pain. During the two months preceding her dissolution, her afflictions were very severe. Her bodily sufferings were constant and acute, while to these was added the heavy affliction of witnessing the gradual decline and, ultimately, the death, two weeks previous to her own, of her niece, Miss Catharine R. Davis, who had been brought up under her eye, and to whom she was tenderly attached. Under all this, she still saw the Divine hand, and acquiesced in the Divine dealings. Previously to her departure, she was, however, visited, as the faithful often are, with a season of temptation and spiritual darkness. But from this she was set free, and it was made to be "light" with her in "the evening time." Her end was peace. Among her last words, were mingled the expressions of an earnest desire for Christ's speedy coming. May the living profit by the example of her life, and the faithful be encouraged from her departure, to look for the fulfilment of the promise that Christ will be with them "in the valley and shadow of death."

---

OBITUARY.

Died in Kortright, November 12th, 1846, MISS MARGARET McCAGHEY in the 32d year of her age. In early life she professed her faith in the Redeemer, and for ten years she had been an exemplary and much esteemed member of the Reformed Presbyterian Church. Her illness was brief. On Saturday she returned from New York where she had spent some time in happy social intercourse with relatives and friends. On Sabbath, as usual, she attended public worship. That evening symptoms of disease were manifest. Before morning she was ill, and gradually sunk till the Thursday evening following, when she was numbered with the dead. In her case death was not divested of his terrors. She realized that it was a solemn thing to die. Her convictions of sin were deep. It appeared, however, that her fear of death arose more from a sense of the imperfection of sanctification, than from doubts of her interest in the Redeemer. Being directed by the pastor and elders of the congregation to suitable promises, and commended in earnest prayer to the merciful and faithful High Priest; her mind became more calm, and before death she obtained great composure. She expressed great confidence in the ulti-

---

\* As an instance, and as furnishing a useful example, particularly to females in similar circumstances, we take the liberty of mentioning that family worship was ever punctually attended to in the household composed of herself, a sister who survives, and generally some other relatives.

mate triumph of the doctrines and testimony of the Reformed Presbyterian Church. And expressed great regret that she had not more diligently and prayerfully studied the great system of truth which she had professed. Her death is keenly felt in the family in a large circle of bereaved relatives—and in the congregation in whose prosperity she manifested a deep interest. Should her sudden decease be the means of stimulating the youth of the congregation to prepare for death by giving themselves in covenant to the Lord Jesus—And to study more prayerfully the Bible and the standards of the church, we would say, “It is good for us that we have been afflicted.”—*Communicated.*

~~~~~

THE PITTSBURGH PRESBYTERY.

This presbytery held its sessions in Allegheny on the 13th and 14th ult.

*Call.*—A call was made upon Mr. R. B. Cannon by the united congregations of Greensburgh and Clarksburgh, which, being presented to the candidate, was by him accepted. The following arrangement was made for carrying his ordination and installation into effect. A commission of presbytery was appointed, consisting of four ministers and four elders, to meet at Clarksburgh on the first Wednesday of May, at 10 o'clock, A. M.

*Greenfield Congregation.*—The commission appointed at last meeting of presbytery to adjust certain difficulties in the Greenfield branch of J. Love's congregation, reported that they succeeded in accomplishing the end of their mission, in so far as it respected a reconciliation among the brethren. Owing to the distance of location, and believing that his labours might not be so useful as those of some other person, Mr. Love asked presbytery for a disjunction from Greenfield and Steubenville, which was granted.

*Mr. R. Montgomery,* an individual licensed by our brethren of the church of Scotland; but having preached for some years under the supervision of the Associate Reformed Church of this country, and by that denomination silenced and suspended in the year 1842, made application for admission by presbytery as a licentiate. His application was rejected until he showed by authenticated extracts from the courts of that church, that their deed in his case was unjust.

*Licenses.*—S. Sterrett and A. M. Milligan delivered pieces of trial for licensure which were noble expressions of the worth of the young men;—after which, upon examination, giving satisfactory evidence of their knowledge and piety, the presbytery proceeded to license them in the name of the Lord Jesus Christ.—*Reformed Presbyterian.*

TO CORRESPONDENTS AND READERS.—Essay II. on Rom. xiii., was omitted in this number unintentionally. It will appear, and the remainder in succession, as soon after the meeting of Synod as possible. Our July number may be expected at as early a date as we can issue it, after the meeting of Synod.

We hope correspondents will not forget us. We hope to begin our third volume with comfortable assurances of effective aid from fathers and brethren, as heretofore. There are many topics of interest to which we have, as yet, been able to give but a passing notice. It is our design, in the course of the ensuing volume, to enter more fully upon the vindication of the Confession of Faith, than we have found it practicable amid the pressure of events, to do hitherto.

THE  
COVENANTER.

JULY, 1847.

MINUTES

OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH  
AMERICA, SESSION XXIV.

*Allegheny, (Pa.) May 25th, 1847, 10 A. M.*

The Synod of the Reformed Presbyterian Church met according to adjournment, and was constituted with prayer by the Moderator, Rev. J. B. Johnston. Members were ascertained as follows.

NEW YORK PRESBYTERY.

Ministers.

Moses Roney,  
J. M. Willson,  
Andrew Stevenson,  
Saml. O. Wylie,  
†R. Z. Willson,  
\*C. B. McKee,  
\*J. M. Beattie.

Ruling Elders.

Walter Bradford, 1st Cong. Philada.  
James Wylie, 2d " N. York.  
William Brown, 2d " Philada.

ROCHESTER PRESBYTERY.

W. L. Roberts,  
David Scott,  
John Middleton,  
†Samuel Bowden.

James Guthrie, York.

PITTSBURGH PRESBYTERY.

Thomas Sproull,  
John Crozier,  
John Wallace,  
James Milligan,  
William Slater,  
John Galbraith,  
Thomas Hannay,  
†R. B. Cannon.

Wm. Hazlitt, Pitts. and All.  
Wm. Parkhill, Monongahela.

John Temple, New Alex.  
\*James Orr, Miller's Run,  
John Dodds, Union Pine Creek, &c.

†Oliver Wylie,  
\*J. W. Morton,  
\*J. Blackwood,  
\*Robert Wallace.

James Gemmil, Greensburg & Clarks-  
burg,  
\*Robert Euwer, Brookland, &c.  
Robert Gray, Little Beaver,  
\*Joseph Kennedy, Camp Run, &c.  
David Wallace, Salt Creek,  
\*John Walkinshaw, Londonderry.

## PRESBYTERY OF THE LAKES.

|                      |                             |
|----------------------|-----------------------------|
| J. R. Willson, D. D. | John Gray, Cincinnati,      |
| J. B. Johnston,      |                             |
| Armour McFarland,    | John McDonald, Utica,       |
| Robert Hutcheson,    | *Henry George, Brush Creek, |
| James Neill,         |                             |
| †J. C. Boyd.         | *James Robinson, Sandusky.  |

## PRESBYTERY OF ILLINOIS.

|                         |                            |
|-------------------------|----------------------------|
| James Faris,            | Thomas Smith, Bloomington, |
| James Wallace,          | John McClurkin, Elkhorn.   |
| *William Sloane,        |                            |
| *J. Johnston McClurkin. |                            |

Absent, James Chrystic, S. M. Willson, C. B. McKee, J. W. Shaw, J. M. Beattie, Robert Wallace, J. Blackwood, J. Love, William Neill, William Sloane, J. J. McClurkin, Thomas Donnelly, some of whom afterwards appeared.

Rev. Thomas Sproull was chosen Moderator, David Scott, Clerk.  
--Minutes of last session were read and approved.

A committee was appointed to prepare a minute in regard to the death of Rev. J. Fisher and Rev. H. Stevenson, deceased since last synod. J. M. Willson, W. L. Roberts, and Thomas Smith, are that committee.

Resolved, that during its present sessions, synod shall meet from 9 A. M. to 12 M. and from 3 P. M. to 6 P. M.

Adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Minutes read and approved. Members present as at the morning session. Rev. Robert Wallace and J. J. McClurkin now also present. John C. Boyd was introduced by a member of the Presbytery of the Lakes, as having been ordained since last Synod. James Robinson was certified by the session of Sandusky as their delegate. The Committee appointed to prepare a minute in regard to the death of Rev. J. Fisher, and Rev. H. Stevenson, reported. The report was accepted and adopted, and is as follows: The Synod would record with concern the mysterious providence of our Divine Master, by which he has removed from among us since our last meeting, two of the constituent ministerial members of this court, John Fisher of York, N. Y. and Hugh Stevenson, of Eden, Illinois. By the decease of these very efficient and faithful brethren, in the prime of their life, and in the meridian of their usefulness, the Lord is saying emphatically to us, their survivors, "Be ye also ready. Be ye faithful unto death, and I will give you a crown of life." For ourselves, we would bow to the Divine will, expressing at the same time our sincere sympathy with their bereaved families, whom we would unite in commending to the supporting and fostering care of him who is "the widow's help" and "a father of the fatherless."

The Moderator appointed the following standing committees:

1. *Unfinished Business.* Faris, Milligan and Bradford.

\* Members marked thus \* not present at the constitution of the court. Ministers marked thus † were introduced according to the rule, having been ordained since last synod.

2. *Discipline.* Johnston, Roney and Dodds.
3. *Presbyterial Reports.* Hutcheson, S. O. Wylie and D. Wallace.
4. *Signs of the Times.* Galbraith, McFarland, and James Wylie.
5. *Foreign Correspondence.* J. M. Willson, Slater, and McDonald.
6. *Theological Seminary.* Scott, Crozier, and Brown. A. Stevenson was added, by motion.
7. *Finance.* Middleton, John Wallace, and J. McClurkin. Mr. Bradford was added by motion.
8. *On the Records of Presbyteries:*
  - N. York Presbytery,* Roberts, O. Wylie, and Smith.
  - Rochester Presbytery,* John Wallace, Neill and Gemmil.
  - Pittsburgh Presbytery,* James Wallace, R. Z. Willson, and Guthrie.
  - Lakes' Presbytery,* Hannay, Bowden, and J. McClurkin.
  - Illinois Presbytery,* Stevenson, Cannon, and Parkhill.

The following papers were laid on the table: No. 1, A letter from the Scottish Synod. No. 2, Petition from James Aiton and others, with accompanying documents, transferred by the Rochester Presbytery. No. 3, Report of the Rochester Presbytery. No. 4, Reference from the Illinois Presbytery in the case of Wm. Temple. No. 5, Reference from same Presbytery in the case of Matthew Halliday.

No. 1 was taken up, read and referred to the Committee on Foreign Correspondence. James Orr was certified by the session of Miller's Run as their delegate. No. 2, read and referred to the Committee on Discipline. No. 3, Laid upon the table for the present, without reading; and the hearing of Presbyterial reports made the order of the day for to-morrow (Wednesday) afternoon. No. 4, Read and referred to the Committee on Discipline. No. 5, Read and referred to same Committee. No. 6, Memorial of James M. Willson, in reference to the certificates of members coming from the body called the Eastern Reformed Presbyterian Synod, Ireland, and also in reference to position of Scottish Synod in regard to the New Lights, read and referred to same Committee. Robert Euwer is certified by the Session of Brookland, &c., as their delegate. No. 7, Petition of the students of the Theological Seminary, read and referred to the Committee on Seminary.

Rev. A. Stevenson stated, in connexion with this paper, that \$500 had been made subject to his order for the sole purpose of procuring books for the Seminary, of which Rev. Dr. Willson is Professor, under the following conditions: 1. That the books be selected by the Professor and the Synod at this meeting. 2. That they be purchased by Messrs. Chrystie, J. M. Willson, and A. Stevenson. 3. That they be procured in season for the use of the Seminary, at the opening of the next Session. Statement accepted, and referred to the Committee on the Theological Seminary.

No. 8. Petition from Garrison Creek, in reference to the position of the Scottish Synod with regard to the New Lights, read and referred to a special Committee. Messrs. Roberts, Hutcheson, and Bradford are that Committee. D. Scott was added by motion. No. 9. Petition from Brush Creek, in regard to the same subject; read and referred to the same Committee. The vote on No. 6 was reconsidered, and so much as relates to the reception of members from the foreign body named therein, was referred to the Committee on Discipline, and what relates to the Scottish Synod, to the above special Committee. No.

10. Memorial of Thomas Patterson and others on usury, read, and on motion returned.

It was agreed that to-morrow forenoon be spent in devotional exercises. Messrs. Roney, John Wallace, and David Wallace were appointed a Committee to bring in a minute, stating why No. 10 was returned. The Moderator and Rev. J. B. Johnston were appointed a Committee to prepare a plan for conducting the devotional exercises of to-morrow forenoon.

Adjourned with prayer.

*Same Place, May 26th, 3 P. M.*

Synod met, and was constituted with prayer. Members present as formerly. Minutes read, amended, and approved. The morning was employed according to the resolution of yesterday, in devotional exercises: during these, Messrs. Sloane, Blackwood, and J. W. Morton appeared. Henry George was certified by the session of Brush Creek; John Walkinshaw by that of Londonderry, and Joseph Kennedy by that of Camp Run, etc.

Synod proceeded to the order of the day—the hearing of Presbyterial reports. No. 3, Report of Rochester Presbytery was read, accepted, and referred to the Committee on Presbyterial Reports. It is as follows:

*The Presbytery of Rochester, submit the following Report.*

Since last Synod they have held six meetings. Rev. W. L. Roberts is Moderator, and S. Bowden, Clerk for the current year.

They have four organized congregations under their care, viz: York, Rochester, Sterling, and Lisbon; as also several societies. Since the last meeting of Synod, they have established preaching stations in the cities of Buffalo and Syracuse, and in each case they have good promise of a successful issue.

The condition of the congregations and societies under their care is encouraging. There is a gradual increase of members, and a commendable diligence displayed in attending ordinances. We trust, and are not without reasons for concluding that the fruits of the Spirit are brought forth, and that the outward care manifested betokens a heartfelt interest in the things of God.

The number of our ministerial members is four, all settled in pastoral charges.

The Presbytery have to perform the painful duty of reporting the death of Rev. J. Fisher, one of its members. This dispensation of an all-wise though mysterious Providence took place on the 22d of July, 1845. The illness that terminated in the decease of our lamented brother, was lingering, but his latter end was peace. A bereaved family and congregation lament this very sore affliction, but they know that their loss to him is gain. We who survive, would be encouraged by his eminently successful labours to persevere in the cause of God; we would regard his removal from the church militant as an admonition to us to labour while it is the day.

Samuel Bowden was ordained a minister of this church, and installed pastor of the York congregation, on Dec. 31st, 1846.

The congregations under the care of Presbytery, are generally manifesting a high degree of interest in the cause of missions. Missionary Societies have been formed, and a liberal spirit displayed by most of the members in sustaining them. The chief part of the funds, however, are necessarily expended in Domestic Missionary effort within the bounds of the Presbytery. The Lisbon congregation still requires some aid, and as Presbytery, because of their own action in the case, are receiving no farther assistance from the Missionary Society in 1st Congregation, Philadelphia, which, for a length of time, contributed most generously to this purpose, they find the more pressing necessity for using among themselves the greater part of these funds. The two Missionary stations recently established also require, and one of them has received considerable aid.

Presbytery respectfully and earnestly request from Synod, that one of the licentiates under its direction shall be sent within their bounds for at least one year. Since the organization of the Presbytery, they have enjoyed such assistance but once, and then only for a few months. The missionary stations being in cities, require

almost constant preaching, or there is but little prospect of their growth. The members of the Presbytery being so few, cannot furnish the necessary supply, without too frequently neglecting their own charges.

The draft of a covenant prepared by the commission of Synod, and sent down in overture to the inferior judicatories, has been considered by the respective sessions, and by the Presbytery. They have passed on this subject the following resolutions:

1. The said draft does not meet the present circumstances of the church.
2. In their judgment, a new bond with adherence to former attainments should be prepared.

Presbytery transfer to Synod, a petition with accompanying documents from some members of the Rochester congregation.

All which is respectfully submitted.

S. BOWDEN, CLERK.

No. 11. Report of the New York Presbytery, read, accepted, and referred to the Committee on Presbyterial Reports, except so much as relates to Covenanting, which was referred to a special Committee (to be raised,) on Covenanting; and so much as relates to a Literary Institution, which was referred to a special Committee (to be raised,) on that subject. It is as follows:

*The New York Presbytery respectfully report to Synod.*

Since the last meeting of your reverend body, we have to record some interesting additions and changes in the widely extended sphere of duty required by our territorial limits. The ministry of the word is increased in number, and several important pastoral settlements have been made. The Rev. Samuel M. Willson, whose pastoral relation with Craftsbury Congregation was regularly dissolved, was installed at Kortright, in October, 1845. Mr. Kennedy, who had been received by certificate from Pittsburg Presbytery, in which he had accepted a call from Conococheague, was duly ordained and installed pastor of that congregation, in November of the same year. In the autumn of 1846, Mr. Samuel Bowden, a candidate for the ministry, having accepted a call duly transmitted to this court from York congregation, was dismissed to Rochester Presbytery, with a view to his settlement there. Mr. R. Z. Willson was about the same time, (in the month of November,) ordained and installed pastor of Craftsbury, and the Rev. Mr. Douglas restored to his relation to the church by Presbytery, in October, 1846, and admitted as a minister of the word and member of the court. In December of the same year, Rev. Charles B. McKee was installed pastor of the congregation at Baltimore, under circumstances giving to a people long afflicted, promise of better days. We now number eleven settled congregations, in all of which we have reason to believe, as is especially witnessed in our spring sacraments, now closed, much order, peace and prosperity. A gratifying increase of numbers, and we trust of spiritual improvement, is vouchsafed by the blessing of the Head of the Church. We have to lament, nevertheless, that our ministerial strength has been impaired by the declining health of Mr. Roney, whose regular labours have been for some time interrupted. We yet trust a gracious Providence will not only spare to us his valuable life, but so bless the means now employed as to restore him to his wonted services and usefulness.

There are in our bounds five vacant congregations, two of which have, at our late meeting, petitioned for a moderation of calls. To meet the calls for supplies of preaching over a widely extended Presbytery, we have but one ordained minister not settled, Rev. Mr. Douglas, and no licentiates. We crave such help as Synod can afford. Mr. William A. Acheson, formerly at the Theological Seminary at Allegheny, is now prosecuting his studies with a view to licensure under care of this Presbytery.

The overture on covenanting has been considered, and our judgment, confirmed with remarkable harmony among our several sessions, is contained in the following resolutions. "1. In accordance with all the reports received from our sessions, it is the judgment of this Presbytery, that the form of covenant renovation now before the church in overture, is inapplicable to our present circumstances. 2. In the judgment of this Presbytery, the proper form of covenant renovation, would be, by a bond adapted to the present circumstances and condition of the church in this country."

Your attention is respectfully solicited to the following resolution, adopted at our last session. "Resolved, That this Presbytery deems it highly desirable, that if possible a literary institution be established under the care of the Supreme Judicature, in which the youth of our church may have an opportunity of prosecuting the higher

literary and scientific studies, free from the dangerous influences to which they are often exposed in the higher seminaries now."

Besides the days appointed by Synod, we have deemed it right to take heed to the ways of Divine Providence, in observing days of fasting and thanksgiving in the year unoccupied by those of Synodical appointments, we trust with profit.

There is much to interest and afflict the devout in the actual condition of surrounding society. While great apparent activity prevails in the exterior of the visible church, in associations, religious, moral, and benevolent in their objects, and reason to entertain the hope that much good is advanced; we have reason also to fear that much is misguided, unprofitable, and prejudicial to truth, under these sacred names. Society is every where convulsed with agitation, and with threatened change. In the mean while, moral restraints are removed or weakened to a lamentable extent. It is palpable that there is growing up a mass of society, ignorant, irreligious, and vicious. Sabbath-breaking, heresy, intemperance, licentious pleasures, voluptuousness and covetousness, are greatly quickened, and spreading widely. Though there are redeeming circumstances that mark the times, especially the unparalleled spectacle of national commiseration and relief to the perishing by famine in the old world, yet, there is much, much to mourn. Antichristian principles, and infidelity, practical in its form, are exerting a desolating influence, and the church, widely afflicted by an acknowledged paralysis, shorn of her glory, divided, bereft of her power, is hidden in obscurity, and in danger of being overwhelmed and lost in the mightier associations of the age and the nations.

Rev. Joshua Kennedy is Moderator, and Rev. Andrew Stevenson Clerk of Presbytery for the present year.

JOSHUA KENNEDY, MODERATOR.  
ANDREW STEVENSON, CLERK.

The Committee on Covenanting are Sloane, J. R. Willson, and Orr. The Committee on Literary Institution are Roney, Blackwood, and George. The vote on No. 3 was reconsidered, and so much of it as relates to Covenanting was referred to the special Committee on that subject. No. 12. Report of the Presbytery of the Lakes was read, accepted, and referred to the Committee on Presbyterial Reports, except so much as refers to the study of the Hebrew language, which was referred to the Committee on a Literary Institution. It is as follows:

*To the Synod of the Reformed Presbyterian Church, the Presbytery of the Lakes would respectfully report.*

That through the favour of the King of Zion, we are not only spared, but our number has been increased since you last heard from us. In May, 1846, Dr. J. R. Willson was received on certificate from the Presbytery of Pittsburgh; having previously come into our bounds according to your appointment and location of the school of the prophets. A call from the congregation of Cincinnati, has been accepted by him; but owing to the infirm state of his health he has not been installed.

At the time already mentioned, (May, 1846,) Messrs. R. B. Cannon and J. C. Boyd, were licensed to preach the gospel; the former having been certified to us by the Presbytery of Pittsburgh, and having finished the usual course of studies in the Seminary, the latter being required to finish the course at the succeeding session.

Mr. Cannon, after preaching with much acceptance to our people, was, in October last, at his own request, dismissed to the Presbytery of Pittsburgh.

Mr. Boyd, having finished his studies and accepted a call from the congregation of Sandusky, was, after the usual trials, ordained to the office of the ministry, on the 13th inst., and installed pastor of the congregation. Our Presbytery now consists of six ministerial members.

Mr. Allen has been in our bounds according to your appointment. His case will come before you in another connexion. Mr. J. Dodds came into our bounds in November last, certified by the Pittsburgh Presbytery. His labours have been very acceptable to our people. A call from Beechwoods and Garrison has been presented to him and accepted, and order taken for his ordination at our next meeting. Our Students are John French, H. P. McClurkin, and N. R. Johnston. Trials have been assigned to Mr. French to prepare for licensure.

Presbyterial visitation has been attended to in most of our congregations. Ordinances are, so far as we can ascertain, orderly dispensed and regularly attended. In



most of the places visited, we had occasion to give directions about the management of the temporalities. These have been so long managed by unauthorized officers, that it requires some time to restore the ancient order. In some congregations, deacons have been elected and ordained. Those congregations that have not deacons, have been directed to discontinue trustees, &c., and commit their temporalities to the hands of elders, till they get deacons. These directions have been complied with.

But little has been done in the business of home missions. Little can be done among the coloured people to advantage, without the establishment of schools, and for this we have not the means.

We gratefully acknowledge ministerial assistance received from members of Pittsburgh Presbytery, during the absence of Mr. Johnston on the foreign mission.

We observe with regret, that students enter the Seminary without any knowledge of the Hebrew language, and we earnestly request Synod to take some order to prevent this in the future.

The state of religion among us, and of society around us, is not materially changed since our last report, if we except a depression of interest in regard to our covenant renovation.

We ask you to remember us in the distribution of labourers, and allow us one licentiate, if consistent with the interests of the church in other places; and also to allow us one hundred dollars from the home missionary fund, that we may be able to prosecute missionary labours with more vigour. That the Master of assemblies may preside in your deliberations is our earnest prayer. By order of Presbytery.

R. HUTCHESON, P. C.

May, 26th, 1847.

No. 13. Report of Pittsburgh Presbytery read, and returned to the Presbytery, that it may be farther perfected.

The following papers were laid on the table; No. 14, Complaint of Nathaniel Allen against the Lakes' Presbytery, and accompanying papers, with reply to the same. No. 15, Petition from Topsham Congregation, on the subject of act of 1838, in reference to lining of Psalms in public worship. No. 16, Complaint of Session of 1st Congregation, New York, against New York Presbytery. No. 17, Petition of the Session of Topsham, on same subject as No. 15. No. 18, Petition of Andrew Stevenson, in reference to the New York statute of incorporations. No. 19, Reference from the Presbytery of the Lakes. No. 20, Report of Committee on Foreign Missions. No. 21, Report of the Treasurer of the Committee on Foreign Missions. No. 14, Read and laid on table. No. 15, Read and laid on table. No. 16, Read and returned to the complainants.

Adjourned with prayer.

*Same place, 27th May, 9 A. M.*

Synod met, and was constituted with prayer.

Members present, except Beattie and McKee, who soon after appeared. Minutes read and approved. Mr. Roney resigned his place as a member of Committee on Literary Institution, and J. M. Willson was appointed in his place. J. R. Willson had leave to enter his dissent from the vote returning the paper on Usury. A Committee was appointed to bring in a minute stating why paper No. 16 was returned. S. O. Wylie, R. Wallace, and R. Gray are that Committee.

The following papers were laid on the table. No. 22, Report of Synod's Treasurer. No. 23, Petition from 2d Congregation, New York, for explanation of resolutions of 1845, on the subject of the deacon, &c. No. 17, Petition from Session of Topsham was read and laid on the table. No. 18, Petition with accompanying documents from A. Stevenson was read, and referred to a special Committee, consisting of McKee, Morton, and Hazlitt. J. B. Johnston was added by motion.

No. 19. Reference from the Presbytery of the Lakes, was read and laid upon the table. No. 20, Report of the Committee on Foreign Missions read, accepted, and made the order of the day for to-morrow forenoon. No. 21, Report of Treasurer of Committee on Foreign Missions, read, accepted, and laid upon the table, to be taken up in connexion with the order of the day for to-morrow forenoon. No. 22, Report of Synod's Treasurer read, accepted, and referred to the Committee on Finance.

The Committee appointed to bring in a minute stating why paper No. 10 was returned, report the following :

"The language of the paper is so vague and ambiguous, and withal somewhat objectionable, as to render any definite action by Synod thereon, impracticable."

Report accepted and adopted.

From this, J. M. Willson dissented, because in his judgment, action on the paper was entirely practicable. No. 23, Petition from 2d Congregation, New York, read and referred to the special Committee on Paper No. 18.

The Committee on Unfinished Business reported : Report accepted, and considered paragraph by paragraph. Item 1, Appointment of a Committee in regard to the continuation of the historical part of the Testimony. The Chairman answered that the Report was prepared, but had not yet been submitted to the other members of the Committee. Answer satisfactory. Item 2, Appointment of a Committee to prepare arguments on the Doctrinal part of the Testimony. In regard to the article on the "Doctrines of Grace" assigned to Mr. Chrystie, it was stated by J. M. Willson, in his behalf, that it was in part prepared, but was not in readiness to be reported.

The appointment was continued, and Mr. Chrystie instructed to report at next meeting of Synod. In regard to the article on "the church," assigned to David Scott, he stated that it was in readiness to submit to Synod. In regard to the article on "civil government," &c., assigned to Jas M. Willson, he stated that it was in part prepared; the appointment was continued with instructions to report at next meeting of Synod. David Scott was allowed to retain the article prepared by him till next meeting, because the other articles were not in readiness for the action of Synod. Item 3, Debts due to the Professors of Theology. This was laid on the table till the Committee on Finance report. Item 4, The subject of Domestic Missions. This business to be attended to to-morrow forenoon, when the order of the day is disposed of. Item 5, Report of the Committee on Covenanting. Referred to the special Committee on Covenanting.

Item 6, Appointment of days of Fasting and Thanksgiving. Members were inquired at as to their observance. Answers all satisfactory. Presbyteries were instructed to make inquiries, and report in future as to attention to this subject. Item 7, Respecting adult baptized members delaying to make a profession of religion, and the discipline to be exercised on such as are guilty of scandalous practices before making a profession of religion. The committee appointed on this subject were directed to report this afternoon.

The following items were added to the report by motion: Item 8, The business referred to committee on "The Signs of the Times." Item 9, The committee appointed to prepare a form of bequests to the Theological Seminary. Respecting item 8, The chairman stated

that he would report during this meeting of Synod. Respecting item 9, A similar statement was made.

Adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present, except J. M. Beattie. Paper No. 24, Report of the Illinois Presbytery; and No. 25, Petition from some members of the West Greenville branch of the Little Beaver congregation, were laid on the table. The report of "Committee on Unfinished Business" was recommitted for completion.

The order of the day was called for, namely, the hearing of the report and address in regard to baptized members, as presented in the 5th item of unfinished business. The report and the address were read, accepted, and the resolutions connected with the report were taken up for consideration. The resolutions were adopted, and the addresses to parents and children were ordered to be published.\* From this resolution A. Stevenson and J. McClurkin dissented for the following reasons:

1. Because due time and opportunity were not given for considering and deciding upon contents of said addresses, they having been passed with one cursory reading; and 2, Because we do not wish to be held responsible for the opinions and arguments of a grave and important paper passed under such circumstances.

ANDREW STEVENSON,  
JOHN McCLURKIN.

A resolution was offered by J. W. Morton, to be added to the above resolutions connected with the report. This, after some discussion, was laid upon the table. No. 24, Report of Illinois Presbytery read and referred to Committee on Presbyterial Reports; except so much as refers to covenanting, which was referred to the special committee on that subject: and so much as refers to queries for presbyterial visitation, which was referred to a special committee on that subject. This report is as follows:

*To the Synod of the Reformed Presbyterian Church, to meet in the City of Allegheny, May 25, 1847. The Presbytery of Illinois respectfully reports.*

That since your last meeting, the providential dispensations of the church's glorious Head towards our department of Zion, have been singularly mysterious and diversified. Amidst many tokens of God's goodness to us, there are also many evidences of his displeasure. We have been called to sing of mercy and of judgment. Our sins are many and aggravated, and the Lord hath afflicted us for the multitude of our transgressions.

In the external dispensations of his providence, God has been contending with us. In the long and consuming drought of the past summer upon some parts of the country, in which the heavens were brass, and the earth iron—in armies of insects sent to destroy the fruits of the ground—in sore sickness, and of long continuance, and in the removal by death of some of our members and people highly esteemed in the church, the displeasure of our covenant God is evidently seen.

On the 15th of May last, we were called to mourn the loss from our midst of our dear friend and much esteemed brother, Rev. Hugh Stevenson. In the midst of his days and usefulness he was taken away. Our hearts have been discouraged, and our hands weakened by the want of his counsel, labours and prayers; and our labours, already beyond the compass of our abilities, have been multiplied by the demands of a vacant congregation.

Among our people generally, there is a becoming attention to gospel ordinances, and to the various duties of Christian life. They are steadfast in their profession, and manifest little desire to turn aside from the footsteps of the flock. We have few cases of discipline—these are usually minor offences, and are easily settled. The youth are mostly well instructed in the truth, and unite with the church at the

\* See Appendix.

proper age. The members of Presbytery find some difficulty, however, in the way of carrying out the arrangement of Synod, for the establishment of schools for the religious education of children and youth. The scattered situation of our people, and the consequent difficulty of collecting a sufficient number of children to one place to support a school—the prejudice in the public mind against such an institution, and the fear of losing the money appropriated by government for the support of schools—and the too general indifference of our people to the importance of religious schools, are powerful obstacles in the way.

Since our last report, two congregations have been organized in our bounds—one in the city of St. Louis, and the other in the state of Iowa, near Lynn Grove, about twenty miles west of Burlington. Eight congregations are now in the bounds of our Presbytery. In all these except the last, organized a few months since, deacons have been set over the business of the church's temporalities. This happy change has been brought about without affecting the peace of the congregations. In all instances, our people have manifested a laudable readiness to receive such officers as Christ has appointed.

In our last report, Presbytery requested Synod to prepare a complete formula of questions for Presbyterian visitation. Synod directed that Presbytery be allowed to prepare a formula for itself, from Stewart's Collections. This order does not meet the design of Presbytery in making that request. The object of Presbytery, was not merely to obtain a formula for its own use—but also to secure uniformity through the whole church in this important part of Presbyterian order. The Presbytery of Illinois does not desire to be considered singular in its attachment to reformation attainments; nor does it esteem it a privilege to be allowed to follow the footsteps of the flock alone. In asking for the old paths, and in walking in the good ways in which our fathers walked, we request the company of all who acknowledge the obligations of our fathers' vows. In all the directions which the Supreme Judiciary gives to any of its inferior courts or people, to go and seek the Lord of Hosts, we hope the additional and encouraging consideration will be understood, we will go also. We trust Synod will feel the importance of the uniform observance of this part of the order of the Lord's house.

On the subject of covenanting, Presbytery regrets to say so little has been done by the church for this great work. The draught of covenant prepared by the commission appointed at your last meeting, does not, in the judgment of Presbytery, suit the present state of the church. We do not see the propriety of a formal renovation of the covenants of our ancestors, entered into 200 years ago in another land, and in circumstances so materially different from ours. For such a transaction, it is believed there is no precedent in the history of God's covenant people. A draught of covenant suited to the present state of the church in this country, containing a specific acknowledgment of the obligations of former covenant deeds, together with a full and explicit confession of our sins, and the sins of our fathers, is necessary to enlist the hearty co-operation of the whole church in the undertaking, and to receive the blessing of her divine Head upon its accomplishment.

Since your last meeting, the destitute portions of the church in our bounds, have suffered much for want of missionary labours. Mr. O. Wylie, licentiate, according to the direction of Synod, came into our bounds, preached with acceptance in some of our vacancies, but remained only a few weeks, and was, at his request, dismissed to the Pittsburgh Presbytery. This is all the aid we have received from Synod for two years past. During the past year, we were favoured with a visit from the Rev. James Milligan, by whose labours many of our destitute societies were much refreshed and comforted. Our missionary ground is so extensive, and most of its stations at so great a distance from any of our settled ministers, it is altogether impracticable for Presbytery to cultivate it, as we have no unsettled minister or licentiate to employ.

The field is large and already whitening to the harvest, and there is a loud call for more labourers to come into the harvest. There is a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord. The people are perishing for want of the bread of life. Can nothing be done by Synod, to afford permanent and substantial relief? Shall all the resources and energies of the whole church be employed in seeking out heathen in foreign lands, while our own children are left to perish in our midst? While all other denominations are sending their missionaries and collecting and planting congregations in the "far west," can our church do nothing to diffuse the knowledge of our covenanted testimony, over this extensive and promising field, and to save her own children

from the sleight of men and the cunning craftiness whereby they lie in wait to deceive?

We earnestly request Synod to consider the practicability of establishing and sustaining at least one missionary in our bounds.

We have one student of Theology, James M. Donald of the first year.

That peace may remain within the walls of Zion, and prosperity within her palaces, and that God's appointed time to favour her may soon come, and that all your deliberations and decisions may, under the blessing of her divine Head, accomplish these happy results, is the sincere prayer of Presbytery.

JAMES FARIS, CLERK.

Hutcheson, Crozier, and Walkinshaw, are the Committee on Queries for Presbyterial Visitation. James Wallace was added by motion.

Adjourned with prayer.

*Same place, May 28th, 1847, 9 A. M.*

Synod met, and was constituted with prayer. Members all present, except H. George, who soon appeared. Minutes read, amended, and approved. The Board of Superintendents of Theological Seminary reported. Report accepted, and referred to the Committee on Theological Seminary. It is as follows:

Allegheny City, May 27, 1847.

*The Board of Inspection of the Theological Seminary, beg leave to Report,*

That we have had two meetings since our appointment,—one in the latter end of March, 1846, the other in the latter end of March, 1847.

At the former of these meetings, the examination of the classes was very satisfactory—highly creditable to the pupils and teacher, and pleasing to us. We certified three of the students to their respective Presbyteries—viz.: J. Dodds, R. B. Cannon, and J. C. Boyd, the first two as having finished their curriculum, and the last, viz., J. C. Boyd, with the understanding that he should attend the Hall the following session. At that time there appeared before us for examination, nine students. Two of the fourth year, viz., R. B. Cannon and J. Dodds. Two of the third year, viz., J. C. Boyd and A. M. Milligan. Two of the second year, viz., H. P. M'Clurkin and J. B. Williams, and three of the first year, viz., J. French, N. R. Johnston, and L. B. Purvis.

At the latter of these meetings, the examination was also peculiarly satisfactory. It seemed as if the indisposition of the Professor had been eminently sanctified to give interest to his instructions, and the pupils seemed to have seized upon the instructions tendered by him with avidity, as if they might be the last.

The paternal and filial sentiments which are usually excited by the relation of preceptor and pupils, seemed to have been reciprocated with peculiar fervour, from the circumstance of his infirmity. This working of filial respect produced unusually strong sentiments of fraternal affection among the students. In fine, it appeared to us evident that they had all been favoured with that unction from the Holy One, which teaches all things and qualifies men for the holy ministry.

The feeble health of the teacher, seemed to have been in no-wise disadvantageous to the students, except that they did not enjoy the advantages of his public instructions on the Lord's day, which loss was in a great measure made up by his private instructions in society, and by their own exercises in extemporaneous speaking to questions in the social circle, in which, we learn from themselves and from the congregation of that place, they enjoyed great comfort with one another and much countenance from the Divine Master. In them we saw illustrated and exemplified in no ordinary degree the comeliness of brethren dwelling together in unity.

The advantages of a public institution for promoting mutual improvement, and for cherishing social attachments, were to us clearly manifested in both, and perhaps we might say especially the latter examination. We had most comfortable evidence of great improvement in biblical literature and theological science in all its ramifications. Their minds seemed to be moulded with remarkable distinctness into the great principles of the Reformation, and their hearts and tongues touched with a holy zeal to promote the glory of God—the salvation of souls—and the reformation of society.

The students were all minutely examined on all their studies, and by their answers showed that they had given more than a superficial attention to the subjects which came under our review. The studies on which they were examined, having already

been enumerated in a report published in our periodicals, we omit farther notice of it here. We heard twelve sermons from as many regular students, which were highly creditable to both pupils and teacher, and manifested much skill and power in that important part of ministerial duty. There were during the last session thirteen students in attendance. Three of the fourth year, viz., J. C. Boyd, A. M. Milligan, and Samuel Sterrett. Three of the third year, viz., T. M'Connell, H. P. M'Clurkin, and J. B. Williams. Four of the second year, viz., R. J. Dodds, J. French, N. R. Johnston and L. B. Purvis; and two of the first year, viz., Joseph Hunter, and J. M. M'Donald. Mr. Josiah Dodds, a licentiate, was, at his own request and by permission of his Presbytery, in attendance part of the time.

Messrs. A. M. Milligan and Samuel Sterrett were certified to their Presbytery, as candidates for licensure.

We deem it worthy of remark in this connexion, that the congregation of Cincinnati, merit our most hearty approbation for the munificent liberality which they have extended to the Seminary, since it was located in their midst, in providing a Hall and furnishing fuel free of expense to the church, which, in a city where room rent and fuel are both so expensive, and considering the smallness of their number, exhibits a liberality only surpassed by their ardent desire for the welfare of the institution which has experienced their kindness.

All which is respectfully submitted by your committee.

JAMES MILLIGAN, CHAIRMAN.

J. M. Willson presented a preamble and resolutions on the subject of Ecclesiastical Union, which were laid on the table.

The Committee on Unfinished Business again reported. Report accepted and laid upon the table. No. 25, Petition from some members of the Greenville branch of Little Beaver Congregation, read and referred to Committee on Discipline. No. 26, Petition of A. McFarland and others on "Usury," read and referred to a special Committee to report at next meeting of Synod. J. M. Willson, Milligan, and J. Wylie, are that Committee.

The order of the day, the Report of the Board of Foreign Missions, was taken up. The resolutions connected with the Report were considered, amended, and adopted.

The remaining part of the Report was taken up for adoption, and the whole Report as amended, was adopted, and is as follows:

The Committee on Foreign Missions respectfully present the following report of their proceedings, together with some of the conclusions to which they have come respecting the farther prosecution of this work.

We have held five meetings, the first in the city of New York, October 9th, 1845, the second in Newburgh, May 12th, 1846; the third in the city of New York, Aug. 3d, 1846; the fourth in the same place, Oct. 13th, 1846; the fifth and last also in New York, March 2d and 3d, 1847.

The principal business of the first meeting was, in obedience to your directions, the designation of the field for your contemplated missionary efforts, and the selection of a competent person to conduct the exploration.

As to the former, the Committee, after free and ample deliberation, fixed, with entire unanimity, upon the West Indies, and particularly upon the island of Hayti, as, under all the circumstances, presenting the strongest claims. The character of the population of Hayti—the moral and intellectual disadvantages under which they labour, in consequence of prejudices against their race; together with the sad and mournful history of their emancipation, which have, however unjustly, debarred them, in a great measure, from the sympathies of the Christian world, were some of the reasons for our selection. Nor have we, thus far, seen any cause to regret our decision, but the reverse; for the farther our inquiries have been extended, and the more abundant and minute our information has become, we feel the more satisfied that in Hayti, if any where abroad, is the church now called, in Providence, to erect the standard of the gospel.

For the work of exploration, the Committee unanimously selected a brother, of whose qualifications we were well assured, and who was also known to us as an ardent friend of the coloured man, and of the cause of missions—Rev. John B. Johnston: and with his report before us, we have reason to be grateful that we were so directed in our choice.

Having thus laid the groundwork for future operations, the Committee proceeded, with all convenient despatch, to take the requisite steps, at a series of subsequent meetings, to complete the work entrusted to them. The fall of 1846 was fixed upon as the most suitable period for the commencement of the operations of our exploring missionary, and Mr. Johnston having, with encouraging promptitude, intimated by a letter, a copy of which, (marked No. 1.) accompanies this Report, his acceptance of our appointment, a schedule of instructions, a copy of which, (marked No. 2.) is herewith submitted, was adopted at our meetings in August and October, 1846, embracing an outline of those topics to which, in the judgment of the Committee, his attention might be directed to the greatest advantage, in view both of a definite selection of a field of labour, and of the future prosecution of our missionary enterprise.

In all these preparatory movements our hearts were cheered, and our hands strengthened by the lively interest felt throughout the church in the missionary cause, as manifested in prompt and liberal contributions coming up from congregations, and societies, and individuals, from every district of our extended borders. In this respect, our most sanguine expectations were more than realized, and soon our treasury was furnished with abundance of means for the prosecution of the work immediately before us, leaving, at the same time, a considerable surplus for future expenditures. For this token of the favour of the Most High, we would bless His name.

Mr. Johnston, as appears from his Report, a copy of which, (marked No. 3.) is herewith submitted, left his residence, Cherokee, Ohio, Oct. 13th, 1846, expecting to sail for Hayti, immediately upon his arrival in the eastern cities. No opportunity, however, occurred, of which he deemed it advisable to avail himself, until the 10th of December, when he sailed from Philadelphia in the brig *Ida*, Captain Stetson, for Port-au-Prince, where he arrived Dec. 24th, 1846, after a passage of fourteen days. His arrival was, in all respects, very opportune. An earlier arrival would have exposed him to the insalubrity of a protracted hot season, which was there, as here, a month later than usual. Nor should it be unnoticed as a providence for which we ought to be grateful, that while his passage was every way comfortable, another vessel which had sailed from Boston, some time before, and in which Mr. Johnston had at one time contemplated embarking, arrived but thirty-six hours in advance of the *Ida*, and that in a shattered and nearly sinking condition.

Mr. Johnston's arrival was welcomed by the Protestant missionaries already on the island, and, as his Report shows at large, he was encouraged and aided by them, in all his inquiries; and we also add, that in reply to a communication addressed to Mr. La Rochel, one of the Secretaries of State, a copy of which, marked No. 4, accompanies this Report, assurances were given by Mr. Rochel, in a document, a copy of which, marked No. 5, we also submit, that no obstacle would be thrown by the government in the way of the prosecution of a Protestant mission.

Finding it impracticable to engage, to advantage, in any form of missionary effort, on account of circumstances stated in his Report, and having, through a concurrence of events highly favourable to his researches, been enabled to gain, with unusual facility, all the information necessary for arriving at an intelligent decision on the subject of establishing a mission in Hayti, Mr. J. remained but three weeks, availing himself of an opportunity to return by the same vessel in which he went out. His return voyage was marked by the same kind, protecting Providence which had hitherto guided him. He reached our shores safely, and in health, Jan. 26th, 1847.

In view of all the circumstances, the Committee feel satisfied that his return, although not expected so early, was a judicious step. Indeed, there remained, as it was, but little more time after his return, than was necessary to get the results of his inquiries fairly before the church for her examination and judgment, previously to your meeting. Had he remained longer, it would only have involved a useless expenditure. To have gone to any other island, after his own mind was fully convinced both of the practicability and desirableness of locating our mission in Hayti, would have been in violation of the spirit, and even of the letter of his instructions. Nor can your Committee leave this part of their Report, without an expression of their high sense of the zeal, ability, prudence, and self-denial manifested by Mr. J. throughout the whole of his arduous and responsible labours. His Report,—and we are assured that this will be your judgment likewise,—is a monument of his industry and discretion, and devotedness to the great work of evangelizing this isle of the sea.

Much of the information contained in this valuable Report might, perhaps, have

been obtained from other sources, without expense to the church. But no sources could have furnished the much-needed information, which leaves nothing behind of an uncertain character. What is before us is from the trustful agent of the church, authentic, entire, and satisfactory.

The Committee need hardly say, after all this in any more explicit terms, that the providence of God seems to be opening up the way for us, as Christ's witnesses, to proclaim his name and salvation among these much neglected descendants of Ethiopia. But whilst we are sensible and feel assured that great encouragement is presented to enter upon this field of missionary labour, both in the condition and disposition of the people, and the manifest favour which the government extends to all efforts to promote the religious and moral welfare of the people, and the education of their children, yet we are sensible, also, and it is a consideration which ought not to be disguised, that the reproach of Christ is as likely to meet us there as every where else, and especially when the claims of our exalted Head and Redeemer come to be developed in their full extent.

In fine, that we may not leave the work entrusted to us in the indefinite form of a report merely, we present to the consideration of Synod, the following resolutions.

1. *Resolved*, That this Synod will proceed to take the necessary steps for the establishment, as soon as practicable, of a mission in the island of Hayti.

2. *Resolved*, that Port-au-Prince be the starting point and centre of our operations.

3. *Resolved*, That, if they can be had, we will send out two ordained ministers as missionaries.

4. *Resolved*, That, as soon as funds can be obtained, the necessary buildings for the mission and school be erected.

5. *Resolved*, That the Board of Foreign Missions be directed to adopt measures for having the Catechisms and Psalms translated into the French language, together with such other works as may be considered necessary for the use of the mission.

And in this connexion, we would suggest the propriety of some distinct expression of Synod's judgment on that part of Mr. Johnston's report, which relates to the emigration of mechanics, &c., to Hayti, who might, in various ways, be helpful to the mission without expense to the church.

In conclusion, the Committee would express their grateful sense of the Divine guidance which has conducted us thus far in our enterprise of mercy. The meetings of the Committee have been invariably harmonious, edifying, refreshing. And from our own experience, we can say that it is good to be employed in such an undertaking, that "he that watereth shall be watered also himself."

May He who is the great King in Zion, guide you in all your deliberations on this and every other matter that may come before you: may the great Trustee of the covenant of grace—Jesus who is over the house of God—visit you, and the churches under your care with his choice spiritual blessings: and may the Great King of nations, hasten that time when the gospel of the kingdom shall be proclaimed in power throughout the whole earth. All which is respectfully submitted.

M. RONEY, CHAIRMAN.

A. STEVENSON, SECRETARY.

N. B. Various important documents, among them the Constitution and Laws of Hayti, are in the hands of the committee, having been furnished us by Mr. Johnston.

On motion of J. B. Johnston, a Committee of five was appointed to nominate missionaries to Hayti. Johnston, James Wallace, Scott, R. Gray and Bradford, are that Committee.

Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present, except James Orr, absent through indisposition. Minutes read and approved.

The Committee appointed to nominate missionaries, reported. Report accepted, and its consideration made the order of the day for tomorrow forenoon. The Committee appointed to give in reasons stating why No. 16 was returned, reported: Report accepted. The Report was returned to the Committee, who were discharged from the farther consideration of the subject.



No. 27. Protest and appeal of Alex. McElroy against a decision of the Pittsburgh Presbytery, was read and laid on the table for the present. No. 21. Report of Treasurer of Committee on Foreign Missions was referred to Committee on Finance. The Report of Committee on Unfinished Business was resumed. Item 10, the Protest and Appeal of R. Tease was dismissed. Item 11, Collections to defray the travelling expenses of Commission on Covenanting. Referred to Committee on Finance. Item 12, Instructions to Presbyteries to take measures for forwarding funds to Theological Seminary. Laid upon the table till the Report of Seminary's Treasurer be heard. Item 13, Bequest of Joseph Wylie ordered to be paid to Jonathan's Creek Congregation. The Session of that Congregation are authorized to receive the bequest. In regard to Item 9, the mode of making bequests, &c., to Theological Seminary, the Committee now report. Report accepted and adopted. It is as follows:

New York, May 22d, 1847.

*The Committee to whom was referred the inquiry respecting the mode by which persons should make donations or bequests to the Theological Seminary, &c., respectfully report,*

That the great difficulty arises from the fact, that neither the Seminary nor the Synod are an incorporated body, and their attention has been mainly directed to the obviating of this difficulty, which is twofold. 1st. Those which must always arise in suggesting a method of devise, which should protect the beneficiary devisee, when an unincorporated body, from the heirs, &c., of the donor or testator, and also from the heirs, &c., of the trust devisee. 2d. Those which exist in the necessity of providing some mode which should give equal security under the varying laws of the different States. In the first class, is first the difficulty of making such a donation or bequest, as would enable an action to be brought against the executors, &c., of the donor or testator. The fact that the Seminary is not incorporated, attaches for the purposes of an action as well in the person of the trustee. Should that be the form of the donation or bequest, as though it was made directly to the Seminary, &c., and should it be made to any person individually, how is the Seminary, &c., to be protected against him?

These two difficulties sufficiently embarrassing, were they only existing as affected by the laws of one state, are much increased by the difference in the different states.

In view of these matters, your committee have endeavoured, with the advice of counsel, to strike upon a plan which should contain such general requisites as should give reasonable security that it would hold under any form of statute law now in use.

Your committee would therefore recommend, that all donations or bequests, should be of cash; that they should be made to the treasurer for the time being, with such a provision conditional, as could be enforced in equity by his successor in office against him, his heirs, &c.

We therefore suggest the following general form of devise which may be altered by the legal adviser of any donor or testator, who may perceive any difficulty under the peculiarities of the law where he may reside.

"I do hereby give, devise, and bequeath unto A. B. Treasurer, &c., the sum of — dollars, and I wish it to be distinctly understood, and the said bequest, &c., is upon the condition, that when the said A. B. Treasurer, &c., shall have reduced the same to his possession, he shall consider and treat the same, and the same shall be, moneys of the Synod of the Reformed Presbyterian Church of North America, for the uses specified in his hands as treasurer thereof, in the same manner as the moneys of the said the Synod, &c., so in his possession, that is to say, that as betwixt my heirs, executors, administrators, and the said A. B. Treasurer, &c., the said devise is to the said A. B. personally, and as betwixt the said A. B. Treasurer, &c., his heirs, executors, administrators or assigns, and the person who may be appointed to be, or who may be, his successor in the said office of treasurer of the said the Synod, &c., the same shall be for the benefit of the said successor, to be in the possession of the said successor, as moneys of the said the Synod, &c., in his hands as treasurer thereof, in the same manner as moneys of the said the Synod, &c., so in his possession as treasurer aforesaid."

This mode or form of devise, your Committee respectfully submit as being as safe as any that has been suggested, having fewer objections and more probabilities of safety. All which is respectfully submitted,

ANDREW BOWDEN, CHAIRMAN.

J. M. Beattie stated that he had in his hand \$100, the donation of a lady, the interest of which is to be devoted yearly to the support of young men pursuing their studies in the Theological Seminary, whose circumstances require aid; the principal to be preserved entire.

The Treasurer of Theological Seminary is instructed to receive said donation, and invest it in Ohio six per cent. state stock, in trust for Synod, the interest to be appropriated annually, according to the wish of the donor.

Andrew Stevenson reported to Synod, that on 9th September, 1846, he received, in trust, a bond for \$500, in water stock of city of New York, bearing interest at 5 per cent. per annum: the interest to be paid yearly to sustain Domestic Missions, under the direction of the Reformed Presbyterian Synod. "And the said bond I received in trust, and I hold in trust, for the Reformed Presbyterian Synod. The interest payable from 1st Jan. 1846." Statement referred to the Board of Domestic Missions.

M. Roney stated that he "held in trust for Synod a bond of \$1000, 6 per cent. stock, the interest to be appropriated to the exclusive benefit of young men pursuing studies in the Theological Seminary, whose circumstances render necessary some aid to enable them to prosecute said studies." Statement referred to Committee on Theological Seminary.

A. Stevenson stated, that he "held in trust for Synod a bond of \$1000, in water stock of the city of New York, at 5 per cent. interest, the interest to be appropriated in the same way with that of the bond held by Mr. Roney; viz. to the aid of students in the Theological Seminary, whose circumstances require it." Statement referred to same committee.

The Committee on Continuation of Historical Part of the Testimony reported. Report accepted and laid on the table for the present. J. R. Willson was allowed to read a narrative on the same subject.

Adjourned with prayer.

*Same place, May 29th, 1847, 9 A. M.*

Synod met, and was constituted with prayer. Members all present, except Parkhill and M'Donald. Minutes read and approved.

The report of committee on missionary nominations was recommitted with instructions to report in full this forenoon. Mr. M'Donald appeared. Synod resolved that its present sessions shall terminate on Wednesday next.

The preamble and resolutions on "Ecclesiastical Union," laid upon the table yesterday, were taken up, read, and adopted. They are as follows:

Whereas, repeated attempts have lately been made to bring about a union among some religious bodies, and alliances among individual Christians, upon doctrinal bases; and

Whereas we would not have our real position and principles on this subject misapprehended, as if indifferent to a true Scriptural union and co-operation of the Lord's people; therefore

Resolved, that a Committee be appointed to report to synod an address for publication, presenting,

1. A brief synopsis of doctrine and argument in reference to the true grounds of Ecclesiastical Union.
2. A concise vindication of the position occupied by this church in regard to the movements alluded to in the preamble.

J. M. Willson, Hannay, and Kennedy, were appointed a Committee to prepare the address contemplated in the above resolutions. Mr. Sloane was, on motion, added to the Committee.

No. 14, The complaint of N. Allen, with accompanying papers and reply thereto, were taken up and read. Synod proceeded to hear the parties. The complainant was heard in part. The rule requiring an afternoon session was suspended. The Committee on nominating missionaries again reported.

Adjourned with prayer.

*Same place, May 31, 9 A. M.*

Synod met, and was constituted with prayer. Members all present, except Blackwood, Beattie, Crozier, J. Gray, Middleton, Parkhill, Slater, and O. Wylie. Minutes read, amended, and approved. As Mr. Allen was not present, the farther consideration of his case was deferred for the present. Messrs. Blackwood, Middleton, and O. Wylie appeared.

Papers No. 15 and 17, petitions from the congregation and session of Topsham, in regard to the Declaratory Act of 1838, on reading the line in public singing, were taken up. Said Declaratory Act is rescinded, and the whole matter left where it is left in the Directory for Public Worship.

Against this resolution, J. R. Willson entered his dissent, for reasons to be hereafter given in.

The consideration of Mr. Allen's complaint was resumed, and he was heard farther in its prosecution. The Presbytery of the Lakes submitted the case without defence.

The complaint of Mr. Allen against that Presbytery was sustained, in so far as he complains of their summarily dismissing him from their bounds.

It was moved and seconded, that for want of that aptness to teach, which is an indispensable qualification for the work of the ministry, of which want this court has sufficient evidence, Mr. Allen's licensure to preach the everlasting Gospel be, and hereby is, withdrawn.

While this motion was pending, Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present, except Middleton, Parkhill, and John Wallace, who soon appeared. Minutes read and approved.

The resolution pending at the adjournment in regard to Mr. Allen, was adopted.

The special Committee on the Literary Institution, reported. Report accepted and adopted. It is as follows:

*The Special Committee on the Resolution of the New York Presbytery, referring to a Literary Institution under the care of Synod, respectfully present the following Report:*

That the instruction of youth should ever be scriptural, and that in the whole course of education there should be a constant intermingling of sound religious instruction with that which is merely secular, are principles universally acknow-

ledged among us, and which we may therefore assume as true, in considering the subject before us. Nor is it necessary to enter upon any argument to show that the children of Covenanters should be carefully placed in such situations only, so far as it can be done, in which their education shall be conducted so as to keep before their minds the great system of doctrine, law, and order, which we hold as a church. If this be true of those receiving elementary instruction in common schools, is it any less true of those prosecuting more advanced studies? Certainly not. The duty of parents to train up their children in the way in which they should go, does not cease when they have passed the age of childhood. It is evidently obligatory upon them during the whole period, and to the whole extent of their influence and authority over them. No parent is at liberty, at any time, to place his son out of the reach of appropriate training.

These general considerations are sufficient to show, that it is an object of the very highest importance, that Christian parents have access to such institutions as, while they furnish adequate secular instruction, shall also supply ample religious training; and that under circumstances, as far as may be, removed from temptation. And we add, that on this ground, the Reformed Presbyterian Church has long stood. Few subjects were considered of deeper interest by the Scottish Reformers. The principle is contained and exhibited in detail in the First Book of Discipline. While they had the ability to do so, our covenanted fathers carried out their doctrines on this subject, in the establishment and careful regulation of colleges, &c., in substantial accordance with their avowed principles: the whole course of education being subjected to the supervision of the judicatories of the church.

But how stands the case with existing institutions? In replying to this inquiry, we are far from assigning to all the higher seminaries the same undesirable character. In some there is given, in some form or other, a considerable amount of religious instruction. But against all there lie objections of the most serious nature, as schools for the education of the children of Covenanters.

1st. Their professors are either irreligious men, or members or ministers of churches with which we can have no ecclesiastical fellowship, on account of their corruptions. To those who know the influence which professors have over the minds of their pupils, this fact must present itself as one of the greatest moment.

2d. The course of study is far from being in any of these, what we as Covenanters desire. To say nothing of the corrupting tendencies of the ordinary classical course, we refer, (1.) To the fact that the systems of moral and intellectual philosophy commonly taught, are, in many points of view, grossly unscriptural; and, (2.) To another equally evident and serious consideration, namely, that in all, or most of them, there are prelections upon the laws and constitution of the United States, calculated to present them in a light, morally considered, far too favourable, and, of course, tending to weaken the effect of the truth on this subject, as taught in the family and from the pulpit; and, (3.) At best there is in all an entire want of that constant and systematic instruction in our peculiar principles, which is the main safeguard of our youth.

3d. Our youth are exposed in these institutions to strong temptations to unite in religious services with those with whom their parents cannot and will not. And besides, in their intercourse with a large majority composed of the profane, or the erroneous in principle, and that, in most instances, without the ordinary helps to resist temptation, they are in danger of imbibing a proud and worldly, or compromising spirit.

Nor can it be objected, that this intercourse is necessary, or at least, highly useful, in polishing their minds and habits, and in forming acquaintances which may be turned to good account in after life. This may be partly true. But, (1.) these advantages may be purchased at too dear a rate. (2.) Many of them may be found in the society of a better class in an institution of our own. And, (3.) it takes for granted, what we cannot suppose, that none but Covenanters will attend such an institution as the resolution before us contemplates.

Other churches have moved, and are moving in this matter. The times seem to favour,—to demand, some effort of this kind, so soon as it can be made with a reasonable prospect of success.

We therefore recommend the adoption of the following resolutions:

1st. Resolved, that the establishment of a Literary Institution under the care of this Synod, where our youth may prosecute the higher literary and scientific studies, free from the temptations to which they are exposed in the higher seminaries now, is a highly desirable object.

2d. Resolved, that this Synod will keep this object before it, to be attained as soon as practicable.

3d. Resolved, that Presbyteries be directed to take the subject under consideration, and present to next meeting of Synod their views upon it, and, if favourable, with such practical suggestions as may occur to them, so that, if the way be found open, steps may then be taken with a view to the carrying out of the principles of this Report.

4th. Resolved, that in the mean time, parents and students be most earnestly and affectionately recommended to keep as closely as possible to the path of a true scriptural education.

Upon the other subject referred to the Committee, namely, the study of the Hebrew tongue as preparatory to a course of theological studies, your Committee present the following preamble and resolutions:

*Whereas*, much time is occupied in the study of other languages not so important to a theological course: and *whereas*, the time spent in the Theological Seminary can be amply occupied, and more profitably than in studies in their own nature merely elementary, therefore,

Resolved, that the study of the Hebrew language should constitute a part of the course preparatory to entering upon theological studies, yet,

Inasmuch as in the present state of things it is impracticable to carry into full effect the purport of this resolution, therefore,

Resolved 1st, That this Synod will make no change, in this respect, in the course now pursued in the Theological Seminary.

Resolved 2d, That, in the mean time, students looking forward to the ministry are recommended to enter as fully upon the study of the Hebrew, in their preparatory course, as their circumstances allow.

All which is respectfully submitted,

J. M. WILLSON, CHAIRMAN.

The special Committee on Covenanting, reported. Report accepted and laid on the table. It is as follows:

*The Committee on Covenanting, would beg leave to report.* From your Presbyterian reports, it appears that the draught of a covenant drawn up by your commission last fall, is unanimously rejected.

Your Committee would therefore recommend a draught of confession of sins, and a covenant, prepared by Dr. Willson, as documents worthy of the consideration of this Synod. All which is respectfully submitted.

WM. SLOANE, CHAIRMAN.

The order of the day, the report of the Committee for nominating missionaries to Hayti, was taken up.

Synod proceeded to the election of missionaries, by ballot. Rev. J. W. Morton and Mr. A. M. Milligan, licentiate, were chosen.

J. R. Willson and James Gemmil were appointed a Committee to confer with the missionaries elect, as to their acceptance.

The Committee on the records of the Rochester Presbytery reported. Report accepted and adopted, and is as follows:

The Committee to whom were referred the minutes of the Rochester Presbytery, report that having examined said minutes, they find nothing in them inconsistent with the law and order of the church.

JOHN WALLACE, Chairman.

The Committee on Discipline reported. Report accepted and considered article by article. Having been amended and adopted in part, its farther consideration was deferred for the present.

No. 28, a letter from the Irish Synod, was read and referred to the Committee on Foreign Correspondence. The Board of Domestic Missions reported. Report accepted, and laid upon the table for the present.

Adjourned with prayer.

*Same place, June 1st, 9 A. M.*

Synod met, and was constituted with prayer. Members all present, except Galbraith, J. Gray, Middleton, and John Wallace, who soon ap-

peared. Minutes read and approved. J. R. Willson laid on the table his reasons of dissent from the resolution rescinding the Declaratory Act of 1838, in regard to continuous singing. They are as follows:

*Reasons of dissent from the Act of Synod rescinding the Act, which ordered the Congregations to read the lines in the public singing of the praises of God.*

1. The rescinding act, as the undersigned believes, is, in its import, not warranted by the practice of God's people of the days of David, for then the lines were read, that *all* might have the privilege of praising God.
2. It is calculated to encourage insubordination, as it has been passed in answer to a petition of Topsham congregation, which, for many years, refused to obey what the petitioners themselves admit, was a law of Synod.
3. It tends to distract the church, by appearing to depart from that uniformity in worship which the church has always laboured to maintain, which is dear to the saints, and in which God delights,—“Jerusalem, as a city, is compactly built together.” It is an attempt to remove one pin of the tabernacle, and thus impair the strength which makes it compact. Many will be grieved for this. The writer is among these.
4. The act is an accommodation to the corrupt congregationalists of New England, where the insubordination of Topsham congregation originated. By yielding to corruption, farther and more dangerous encroachments are encouraged. It was admitted in the argument, that one reason, and, as the undersigned thinks, the main one, for rescinding the act, is because those who are without oppose lining. That reason is equally availing against the weightier matters of the law, imbedded in our Testimony.
5. The rescinding act is equivocal. It is well known that many, of whom the undersigned is one, deem the law of our manner of worship still exists in all its force, as it never has been rescinded, and that it does not lie in the mouth of any inferior authority, or of any congregation, or of any member to declare that the expediency of the law, making it imperative, has ceased to exist. They believe that though all adult covenanters can read, yet there are thousands who attend on preaching, as in England, Ireland, and Scotland, that cannot read, all of whom have their mouths closed, while a very few only, are celebrating the praises of God. Other members, who plead for the congregational manner of worship in this matter, will interpret, as they have done for years, the law in the Directory of Worship, to authorize every congregation, if it is pleasing to it, with the session, to sing continuously. For the purpose of settling definitively the meaning of that part of our law, the act, now rescinded, was passed. The undersigned, with all due deference to Synod, thinks this kind of equivocal legislation, now so common in all corrupt protestant churches, ought to be avoided.
6. The undersigned deems this rescinding act a step of defection. There are, in carnal times, and a lukewarm state of the church, three distinctly marked steps in backsliding. 1. Ceasing to do such things as ought to be done, as not proceeding in the argumentative part of the church's testimony, and halting in the settlement of the governmental order of the Lord's house, and the non-renovation of covenant. 2. Undoing what has been done. 3. In doing the contrary. The undersigned saw, with great pain, these degrees of defection, which led to the lamentable New Light defection: He is constrained, with deep sorrow of heart, to put the rescinding act in the second class.
7. The rescinding act is a departure from the footsteps in which the flock of Christ have walked, for at least two hundred years, and all this for no valid reason, as the undersigned thinks.
8. Christ says of the tithing of mint, anise and cummin, “These things ye ought to have done.” While the undersigned admits that there are *weightier* matters of the law far more important, he still earnestly dissents from the rescinding act, because it is like the letting out of waters, which though very small at first, wear, for themselves continually, larger and larger channels. He shall be called least in the kingdom of heaven, who teaches men to contemn the loops and taches of the tabernacle.

June 1, 1847.

JAMES R. WILLSON.

Messrs. Sloane, Stevenson, and Temple, were appointed a Committee to answer said reasons of dissent.

The consideration of the paper reported by the Committee on Cove-

nating was taken up. The paper and the whole subject were referred to a Committee, to report during the present sessions of Synod. Messrs. Johnston, Crozier, and Bradford are that Committee.

Synod resolved that when it adjourn from its present sessions, it will adjourn to meet in the Cherry Street Church, Philadelphia, on the fourth Tuesday of May, 1848, at 7½ P. M.

A Committee was appointed to receive moneys in behalf of our suffering brethren in Ireland. The congregations are requested to make collections for this purpose, and transmit them to the chairman of that Committee. The Committee are Stevenson, Chrystie, and James Wylie.

Isaiah liii. 1, was chosen as the subject of the sermon to be preached at the opening of next Synod. Mr. Slater was appointed the Moderator's alternate.

Adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present.

The Committee on the records of the New York Presbytery, reported. Report accepted and adopted, and is as follows:

The Committee have examined the records of said Presbytery, and find them correctly kept, with the exception that all the minutes examined, want the signature of the clerk, and the last two, the signatures of both Moderator and Clerk.

The Special Committee, to whom were referred papers 6, 8, and 9, which refer to the relations of the Scottish Synod with the New Lights, reported. Report accepted, adopted, and referred to the Committee on Foreign Correspondence.

The Committee to confer with the Missionaries elect, reported that Mr. Morton had accepted the appointment, and that Mr. Milligan wished to have till to-morrow morning before giving his answer. Request granted. The report of the Committee was accepted, and re-committed to them to report in full to-morrow morning.

The Committee to whom were referred papers 18 and 23, reported. Report accepted and laid on the table for the present.

A counter report was presented, signed by J. B. Johnston and J. W. Morton, two members of said Committee. This was also accepted, and laid on the table for the present.

The treasurer of Theological Seminary reported. Report accepted and returned for correction.

The report of the Committee in regard to the proper treatment of baptized members was taken up. After some consideration, the whole subject was laid on the table till next meeting of Synod.

The consideration of report of Committee on Discipline was resumed. That part of the report of the Committee, which relates to No. 2, petition of James Aiton, and others, was laid on the table.

While the report was under consideration, Synod adjourned with prayer.

*Same place, June 2d, 1847, 9 A. M.*

Synod met, and was constituted with prayer. Members all present. Minutes read and approved. The Committee of conference, with the missionaries elect, reported. Report accepted and adopted. And the election of another missionary in the place of Mr. Milligan, who declines, made the order of the day for this afternoon.

The Committee to answer J. R. Willson's reasons of dissent from the resolution rescinding the Act of 1838, on Continuous Singing, reported. Report accepted and adopted, and is as follows:

*The Committee appointed to answer reasons of dissent, by Dr. Willson, respectfully report,*

That our aged father seems to misapprehend the meaning of Synod's resolution, and his reasons of dissent are based on this error. He argues as if Synod had judicially abolished reading the line in the congregation, and enjoined continuous singing. While the truth is, every congregation is left as free to read the line now, as before 1838. Hence any argument against continuous singing, has no bearing on Synod's action. The reasons are:

1. The rescinding act is not warranted by the practice of the saints in the days of David. We answer: The Directory, then, must be contrary to the ancient practice, for Synod has determined to hold fast the Directory on this subject.

2. Topsham congregation has not been in rebellion for years. Witness their petitions, and the statement that Dr. M'Niece read the line on the last day of public worship, and the declaration of the session, that it had proceeded against those who attempted to sing continuously in the congregation.

3. It will tend to distract the church. We think it cannot distract the church, to return to the law of the house, and the practice of the saints, for two hundred years, and forsake the innovations of nine years' growth.

4. We are not aware that the corrupt churches of New England praise God in accordance with the law of our Directory. Consequently Synod's returning to the old law and practice, can be no accommodation to them.

5. The rescinding act cannot be equivocal, unless the law of the Directory be equivocal. It is the reason of dissent which is equivocal. For the dissentient argues as if Synod had abolished lining, and enjoined continuous singing, which is not the fact.

6. It can be no step of defection to return, at any time, to the constitutional law of the church; and rescind all acts which either really, or in appearance, change it.

7. This reason satisfies us that our aged father does not understand the motion from which he dissents; as we cannot see how the rescinding of an act which had no existence before 1838, can be a departure from the footsteps of the saints for two hundred years.

8. We cannot see the application of the text, about "tithing anise, mint and cummin," to the rescinding of this act. Nor do we apprehend any danger to the church by returning to the constitutional law and practice. It has been tried for many generations, and produced no mischief, and we may safely trust it for the future. All of which is respectfully submitted.

WILLIAM SLOANE, Chn. of Committee.

The Committee to whom was referred the paper on Covenanting, reported. Report accepted and adopted. The paper was referred to a Committee, to insert the alterations proposed, make farther amendments, and publish it in Overture. The Committee are Roney, Chrystie, and James Wylie. A. Stevenson was added by motion.

Report of Committee on Domestic Missions was taken up. The recommendations which it contains were considered paragraph by paragraph, and amended. The whole report as amended was adopted, and is as follows:

*The Board of Domestic Missions would respectfully report,*

That shortly after the adjournment of Synod, the members met at the call of the chairman, and the Board was organized. Rev. J. Galbraith was chosen Secretary, and Samuel Henry, Treasurer. It was agreed to hold quarterly meetings, on the first Tuesday of January, April, July and October. These meetings, in consequence of a quorum being sometimes not present, were not always held. To all Presbyteries applying according to the direction of Synod, the Board made appropriations of the funds in their hands.

From the treasurer's report Synod will perceive, that with two exceptions all the money received has been contributed by congregations within the bounds of Pittsburgh Presbytery. The report, it is true, does not present a full view of all the funds used for domestic missions, inasmuch as it appears that some of the Presbyteries have appropriated, irrespective of the Board, what was raised in their own bounds. Would it not be better, if Synod see meet to continue the present organization, to



transact in all these matters with the Board, in order that in the report of the treasurer, the amount of money raised for this object may be seen at one view? This not to be understood as interfering with the privilege of Presbyteries in carrying on missionary operations in their own bounds. And also, let each Presbytery which carries on missionary operations, report the same to Synod.

It is with feelings of sincere regret that we record the death of Samuel Wylie, ruling elder, a member of the Board. He was removed from his place and labour in the church militant, on the — day of July, 1846. By his death the Board lost a valuable member, and the cause of Christian benevolence an ardent friend. To him, however, there was good reason to believe that death was gain. He rests from his labours.

We recommend that the interest of the money referred to by the treasurer, be paid as it becomes due.

The attention of Synod is respectfully invited to the importance of more vigorous exertions in the cause of Domestic Missions. Without presenting its claims as rival to those of the cause of Foreign Missions, the Board may be permitted to say, that in their estimation, they do not occupy a secondary place. Respectfully submitted.

THOMAS SPROULL, CHAIRMAN.

*Allegheny, May 31, 1847.*

The special Committee to prepare an address on the subject of "Ecclesiastical Unity," reported: Report accepted and adopted.\*

No. 13. The Report of Pittsburgh Presbytery which had been returned, was read and accepted. While a motion for its reference to the Committee on Presbyterial Reports was pending, Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present, except Beattie and Middleton, who soon appeared. Minutes read and approved. The Pittsburgh Presbytery asked and obtained leave to withdraw their report.

Synod proceeded to the order of the day, the election of another missionary to Hayti, in place of A. M. Milligan, who declines. Robert J. Dodds was elected.

Report of Committee on papers 18 and 23 was taken up, in connexion with which the counter-report on the same subject was also taken up and read. The three resolutions contained in the part of the counter-report which refers to paper No. 18, were considered for adoption. During the discussion, the rule fixing the hour of adjournment was suspended.

The farther consideration of the part of the Report which relates to No. 18, is postponed, until Report on No. 23 is considered.

While this was under discussion, Synod took a recess till 7½ P. M.

*Same place, 7½ P. M.*

After the recess, Synod came to order. The Committee on Finance reported. Report accepted and laid on the table for the present.

The consideration of Report on No. 23, was resumed. The motion fixing the final adjournment of Synod was reconsidered, and then negatived.

Adjourned with prayer, to meet at 8 A. M., to-morrow.

*Same place, June 3d, 1847, 8 A. M.*

Synod met, and was constituted with prayer. Members all present. Minutes read and approved. Mr. Allen asked for an extract of the decision in his case, which was granted.

\* See Appendix.

The Committee on Presbyterian Reports reported. Report accepted and laid on the table for the present.

The Committee on Foreign Correspondence reported letters to the Irish and Scottish Synods. Report accepted and adopted, as amended. The Committee were instructed to transmit copies of said letters to the foreign judicatories. The whole correspondence is as follows :

I. Letter from Scottish Synod.

*To the Moderator and Remanent members of the Reformed Presbyterian Synod in North America.*

*Reverend and dear Fathers and Brethren:—*

Your brotherly letter read at our former meeting, has been too long unanswered. This arose from the press of business at the time, not from any diminished interest in your welfare as a church allied to us in principle, although separated from us in place. We are truly comforted in your comfort, and made partakers in your joy by our acquaintance with what the Lord is doing for you, and what he is enabling you by his grace to accomplish for him. We are glad to learn that you are so rapidly growing in numbers, since the painful events to which you make passing reference. It is our prayer that God would increase you still with men as with a flock, and add daily to your number those who shall be your joy and crown in the day of the Lord Jesus. We are delighted to learn that you stand fast in one mind, striving for the faith of the gospel. May you continue to keep the unity of the Spirit in the bonds of peace. We regret, dear fathers and brethren, to learn that there should have been any repugnance among you to missions. Although others have fallen into error in this great cause, this does not seem any reason why you should refuse to enter the great field into which your Master invites you; far less does it furnish a reason why you should follow them, when they deviate from the path of commanded duty. We are glad, however, to see that you have found that the cause of missions is in perfect harmony with ecclesiastical order. We trust your light has risen in obscurity, and that long ere this, your darkness has become as noon-day—that your incipient movements in the cause of missions, have ripened into great and effective exertions for speeding on the longed for day, when the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea, and we can assure you, not only from observation but experience, that what is given for the extension of the kingdom of Christ abroad, is not so much taken out of the funds of the church at home; for you will find that Christ does most for you at home, when you are doing most to extend his kingdom abroad; this is the scattering that increaseth, the other is a withholding that tendeth to poverty. The prosperity of the church at home is not seldom measured by her exertions to carry the bread of life to those who are perishing for lack of knowledge. We are confident that if you enter on the cause of missions in the spirit of Christ, you will soon see your own congregations increase in temporal wealth, and, what is better, in spiritual health, for activity in the cause of Christ tends to strengthen the body of Christ.

We are not, dear brethren, surprised to hear that you are beset with iniquities on all sides,—that errors which filled the grave for ages, are starting up on every hand, clothed with the vigour and freshness of youth, and that you are surrounded with many enemies. We trust God will honour you by employing your hands to lift up the standard by which the tide of iniquity is to be resisted—that amidst the revived errors you will be honoured to contend earnestly for the faith once delivered to the saints, and that by the grace of God, you will be nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God.

We are happy, dear fathers and brethren, to inform you that God has done much for us, of which we trust we are glad. We continue to keep the unity of the Spirit in the bonds of peace, and have been enabled in some measure to obey the inspired injunction, “I beseech ye 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.” We value this blessing highly at all times, but especially at the present time, when the different sections of the church are rent by internal division, when the red and lowering sky seems to say that foul weather is at hand, and indicate that to us it may be given, not only to believe, but to suffer for his name.—We value it too, because it fits us for meeting the hour of trial with which the day of triumph is prefaced, and we value it because it makes each feel an interest in all, and all take an interest in each; for we feel that we are members one of another, and we trust that this perfect unity may be regarded as a token of the presence of God with us, and a pledge too, that whatever be the number and magnitude of the duties

and trials the day brings, it will bring strength to fit us for the active performance of the one, and the passive and patient endurance of the other.

It gives us pleasure to state, that as God in his mercy has placed in our hands a banner to be displayed because of truth, so he hath granted us strength to keep it still displayed. We still adhere to Scotland's Covenanted Reformation—we still endorse the sentiments of those who loved not their lives unto the death, and it is our ardent desire to be followers of those who are now inheriting the promises. On account of our adherence to the scriptural testimonies and earnest contendings of Christ's witnesses, we are still small, although not so much despised as formerly, inasmuch as recent events have furnished fresh illustration of the character, and supplied new proofs of the importance of our principles: so that seen to-day in the light of yesterday, they are better known, and on that account must be better appreciated. "Arise, O Lord, and plead the cause that is thine own." We are endeavouring, as far as possible, to comply with the command of Christ, "Go ye into all the world and preach the gospel to every creature;"—cheered with the promise, "Lo, I am with you even to the end of the world." We have sent missionaries to those who sit in the region of the shadow of death, to carry to them the day-spring from on high, and beseech those who are worshipping the works of their own hands, to turn from these vanities to the service of the living God. While we have been concerned for the heathen, we have not forgotten God's ancient people, the Jews. We have four missionaries, two among the Heathen in New Zealand, from whom we have had recent tidings. We cannot yet measure the success of our mission to the Heathen, by counting the converts to the faith of Christ; yet we have reason from past kindness to thank God and take courage. The path of our devoted missionaries has been beset with difficulties, yet softened with rich mercies from their kind Master. It has been often covered with darkness, yet relieved by rays of light, that tell that the night is far spent, and the day is at hand. And we trust that God in his own way and at his own time will open for them a great door and effectual, and crown their labours with an abundant success. We know that it is by the Spirit of God that the Heathen are to be turned from idols to serve the living God, and on that account we would invite you to join us in beseeching the throne of grace on behalf of our missionaries, persevering in our suit till the day break, and making it our fixed purpose that we will not let the angel go till the blessing is obtained, even the outpouring of the Spirit for the conversion of sinners to God. We have, likewise, a missionary among the Jews, from whom we receive frequent intelligence, as he is among the Jews in London. All we can say about this mission, from the recency of the appointment, is, that we have got a man of the highest qualifications, and we may expect to reap through him, if we faint not—we are prepared to employ another missionary among God's ancient people. Our anxious inquiry is, who will go to seek out the lost sheep of the house of Israel: join us in praying that the Lord of the harvest would send forth labourers into the harvest. We have, also, a missionary in Canada who has endeared himself to the church by his adherence to the cause of truth, and his anxiety to bring souls to Christ. We had two missionaries in Canada till lately, when it pleased our Lord to remove one of them in the midst of his days and the beginning of his usefulness; this is the Lord's doing, and we would desire to hold our peace. We have loud and urgent calls from the Canadas, but we cannot respond to them, not for want of money to support, but men willing to devote themselves to the work of the Lord, among our expatriated countrymen in the Canadas. Lord, send by the hand of those by whom thou wilt send. While we are not overlooking the claims of the Heathen abroad, we are attending to the Heathen at home,—we are striving to gather others to Christ, besides those that are already gathered. Our numerical strength is not materially altered since we last wrote you—we have 38 congregations, and only a few of these are without a stated pastor. God has been taking away some of our members of late, but we are thankful to Him, that he has raised up and qualified young men to fill the place of those whom he has removed, so that the sheep of his pasture are not long without a pastor to feed them with the bread of life.

Our present meeting of Synod has been characterized by the same unity and peace that we have experienced for years. We have had subjects of engrossing interest, and deeply affecting the cause and kingdom of Christ, and yet we have not had a vote. One of our ministers, (Mr. Graham,) has seen it his duty to leave a large and flourishing congregation, to go to one like a bruised reed and smoking flax. We have had a gratifying report from the committee on the liquidation of debt, and our church is to commence next year *free of debt*. We have had gratifying accounts from our missionaries, and our funds for this support are in a most encouraging condition; this is the doing of the Lord, and marvellous in our eyes. We had the subject of Ameri-

can slavery before us, and the connexion of the American churches with that system of iniquity—we unanimously agreed to republish our former resolutions on the subject, and to send forth an earnest remonstrance to all the churches implicated in the sin of directly or indirectly upholding the nefarious system. The early and decided stand which you took on this subject, and to which you have always adhered, has been often and honourably mentioned in the recent controversies on the subject. We have also a plan proposed for granting a more liberal allowance to those that devote themselves to the work of the ministry. It is our prayer, dear fathers and brethren, that peace may dwell within your walls, and prosperity within your palaces, that you may be blessed of your Master in winning souls to him, and get them for your hire. Signed in the name of Synod, by

JOSEPH WILSON, M. C. J. C.

II. Letter reported by Committee of Foreign Correspondence, and sent to Scottish Synod.

*To the Moderator and other Members of the Reformed Presbyterian Synod in Scotland.*

Dear Brethren,—We have received with much satisfaction, your brotherly communication, and rejoice in the evidence which it furnishes of your continued adherence to God's covenanted Reformation, and your lively interest in us, as brethren employed in sustaining, in the great commonwealth where Providence has cast our lot, the common cause of our common covenanted ancestors. We are also highly gratified to learn the unanimity and zeal with which you, and the people under your care, prosecute the great and interesting work of missions, Home and Foreign. Nor can we refrain from expressing more particularly, the satisfaction with which we have learned, that you have been enabled to send forth a missionary of the highest qualifications, to preach Christ, the true Messiah, among God's ancient covenanted people, the Jews. May your anticipations all be realized. May you reap in all your fields of foreign missionary enterprise, and in all your efforts to convert sinners to God, a most abundant harvest.

But why, dear brethren, do you suppose that we entertain any "repugnance to the cause of missions?" Six years ago,—in 1841,—we unanimously recognised the obligation of this duty. In 1843, proceeding, we are aware, too tardily, we appointed a committee to explore a field and mature a plan. In 1845, this committee was re-appointed, with enlarged powers, the want of which had tended to cripple their efforts. In 1846, one of our brethren, Rev. John B. Johnston, was commissioned to act as an exploring missionary. His Report is now before us. We have fixed upon the island of Hayti, and have appointed two missionaries, Rev. Joseph W. Morton, and Mr. Robert J. Dodds, who will, Providence favouring, enter upon the duties of their appointment in the early part of the ensuing winter. In all these steps, we have been encouraged by an evidently increasing interest in the cause of missions, in every part of our extended borders.

Our endeavours to cultivate the large domain immediately around us, have not been intermitted, nor have our labours,—too feebly conducted, we acknowledge,—been altogether unsuccessful. We are growing in numbers. We have now forty-one ministers, eight having been added since our last meeting, and two having been removed by death from the church militant. The sessions of the Theological Seminary in Cincinnati, under the charge of Dr. Willson, were attended last winter by thirteen students, one of the largest classes ever in attendance in that institution, and considerably larger than that of the previous sessions.

We are moving in reference to covenanting, but more slowly than we would desire. We have found, after every effort to accomplish it, that to adapt the Covenants, National, and Solemn League, is a very difficult, if not impracticable, task. We fully recognise the obligation to engage in this work, but all seem to have settled down upon the conclusion, that when performed, it must be by a new bond, suited to the condition of the church here, in which we will also avouch and renew our adherence to the covenants of our fathers. The time appears to be approaching, when Christ's witnesses,—when the faithful, both here and in the British Isles, will find it necessary to rally, openly and unitedly, around the ancient and blood-stained banner of our fathers, for Christ's crown and covenant.

Iniquity still abounds in society around us. National sins are rampant. We see no evidences of a national returning to God,—of any effort, or even any desire to avert, by repentance and reformation, the wrath of Jehovah. God's hand is lifted up, and he has not left himself without witness in past, and present, and impending judgments, that he has a controversy with our land.

Among the churches, no remarkable changes have taken place. It is probable that anti-slavery sentiments are on the increase; but as bodies, the churches are all, with some exceptions among the smaller denominations, adverse to any action directed pointedly against the sin of slaveholding, or tending to the exclusion of slaveholders from church-fellowship. We hesitate not to say, that much of the guilt of the continued existence of slavery, lies upon the churches. At the same time, we are gratified in being able to state, that thousands of Christian professors in the United States refuse to swear the required oaths to the Constitution, or even to vote, holding, as we do, that it is a pro-slavery instrument; and we are also assured, that the number of these is on the increase.

We would now, dear brethren, in the spirit of brotherly kindness, bring to your notice a subject which you will not fail to perceive, is one of no small importance and interest to us. We see, to our great regret, that you still correspond with our former brethren, and even recognise them by the title of "The General Synod of the Reformed Presbyterian Church in North America." Our grief is, that brethren, whom we recognise as fellow-witnesses, and as descendants of a noble race of covenanted fathers, should, in any measure, weaken our hands in defence of the crown rights of our Redeemer, by a public recognition of a body which sanctions its members in owing allegiance to the constitution of these United States, thus practically rejecting our testimony: that you should thereby open the mouths of our enemies, and give boldness to our former brethren in their backsliding course. We had good reason to expect, on the other hand, that those brethren would have been discountenanced in their retrograde course, and we nerved in the conflict by the cheering voice of your unquestioned approbation.

Wishing you, dear brethren, grace, mercy, and peace, from God the Father, and from the Lord Jesus Christ, we bid you farewell.

JAMES M. WILLSON, CHAIRMAN Com. For. Cor.

### III. Letter from Synod in Ireland.

*Belfast, July 17th, 1846.*

*Dear Brethren:*—Your letters are always acceptable to us. Your last gave us great satisfaction. We rejoice that you stand fast in one spirit, with one mind striving together for the faith of the gospel; that you firmly maintain the doctrine, worship, discipline and government, contained in the word of God, and exhibited in the Covenanted Reformation; having carried down with you through many great difficulties, your doctrinal and practical testimony for the Redeemer's Headship over his church, and over the nations for the church's welfare. Your increase of number, your peace, your deep interest in our solemn covenants, and the measures you are taking for their faithful renovation, are to us very gratifying. 'Tis our fervent hope that God will give your cause favour in the eyes of the people of your great commonwealth.

We accept from you with peculiar pleasure, the information, that "thousands of anti-slavery people, not Covenanters, have ceased to swear oaths of allegiance to the government of the United States, and also to vote in the election of civil officers, regarding the constitution as a pro-slavery instrument:"—and we cannot doubt that, as scriptural knowledge spreads, and love to Jesus Christ, his word, his institutions and laws, increases, many others will adopt the same line of procedure, taking the high and legitimate ground of professing and exemplifying the principle of Christ's universal dominion, and practically testifying against immoral and unchristian governments, in all lands to which the light of Divine Revelation has been vouchsafed. To us the defects and positive evils of the States' government appear so glaring, that we think it only necessary for Christian men to open their eyes that they may see them, and that there are not a few well aware of them, who will not practise the self-denial, or make the sacrifices which an assured belief of them demands; promising themselves various very questionable advantages of a worldly nature, while they follow in the wake of political parties in their inconsiderate career, without adverting, as they ought, to the responsibility they incur before the Ruler of the Universe, to their participation in the guilt of the National Society, and to the injury done to their spiritual interest.

It was to us, a matter of surprise, and it is still a source of grief, that numbers, once your brethren and ours in the highest sense of the expression, some of whom directed powerful minds to the work of carrying out the organization of your church, and of definitely fixing the application of your distinctive principles, and long and honourably exemplified them, have incorporated with the American commonwealth, by taking oaths of allegiance; have participated in political movements, and identified

themselves with civil rulers that regard the rights, neither of God, nor man. Formerly, they faithfully maintained the principle, more distinctive of our church than any other we profess, that a due measure of scripture qualifications in civil rulers in a land enjoying the light of the Divine Word, was necessary to constitute a claim to conscientious allegiance and support. Latterly, to our great regret, they have swerved from this principle, so dear to us and to you, and from its only legitimate application, by yielding their approbation and active support to a civil government not scriptural in its character, and to rulers concerning whom they cannot possibly believe that they possess scriptural qualifications.

We have not been inattentive observers of the measures which they have been adopting from year to year, with a view to an incorporating union with Seceders, and the Associate Reformed, indicating sad laxity of principle; but we are willing to augur well from the pause which has recently occurred in this unhappy course, and we have not ceased to cherish the hope, that they will yet, in solemn consideration, stand and see, and ask for the old path, and walk therein, and that our fraternal correspondence with them will yet be resumed.

Our own state is upon the whole, prosperous; we have much unity, peace and comfort. Our Presbyteries are now four in number,—one denominated the Eastern Reformed Presbytery having been lately constituted. The number of our ministers is twenty-one, of our licentiates, two; and of vacant congregations, two, besides several missionary stations.

Rev. Alexander Brittin, one of our number, departed this life on the 31st of May last. For thirty years he had attended to his duties as Pastor of Bready Congregation, in County Tyrone, with assiduity and faithfulness. While we sorrow for the removal of a father in Israel, we would at the same time rejoice in the assured hope, that the great Master whom he served so long and so well, has only called him to his home in a brighter and better world.

For a considerable time we have been laying up funds for a mission to some part of the Heathen world, but are still undecided what station we should attempt to occupy; nor has any licentiate or student offered himself for the work. We have extended a little the course of education for the ministry, provided for a stricter superintendence for the students, and have been contemplating the establishment of a Theological Seminary. We have improved the draught of an Act of Covenant Renovation, and agreed to correspond with our Scottish brethren, in regard to measures preparatory to the performance of this momentous work. Dear brethren, we now bid you farewell, wishing you grace, mercy, and peace from God our Father, and the Lord Jesus Christ: Amen. Signed in the name of the Reformed Synod in Ireland.

JAMES KENEDY, MODERATOR.  
JOHN W. GRAHAM, CLERK.

#### IV. Letter transmitted to Synod, Ireland.

*To the Moderator and other members of the Reformed Presbyterian Synod in Ireland.*

Dear Brethren:—Your very acceptable and encouraging letter has just reached us, having come to hand through some delay in its transmission from your shores, only three days since, and nearly at the close of our sessions. We rejoice to hear of your unity, peace and comfort; and that notwithstanding your severe trials, you have been enabled, by the grace of God, to adhere to all our covenanted attainments. We also rejoice to learn, that you are turning your attention to the great work of evangelizing the heathen. And we also express the hope that when you have seen your way clear for the designation of a field of labour, the Lord of the harvest will, in due season, raise up able and willing labourers to occupy it at your call. Surely none can be indifferent to a work so expressly enjoined, so intimately connected with the great distinctive principles of our Testimony, and to which the churches are so manifestly invited, by the leadings of Providence.

As to ourselves, we have abundant reason to thank God for the success which has attended our efforts to lengthen the cords and strengthen the stakes of our Zion. Our numbers are increasing. We have now forty-one ministers, eight having been added since last meeting of Synod—three licentiates, and forty-nine congregations, thirteen of which are vacant. In the Theological Seminary in Cincinnati, under the care of Dr. Willson, there were, during the last sessions, thirteen students. As the tide of population advances westward, new congregations are springing up in the new states. We have now two organized congregations beyond the Mississippi, one in the city of St. Louis, the other in the state of Iowa.

We are still prosecuting, under very encouraging auspices, our foreign missionary efforts. In every step of our progress, we have been sustained by the liberal contributions of our people, and by favourable providential indications. The island of Hayti has been selected as our field of labour, and two missionaries, Rev. Joseph W. Morton, and Mr. Robert J. Dodds, appointed to the work. They will probably enter upon the duties of their appointment in the early part of the coming winter. And, in this connexion, permit us to inquire whether your foreign missionary or missionaries, when obtained, might not, to the advantage of all concerned, co-operate with ours in the island of Hayti? And we would also add, that inasmuch as your Presbytery in the provinces borders so closely upon us, we would be highly gratified if it were understood that they might communicate with this Synod, occasionally at least.

The subject of covenanting is still before us. And we regret to say that we have, as yet, arrived at no definite arrangement for engaging in this important work. The Bond prepared by the Commission appointed at our last meeting, has been laid aside, as not suitable to our circumstances, and the ends of Covenant Renovation. Indeed, we are all now satisfied that whensoever this work is performed among us, it must be by a new bond, containing an explicit adherence to the National Covenant, and the Solemn League and Covenant. We find it very difficult to adapt these covenants, so as to make them the matter of our covenant bond. A Bond has, however, been prepared at this meeting of Synod, and sent down in Overture. We are pleased to learn that you are in correspondence, on this subject, with the Scottish brethren.

In regard to the state of things around us, we have not many changes to note since the date of our last communication. All the evils then referred to still prevail, and are, probably, upon the increase. But while we find much to deplore in our own lukewarmness and worldliness, and in the abounding iniquities of our land, too much encouraged, as they are, by the infidel character of the civil institutions of the country, and by the example of many public men: and while we lament the general indifference, and even opposition of the great majority of the nation, to the crown rights and prerogatives of Immanuel, and while we mourn over the disregard of the rights of man, by the larger denominations in this country, none of which maintains a truly scriptural testimony against the sin of slaveholding, or puts any restraint upon their members voting under a slaveholding Constitution, and most of which admit, without hesitation, slaveholders to the enjoyment of church privileges—while we deplore, and lament, and mourn over all these, we are not discouraged. We are assured that our cause will ultimately triumph. Nor are we entirely destitute of encouragement in the condition of things around us. The evils of the Constitution, particularly as a pro-slavery instrument, are becoming more and more manifest, and the number of those to whom we alluded in our last communication as refusing, on that account, to vote, or swear oaths of allegiance, is largely upon the increase. The people are much more ready than formerly, to listen to scriptural instruction in reference to civil government, and, particularly, in regard to the qualifications of civil magistrates. We would thank God, and take courage.

In conclusion, dear brethren, we express our sincere gratitude for your most friendly and encouraging communication. It cheers us to hear your salutations. We sympathize with you in the afflictive bereavement to which you so feelingly allude. We, also, have had to lament the decease of two of our brethren in the ministry, Rev. John Fisher, of York, N. Y., and Rev. Hugh Stevenson, of Eden, Illinois. Both natives of Ireland, both highly useful ministers, both removed in the prime of life, and in the meridian of their usefulness. We also sympathize with you in the many trials and embarrassments to which you, and many of your people, must necessarily be subjected through the visitation of God upon the fruits of your soil. May you still have realized the promise of your covenant God. May you lack no good thing. We have directed our congregations to take up collections, and have appointed a Committee to forward them for the supply of the pecuniary necessities of such of the brethren as may require assistance of this kind. We cannot do much, but though separated by the ocean, we would recognise and improve, in this form, the relationship between us as brethren in the same family, children of a common covenant Father.

Wishing you, dear brethren, grace, mercy, and peace from God the Father, and from the Lord Jesus Christ, we bid you farewell. All which is respectfully submitted.

JAMES M. WILLSON, Chn. Com. For. Cor.

The Committee to prepare queries for Presbyterian visitation, reported. Report accepted, and referred to Presbyteries to report at next meeting of Synod.\*

The Committee to whom was referred Records of Pittsburgh Presbytery, reported. Report accepted, and laid on the table for the present.

The consideration of Report on paper, No. 23, was resumed. The Report was adopted as amended.

The consideration of the first part of the Report, that which relates to paper 18, was resumed. This part of the Report was adopted with amendments. The whole Report on papers 18 and 23 is as follows:

*The undersigned, members of the Committee to whom papers No. 18 and No. 23 were referred, present the following Report:*

Paper No. 18, being a memorial of Rev. Andrew Stevenson, represents certain abuses as existing in regard to the management of the temporal affairs of the Second Congregation of New York, and prays Synod to grant deliverance in the case.

From the evidence of this paper and accompanying documents, it appears that the above-mentioned congregation have become an incorporated body, under the third section of a statute of the State of New York, entitled, "An Act to provide for the Incorporation of Religious Societies;"—passed April 5th, 1813. This statute, in almost every feature, presents to us an aspect of extreme moral ugliness. It places the management of the temporal affairs of that congregation entirely in the hands of officers, who, as officers, are responsible, not to the Head of the Church, nor even to the congregation, but to the State of New York. These officers may be, according to law, either Reformed Presbyterians, or Socinians, or Papists, or indeed of any, or no religious belief whatever, since all classes of pew-holders, without respect to moral character, have an equal privilege of voting in all elections, a privilege which, we confess with shame, no society on earth, so far as we know, has ever conferred on aliens, except a few bewildered congregations of the Lord's inheritance. But, without farther specification, we would simply remark, that we have compared this statute with the statements contained in the paper under consideration, and believe that those statements are entirely correct, and present, as far as they go, an honest view of both the letter and spirit of the law. And while we do not suppose that the trustees of that congregation have ever availed themselves of all the unscriptural privileges conferred by the statute, yet we can easily perceive how that instrument, in the hands of designing men, might become a most powerful instrument of sacrilegious oppression.

We believe that this subject demands the early action of Synod, and would therefore recommend the adoption of the following:

Whereas, it is an essential principle of the reformed faith, that the Lord Jesus Christ is the only King of Zion: and,

Whereas, satisfactory evidence has been presented to Synod, that the Second Congregation of New York have, under circumstances painfully aggravated, committed the management of their temporalities to officers, who are not, as officers, under any oath of allegiance to this King:—therefore,

Resolved, 1. That no congregation should manage either its spiritual or temporal affairs, otherwise than under Christ, and in obedience to his laws.

Resolved, 2. That the Second Congregation, New York, together with all other congregations, if any such there be under our care, that now manage their temporalities, or any part of them, under the law referred to, and declared to be immoral in the preceding part of this report, be, and hereby are, directed to alter the tenure of their property, and the mode of managing all such temporalities, as to free themselves from all connexion with said immoral law.

Paper No. 23, being a memorial from the 2d congregation of New York, requests Synod to furnish information in regard to some points.

They wish to know whether the fact, that our covenanted uniformity does not recognise, as of divine right the congregational trustee, is sufficient to expel that officer from the church altogether. We would answer this question in the affirmative. No congregation can consistently appoint officers to act by any other than a divine right.

They wish to know whether the fact, that our covenanted uniformity does recog-

\* See Appendix.



nise, as of divine right, the scriptural deacon, justifies the committing of all the ecclesiastical temporalities to the care and management of deacons. We answer this question in the affirmative; and would simply refer the memorialists for proof to the last act of Synod on this subject, in which it is declared substantially, that said covenanted uniformity recognises, as of divine right, *not* the congregational trustee, *but* the scriptural deacon; from which we think it is plain, that the business which is ordinarily transacted by congregational trustees, ought to be intrusted to deacons. They farther ask how we would reconcile this view of the subject with former acts of Synod, to which we answer, that if any former act of Synod is inconsistent with the last on the subject, it is, of course, thereby repealed.

They wish information in regard to a consistory of ministers, elders, and deacons, meeting for consultation and advice. We find it difficult to answer directly all their questions on this subject, inasmuch as it seems to us, that they misunderstand, at least in part, the language of Synod in regard to consistory. They appear to take it for granted that the consistory is to consult with and advise the congregation. The truth is, they meet together not as an ecclesiastical court, but to consult with and advise one another, in relation to the discharge of their own official duties. The decisions of consistory are not designed to affect the action of the congregation, or of individuals, but only that of its own members. All which is respectfully submitted.

J. B. JOHNSTON,  
J. W. MORTON.

From the vote adopting the second resolution of the Report on paper, No. 23, the undersigned dissented for the following reasons:

The undersigned dissent from the vote of Synod adopting the resolution declaring "that the business that is ordinarily transacted by congregational trustees, ought to be intrusted to deacons," for the following reasons:—

1. Because Synod decided without light, as there were no facts before it to show it what business is ordinarily transacted by trustees.
2. Because the action of Synod is new legislation, and should first be sent down in overture.
3. Because it is an invasion of the people's rights.
4. Because it is contrary to the Westminster Confession of Faith, Reformation principles, and former practice of the church.

WILLIAM SLATER,  
JOHN GALBRAITH,  
J. BLACKWOOD,  
R. GRAY,  
JOSEPH KENNEDY,  
J. DODDS,  
JAMES ORR,  
SAMUEL BOWDEN.

JOHN WALKINSHAW,  
THOMAS SPROULL,  
WILLIAM BROWN,  
C. B. M'KEE,  
SAMUEL O. WYLIE,  
JOHN CROZIER,  
THOMAS HANNAY.

We agree to the reasons above, and say farther, that it will involve congregations in many difficulties.

O. WYLIE,  
WILLIAM HAZLITT,  
R. EWER.

From the vote on the third resolution of same part of the Report, J. R. Willson dissented, for the following reasons;

*Reasons of Dissent from the act of this court on the consistory.*

1. The resolution against which the undersigned limits the action of consistory, more than the law of Christ's house. Num. i. 50—53; cap. iii. 5—9 & 36; cap. iv. 19—22; cap. xviii. 2—4; Chron. vi. 48, 49; Ez. viii. 24, 28, 29; Nehemiah ix. 28; cap. x. 2—28 & 38; cap. xi. 16; cap. xii. 27, 30, 35; Acts vi. 3.
2. Because, it is contrary to the Westminster Directory for Church Government. Chap. of a particular congregation, Sec. 5.
3. It is contrary to the practice of the Protestant Presbyterian congregations of the continent of Europe and of Scotland.
4. It is contrary to the preceding resolutions, passed on the powers and functions of deacons.

5. It is calculated to convey erroneous impressions respecting the many congregations under our care, that have consistory, as it insinuates that these bodies claim dangerous powers.

JAMES R. WILLSON.

1847, June 3.

Johnston, S. O. Wylie and Hazlitt were appointed a Committee to answer Dr. Willson's reasons of dissent. Mr. Hutcheson was added by motion.

The Committee on Records of Lakes' Presbytery, reported that said Records were not put into their hands for reasons assigned, which were deemed satisfactory. The Committee were discharged.

The Committee on Records of Illinois Presbytery made a similar report. The Committee were discharged.

The Report of Committee on Presbyterial Reports was taken up, and adopted, with amendments. It is as follows :

*The Committee on Presbyterial Reports would respectfully report :—*

That there is much to interest the lover of Zion in these reports, matters both of sorrow and of joy.

A prominent feature in the present aspect of the church, is the scarcity of labourers, owing partly to the extension of the field, and partly to the calling home of some from their labours. This scarcity calls for earnest prayer to the Lord of the harvest, for an increase of labourers; and requires the exertions of all, especially of ministers and elders, to find out suitable young men, and encourage them to prosecute studies, and devote themselves to the work of the Lord.

In distributing the small amount of supplies at your disposal, we recommend that Rev. J. Douglas remain in the Presbytery of New York, Rev. Wm. Neill, Rev. T. Hannay, in the Presbytery of Pittsburgh, and Mr. Dodds, in the Presbytery of the Lakes.

That Mr. Milligan be sent to the Presbytery of Rochester, after the middle of July, to remain till winter, when he shall return by the Presbyteries of New York, and the Lakes, to Illinois, to arrive there the first of March.

That Mr. Sterret be appointed to the Presbytery of New York, by the first of November, and that his time be divided until then, between the Pittsburgh Presbytery, and the Presbytery of the Lakes, and that the Presbytery of the Lakes have \$100 from missionary fund.

The Presbytery of Illinois asks the establishment and support of a mission on their bounds. On this subject, we recommend that Synod grant their request, and make arrangements for establishing said mission; and, also, that \$200 be allowed till next meeting of Synod, for the support of the same.

Statistics have been furnished by but few Presbyteries; we therefore recommend that statistical tables be not published at this time, and that Presbyteries be directed to furnish statistics hereafter, in a separate report. Respectfully submitted.

R. HUTCHESON, Chairman.

Beattie, Dodds, and Walkinshaw, obtained leave of absence. The rule requiring the afternoon session to commence at 3 P. M., was suspended.

Synod adjourned with prayer, to meet at 2 P. M.

Same place, 2 P. M.

Synod met and was constituted with prayer. Members all present.

Minutes read, amended, and approved. On motion, the following answers were adopted, in reply to the dissent of William Slater and others.

In answer to the main reason of dissent by J. W. Slater and others, against the vote adopting the 2d resolution of report in No. 23. Said reason being that the decision from which they dissent, is new legislation.

Synod reply that *this is not the fact.* See,

1. The doctrine and practice of the Church of Scotland during the 1st and 2d Re-formations, as exhibited in the book of discipline, the laws of the church, and authentic history. See,

2. The Act and Testimony of the Church in this country, which in saying that the "deacon has no power except about the temporalities of the church," does imply that no trustee or other human device should be employed "about" them. See,

3. The Act of Synod passed in the year 1821, on the subject of deacons in Congregations, and also the Act of 1838 upon the form of government in overture before the church, in which the deacon was declared to have power over all the temporalities of congregations.

4. This deed from which they dissent, is an explanation of what Synod meant at last meeting; which can certainly, not be called new legislation. Synod has an undoubted right to explain its own act.

Mr. Sloane laid the following paper on the table till next meeting of Synod. "Resolved to amend the rules of Synod, by inserting after,

“Committee,” in the 12th rule, “unless the Court shall order otherwise,” to be called up next meeting. The report of the Committee on Finance is taken up, and that part which relates to the report of the Treasurer of the Seminary, was committed to a committee consisting of Messrs. Bradford and Brown, to be corrected for publication. The report was adopted with amendments.

*The Committee on Finance would respectfully report,*

1st. In reference to the report of the Financial Committee of the commission, your Committee have examined said report, and finding no inaccuracy, recommend it for publication with the minutes of Synod. It does not appear, from any papers or other information, that any funds are on hand for defraying that part of the travelling expenses of commission remaining unpaid, as referred to in the above report.

2d. The report of the Synod’s Treasurer, and that of the Board of Foreign Missions, submitted to your Committee upon examination, no inaccuracy being discovered, are recommended for publication with the minutes.

3d. The following sums have been received for defraying the travelling expenses to this Synod, from the Congregations and Societies; viz.:

|                                          |          |
|------------------------------------------|----------|
| From the Congregation of Baltimore ..... | \$14 00  |
| “ “ Beechwoods and Garrison .....        | 6 00     |
| “ “ Bloomington .....                    | 6 50     |
| “ “ Brookland, &c.....                   | 10 00    |
| “ “ Brush Creek .....                    | 8 00     |
| “ “ Cincinnati .....                     | 5 50     |
| “ “ Coldenham .....                      | 6 00     |
| “ “ Conococheague .....                  | 8 00     |
| “ “ Craftsbury .....                     | 9 30     |
| “ “ Eden .....                           | 4 50     |
| “ “ Elkhorn .....                        | 15 00    |
| “ “ Greensburgh and Clarksburgh.....     | 10 00    |
| “ “ Greenville .....                     | 4 00     |
| “ “ Kortright .....                      | 9 00     |
| “ “ Lisbon .....                         | 7 00     |
| “ “ Miami .....                          | 6 50     |
| “ “ Miller’s Run, &c .....               | 6 50     |
| “ “ Monongahela .....                    | 23 05    |
| “ “ Newburgh .....                       | 15 04    |
| “ “ New Alexandria.....                  | 4 23     |
| “ 1st “ New York .....                   | 20 00    |
| “ 2d “ New York .....                    | 25 88    |
| “ “ Norwich and Salt Creek.....          | 7 50     |
| “ “ Old Bethel .....                     | 5 10     |
| “ 1st “ Philadelphia .....               | 19 38    |
| “ 2d “ Philadelphia .....                | 18 00    |
| “ “ Pittsburgh .....                     | 20 62    |
| “ “ Princeton .....                      | 5 00     |
| “ “ Rochester .....                      | 9 75     |
| “ “ Ryegate and Barnet.....              | 9 26     |
| “ “ Sandusky .....                       | 5 12     |
| “ “ Southfield .....                     | 5 00     |
| “ “ Sterling .....                       | 8 00     |
| “ “ St. Louis .....                      | 3 50     |
| “ “ Tomco and Muskingum .....            | 10 00    |
| “ “ Topsham .....                        | 1 60     |
| “ “ Utica .....                          | 6 50     |
| “ “ Union, Pine Creek, &c.....           | 6 50     |
| “ “ Walnut Ridge.....                    | 7 92     |
| “ “ York Centre.....                     | 10 56    |
| Total .....                              | \$383 91 |

Number of miles travelled, 12,040. Mileage, three cents and two mills nearly. This fund we have distributed proportionably, according to the rules provided in this case.

Your Committee would recommend 100 miles as the limited distance securing a right to a part of the dividend in future.

4th. The report of the Treasurer of the Theological Seminary, having been examined, and finding no inaccuracies, we recommend for publication with the minutes.

5th. With regard to the state of the funds of Foreign Missions, your Committee further report

|                                                                                                     |           |           |
|-----------------------------------------------------------------------------------------------------|-----------|-----------|
| To Balance in Treasury per said report.....                                                         | \$583 55½ |           |
| “ Amount returned by Rev. J. B. Johnston.....                                                       | 185 92    |           |
| Total of available funds.....                                                                       | \$769 47½ |           |
| 6th. With regard to the state of the funds of the Theological Seminary, your Committee report,—     |           |           |
| Synod in account with Dr. Willson,                                                                  |           |           |
| Dr.                                                                                                 |           |           |
| To Balance due him per last report.....                                                             | \$639 30  |           |
| “ 5 months' salary, from June 1st, to November 1st, 1845....                                        | 208 34    |           |
| By vote of Synod.....                                                                               | 40 00     |           |
| “ 1 year's salary, from Nov. 1st, 1845, to Nov. 1st, 1846....                                       | 600 00    |           |
| “ 7 months' “ “ Nov. 1st, 1846, to June 1st, 1847....                                               | 350 00    |           |
|                                                                                                     | \$1837 64 |           |
| 1845.                                                                                               |           | CR.       |
| Oct. 27, By amount paid by D. Euwer at sundry times to this date,.....                              |           | \$128 27  |
| 1846.                                                                                               |           |           |
| Dec. 21, “ Treasurer, John Gray,.....                                                               |           | 485 55    |
| 1847.                                                                                               |           |           |
| May 27, “ “ “.....                                                                                  |           | 495 43    |
| “ “ Accounted for with D. Euwer,.....                                                               |           | 22 60     |
| June 1, “ Settled with D. Euwer, per Wm. Magee,.....                                                |           | 39 35     |
| 1846.                                                                                               |           |           |
| Nov. 17, “ From the Sinking Fund, per John Gray,.....                                               |           | 85 00     |
| 1847.                                                                                               |           |           |
| May 28, “ “ “ per D. Euwer,.....                                                                    |           | 23 65     |
| June 1, “ Accounted with Rev. J. Galbraith,.....                                                    |           | 16 25     |
| “ “ of Donation of Dr. Willson,.....                                                                |           | 60 00     |
|                                                                                                     |           | \$1356 10 |
| Leaving a balance due Dr. Willson, of \$481 54.                                                     |           |           |
| <i>Synod in Account with Rev. Thomas Sproull.</i>                                                   |           |           |
| 1845.                                                                                               |           | DR.       |
| To Balance due him, per last Report,.....                                                           |           | \$424 07  |
| To 5 months' salary, from June 1st to Nov. 1st, 1845,.....                                          |           | 41 66     |
|                                                                                                     |           | \$465 73  |
| 1845.                                                                                               |           | CR.       |
| May 30, By amount paid by Danl. Euwer,.....                                                         |           | \$50 00   |
| 1847.                                                                                               |           |           |
| May 28, “ “ “ from Sinking Fund,....                                                                |           | 27 65     |
|                                                                                                     |           | \$77 65   |
| Leaving a balance due Rev. T. Sproull, of... \$388 08                                               |           |           |
| “ “ Dr. Willson,..... 481 54                                                                        |           |           |
| Total debt due,.....                                                                                | \$869 62  |           |
| The only available funds for liquidating this                                                       |           |           |
| debt, as presented in Treasurer's report, are, \$25 45                                              |           |           |
| Unprovided for,..... 844 17                                                                         |           |           |
|                                                                                                     | \$869 62  |           |
| 7th. It appears on inspection of the Treasurer's report, that there has been loaned to Dr. Willson, |           |           |
| by Mr. D. Euwer,                                                                                    |           |           |
| Amount of the fund for Seminary building,.....                                                      | \$40 00   |           |
| “ “ Beneficiary Fund,.....                                                                          | 50 00     |           |
| “ “ Library funds, remaining in hands of D. Euwer,                                                  | 40 09     |           |
|                                                                                                     | \$130 09  |           |
| All which is respectfully submitted, JOHN MIDDLETON, Chairman.                                      |           |           |

Mr. Joseph Scott was appointed to supply the place of the late S. Wylie, in the Board of Domestic Missions.

Mr. Slater resigns his place in the Board, and Mr. R. B. Cannon was appointed in his room.

A call from the Congregation of Bethel, Illinois, transferred from the Pittsburgh Presbytery, to whom it had been transferred from Illinois Presbytery, and made upon Rev. J. Milligan, a member of said Presbytery, laid upon the table and taken up, sustained as a regular

gospel call, and presented to Mr. Milligan for acceptance: who accepts it accordingly.\*

(Leave of absence granted to Mr. Middleton.)

The call with the accompanying papers, was returned to the Illinois Presbytery. And the Pittsburgh Presbytery are directed to dissolve the pastoral relation between Mr. Milligan and the Congregation of New Alexandria. Mr. Sproull is appointed a member of the Board of Inspection of the Theological Seminary, in the room of Mr. Milligan, about to remove from the Pittsburgh Presbytery.

The protest and appeal of Alexander M'Elroy, against a decision of the Pittsburgh Presbytery, was taken up. Without giving a deliverance on this protest and appeal, the original parties are directed to refer the matter to arbitrators mutually chosen.

No. 19. Reference from the Lakes' Presbytery, was taken up and returned to said Presbytery.

The Committee to prepare answers to J. R. Willson's reasons of dissent, reported; report accepted and adopted. And is as follows.

*Answer to Reasons of Dissent, by Dr. Willson.*

To the first reason we reply,

1. The law of Christ's house knows no such body as the dissentient styles consistory.

2. So far as the scriptures cited can bear on the subject, they sustain the decision. All of them hold forth the principle that the "helps" should be subject to the governments: (e. g.) Num. i. 50,—“And thou shalt appoint the Levites over the tabernacle,” &c.—ii. 9. “And thou shalt give the Levites to Aaron, and to his sons.”

3. Other passages of scripture plainly confirm the same principle, as Acts xi. 30, where we find contributions sent to the elders at Jerusalem after deacons were ordained. 1 Cor. xvi. 3,—“Them will I send.” The apostle exercises his authority over the administrative officers.

To the second reason we reply:

1. That the section referred to, treats of a subject entirely different from the consistory.

2. That section harmonizes with the scriptures above referred to, when it speaks of the officers meeting each according to his office.

To the third reason we reply:

1. The decision of Synod accords with the *doctrine* of the church of Scotland.

2. The church of Scotland, with which we claim affinity, never had any congregational court beside the kirk session; and with the churches of continental Europe we have nothing to do.

Your Committee cannot see the bearing of the fourth reason.

To the fifth we reply:

That if there be any congregations in our church, where such power is claimed for consistory as dissentient claims for it, Synod intended not to insinuate, but to declare, that such bodies do claim dangerous power.

J. B. JOHNSTON, Chn.

The Committee on the Signs of the Times, reported; report accepted and adopted, and is as follows:

*Causes of Fasting.*

Humility is a state of mind which it becomes us to cultivate. A sense of our dependence as creatures, should keep us humble in the sight of God. We are especially called to the exercise of this duty, in view of our condition as sinners. The more our attention is called to the evils of sin, and of our own sins in particular, the more will we feel the obligations to humble ourselves under the mighty hand of God: and the more we are humbled under a scriptural view of sin, it may be added, the

\* This call, through unavoidable hinderance, had not been before the Illinois Presbytery for its action, and for transference to the Pittsburgh Presbytery. Under these circumstances, the latter Presbytery, on whose table the call had been placed, laid the papers, with the above facts, before Synod.—ED. COV.

more, also, will we be inclined sincerely to confess our guiltiness in the sight of a holy and just God. "Whoso confesseth and forsaketh his iniquity shall find mercy, but he that covereth his sin, shall not prosper."

We specify the following causes of fasting and humiliation.

1. As it respects ourselves. We have much reason, in the first place, to mourn over the prevalence of a secular spirit. Love of the things of time and sense, often, very often, jostle the important concerns of religion out of their place in our affections. Attachment to secular business with its perishable things is, alas, often too strong for our felt-sense of the value of religion, and of its enduring and imperishable blessings. Notwithstanding our professed subjection to Christ, and our submission to his authority, we are thoroughly forgetful of his kind and compassionate expostulation, for "what is a man profited if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" In the second place, there is among us much conformity to the world. Not only do its secularities engross too much of our consideration, to the very sinful neglect of the infinitely more important business of religion, we have great reason to be grieved and humbled before our God, because in our attachments, in our desires, and in our lives, we so much resemble a sinful and carnal world. The earnest entreaty, nay, the command of our Lord and Master, "Be ye not conformed to this world," is but partially heeded. In this matter, it is frequently difficult to distinguish between us and the world. In the third place, we have but feeble desires after growth in grace. Though this is the great business of our lives, and though we are ready to admit this in words, we most inconsistently contradict it in our practice. Our aspirations after holiness are comparatively weak, our prayers are cold, formal and lifeless, and our diligence in the use of means by which we may grow in grace, is characterized by apathy and indifference. Because of this, we have reason to lament our little progress in the experienced power of godliness in our hearts, and the little exemplification of it in our lives. In the fourth place, our faith is weak. The words of Christ are applicable to us, "O ye of little faith." Instead of living daily by the faith of the Son of God, who loved us and gave himself for us, we live by sense; and hence the power of the world, the power of its visible and perishing things in our minds. We seem to forget that the just shall live by faith. Trust in God as it respects every thing we need, and he has promised to bestow, seldom rises in our minds to that bold and strong faith which overcomes every difficulty, by laying hold of the faithfulness of Jehovah, for in the Lord Jehovah is everlasting strength. In the fifth place, we have much reason to lament that a spirit of insubordination prevails among us. The present, is an age of excitement and revolution, nor have the professors of religion escaped the influence of this world-pervading leaven. In consequence of false views of their relation to the church, and the submission due to the Lord Jesus Christ, the adjudications of his house are frequently disregarded. In the minds of many church members, there is not a deep and abiding sense of the obligation enjoined by the Holy Spirit, "Obey them that have the rule over you." In the sixth place, we are especially called upon to confess and mourn over the absence of an enlarged public spirit. The gospel does not receive, in our congregations generally, the liberal support which it ought. Church members do not act as in the sight of Christ, to make conscience of this duty. It is rather, how little may suffice to meet the claims made upon them, than liberally and conscientiously to sustain gospel ordinances.

2. As it regards the state of society around us. In the first place we express our heart-felt sorrow at the growth of popery. This system of iniquity and idolatrous worship, is rapidly advancing in our land. The votaries of the man of sin are of late greatly increased; and with a zeal worthy of a better cause, the emissaries of popery are not only spread over the length and breadth of the United States, but into her most remote territories. Although a part of the Christian community, are not altogether inattentive to these movements, there is a painful indifference, but too generally manifested on this subject. We ought to be grieved, that when the enemy is thus coming in like a flood, there is no sufficiently deep sense felt of the danger to which we are exposed. In the second place, a revolutionary spirit is abroad in the land, which threatens to undermine the right of property, and upheave the foundations of civil society. The will of the people, irrespective of the law of righteousness contained in the word of God, is the principle upon which men generally act in regard to civil things. In the third place, infidelity and immorality greatly abound.

3. We mourn over the following national sins. The nation does not acknowledge God, it withholds allegiance from the Messiah, declines the word of God as the rule of national actions, criminally countenances and sustains the guilty practice of slavery; and, at the present moment maintains an unjust and bloody war against a

neighbouring republic, with the evident intention of enlarging the slaveholding power of the United States.

*Causes of Thanksgiving.*

There is much in the administration of providence that ought to call forth the gratitude and admiration of our souls to God, the Disposer of all events, and the Giver of every good and perfect gift.

We have, in the first place, great cause of thankfulness, because of the goodness of Almighty God, in the abundant provision made for our temporal wants in the past year. The earth has been made to bring forth fruit abundantly for man and beast. While we sympathize with those who, in other parts of the world, have been less favoured in this respect, who are suffering under the fearful affliction of famine and death, the beneficence of God in providing for us, largely, of the good things of this life, should increase our gratitude. In the second place, the past season has been one of general health. No alarming epidemic has swept over our country, no prevailing disease has swelled the records of mortality. Health with plenty has reigned in our land. And to God we give the thanks. In the third place, we have reason to bless God that he still preserves us in the enjoyment of the means of grace. We have not been diligent to improve the gospel, and bring forth fruits meet for repentance, as we ought; and yet the candlestick of the gospel is not taken from among us. God has not sent a famine as it respects his word. He waits to be gracious. Nor has he removed us by death, beyond the reach of the gospel. We are still in the land of the living, and have access to the means of grace. Blessed be the name of our God. For he is the Lord God, merciful and gracious, long-suffering, and abundant in goodness. In the fourth place, there is a greatly enlarged sense of the obligation to extend the Redeemer's kingdom, awakened among us. The cause of Domestic and Foreign Missions has taken a strong, and we hope, an abiding hold of the minds of the members of the church. The display and extension of the Testimony of Jesus, and the advancement of his kingdom among men, is a trust committed to the church of God, and to which we have bound ourselves by solemn covenant engagement to perform. However dilatory we have been in times past, it is a source of unspeakable joy that our duty, in this matter, is now more distinctly perceived and appreciated than it has been. The appointment of a mission to a foreign land constitutes an era in our history. An era, we trust, to which we may be able to look back with unmingled satisfaction, as a blessed means of making known to thousands the way of salvation, through faith in our Lord Jesus Christ. Because of these things our hearts are glad, and we give glory to God in the highest.

For these, and other reasons, your Committee recommend the last Thursday of November, 1847, as a day of thanksgiving, and the first Thursday of February, 1847, as a day of fasting and humiliation. All which is respectfully submitted.

DAVID SCOTT, Chairman.

Resolved, That the same days as Thanksgiving and Fasting, be appointed in 1848 and 1849, respectively.

J. R. Willson had leave of absence for the remainder of the sessions.

A series of resolutions was moved by D. Scott, and adopted as amended; and is as follows:

1. *Resolved*, That, whereas, a large amount is due to the present and one of the former Professors, that congregations be requested to make collections to liquidate said debts, and transmit the same to the Treasurer of the Seminary, to be appropriated to that object alone.

2. *Resolved*, That congregations be instructed to raise funds to cover the current expenses of the Seminary; and farther, that the Professor's salary be \$500 per annum, and farther, if the amount raised exceed \$500 per annum, the surplus shall be appropriated to the payment of the debts now due to the present and late Professor.

3. *Resolved*, That the offer of \$500 made to this Synod through Mr. Stevenson, on certain specified conditions, for the purchase of books for the use of the Theological Seminary, be and hereby is accepted, and farther, that the persons named in said offer, be authorized to purchase the books according to the design of the donor.

The rule for adjourning at 6 P. M., is suspended.

On motion of Mr. Johnston, it is recommended to our ministers, licentiates, and others, to present the cause of Foreign and Domestic Missions, as they have opportunity, to the friends of Missions.

On motion, the Board of Foreign Missions are instructed to carry out the resolutions of Synod, in regard to the mission to Hayti.

The report of the Committee on Discipline was received and adopted as amended. It is as follows:

*The Committee on Discipline report.*

I. On paper No. 4. This paper is a petition of William Temple, and others, praying for an investigation of a case once issued in an inferior court, by which the said Temple was suspended from the privileges of the church.

Resolved, that the petition be returned, and that if Mr. Temple wishes Synod to consider his case, that he be directed to present it in a more definite form.

II. On paper No. 2, a reference from the Presbytery of Illinois, in the case of Matthew Holliday, libelled for scandal, in "refusing to pay a just debt voluntarily contracted."

The Committee recommend the following action, namely:

1. Resolved, that the libel is not sustained, because, 1. The claim upon said Holliday is not valid, since it embraces the principles of sinful usury, by exacting from a brother ten per cent. interest.

2. It involves the principle of alienating of church goods and property to private uses.

3. It is not proved that the condition of the claim of the libeller was fulfilled, namely, that a warrantee deed was received by Holliday.

III. On paper No. 1. This paper is a petition from some members of the Rochester congregation, praying Synod to take action upon the Declaratory act of last Synod, on the subject of the deacon, such as may enable the session to enjoin upon the congregation the election of deacons.

Your Committee recommend the following:—

Whereas, congregations cannot be compelled, contrary to their own will, to elect pastors, elders, or deacons at the order of session, and whereas, congregations should be long borne with, when they are tardy or delinquent, even in not choosing for themselves, any officer or officers which may be really needed. And,

Whereas, the majority of the congregation are not charged with any positive violation of the order of Christ's house, but a delinquency, only, in not setting in order what may be wanting. And,

Whereas, the Declaratory act, referred to, contemplates the maintenance of the integrity of the subordinate standards, which declare that it "is requisite" that there be, "in each particular congregation," a third class of officers, called deacons.

Resolved, therefore, 1. That farther action Declaratory, in relation to this subject, is unnecessary.

2. That the majority of the Rochester congregation be recommended to observe the peace, unity, order and ordinances of Christ's house, guarding against giving cause of offence to brethren.

3. That the petitioners be recommended to exercise brotherly forbearance towards their brethren, so long as they do not oppose the truth, but evidence a willingness to be instructed in the doctrine and uniformity upon this subject, to which the church is bound.

IV. On paper No. 25. This paper is a petition of Rev. J. W. Morton, and others, praying Synod to consider and express their disapprobation of the practice of promiscuous plays, the same, in their moral effects, as dancing: as, also, the practice of parents indulging their children in absenting themselves from home after the hour of family worship, in the evening.

The following is recommended for adoption:

1. That the prayer of the petitioners be granted.

2. That dancing is contrary to the word of God, forbidden in the seventh commandment, in its moral effects calculated to root out vital godliness from the church, and positively condemned by the standards of the church. Larger Catechism, Question 139.—"The sins forbidden, are dancings, and all other provocations to, or acts of uncleanness, either in ourselves or others."

3. That promiscuous plays, as contemplated in the petition, in their moral bearings, are of the same, or similar tendencies and effects, and are equally condemned by the word of God. 1 Pet. iv. 3.—"For the time past of our life may suffice us to



have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, *revellings*, banquetings." Gal. v. 29,—“*Revellings, and such like.*” 1 Thess. v. 22,—“Abstain from all appearance of evil.” Phil. iv. 8,—“*Whatsoever things are pure, lovely, of good report, think on these.*” 1 Cor. xv. 33,—“*Evil communications corrupt good manners.*” Song ii. 15,—“*Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes.*” Such promiscuous plays are dangerous foxes, and will spoil the vines of any congregation.

4. That the practice of parents allowing their children to remain, unnecessarily, from home in the evening after the hour of family worship, ought to be, and hereby is condemned. 1 Sam. iii. 13,—“*Because his sons made themselves vile, and he restrained them not.*” Prov. xxii. 6,—“*Train up a child in the way he should go, and when he is old he will not depart from it.*” Directory for Family Worship, Chapter iv,—“*The head of the family is to take care that none of the family withdraw himself from any part of family worship.*”

V. On paper No. 6. The Committee report that the certificates from the body contemplated, be received for what they are worth, and those bearing them, be examined as those coming from all other bodies. Respectfully submitted,

J. B. JOHNSTON, Chn.

The Pittsburgh Presbytery are instructed to dissolve the pastoral relation existing between Mr. Morton, the missionary elect, and the congregation of Little Beaver, when he requests it, to go to Hayti.

Mr. Gray resigns the treasurership of the Theological Seminary, and Mr. Robert Finley, deacon, Cincinnati, Ohio, is appointed in his place.

Resolved that the minutes and documents therewith to be published, shall be published in the Reformed Presbyterian, and the Covenanter.

Adjourned with prayer.

APPENDIX A.

REPORT OF THE SYNOD'S TREASURER.

*W. Bradford, Treasurer in account with the Synod of the Reformed Presbyterian Church.*

|                                                                                | DR.      |
|--------------------------------------------------------------------------------|----------|
| 1845.                                                                          |          |
| May 9, To balance in Treasury per last report,                                 | \$263 84 |
| 1846.                                                                          |          |
| Mar. 18, Cash for minutes of 1845, from 1st Cong. Phila. -                     | 2 25     |
| 1847, Interest up to January 1st, 1846,                                        | 10 55    |
| Jan. 1, “ up to this date,                                                     | 11 03    |
| May 8, Cash for 2 dozen copies of address on Education<br>(per Rev. M. Roney.) | 1 00     |
|                                                                                | \$288 67 |
|                                                                                | CR.      |
| 1847.                                                                          |          |
| May 8, By Rev. Moses Roney's order, viz.                                       |          |
| “ For printing 500 copies address on Education, -                              | \$7 75   |
| “ “ “ 150 “ Draft of Covenant, -                                               | 3 25     |
| “ “ “ 100 “ extra of minutes of 1845, -                                        | 5 00     |
|                                                                                | 16 00    |
| May 10, Balance in the Treasury, - - - -                                       | 272 67   |
|                                                                                | \$288 67 |

*Fund for Superannuated Ministers.*

|                                                   |   |   |          |
|---------------------------------------------------|---|---|----------|
| 1845.                                             |   |   |          |
| May 9, To balance in Treasury, per last Report, - | - | - | 114 10   |
| “ Interest to January 1st, 1846,                  | - | - | 4 56     |
| “ “ “ 1st, 1847, - - - -                          | - | - | 4 74     |
|                                                   |   |   | \$123 40 |
| 1847.                                             |   |   |          |
| May 10, By balance in the Treasury, - - - -       | - | - | \$123 40 |

W. BRADFORD, Treasurer.

APPENDIX B.

REPORT OF TREASURER OF DOMESTIC MISSIONS.

*Samuel Henry, Treasurer in account with Board of Domestic Missions.*

|                                                                                                          | DR.      |
|----------------------------------------------------------------------------------------------------------|----------|
| 1845.                                                                                                    |          |
| Nov. 11, To cash from Young men's missionary society<br>of Pittsburgh and Allegheny, per Wm. Allen - - - | \$40 87½ |

|           |                                                                                                      |            |
|-----------|------------------------------------------------------------------------------------------------------|------------|
| 1846.     |                                                                                                      |            |
| Jan. 6,   | To cash from Miller's Run cong. per Rev. T. Hannay, - -                                              | 7 00       |
| "         | To cash from Monongahela cong. per. Rev. J. Crozier, - -                                             | 5 00       |
| " 10,     | To cash from Young men's missionary society of Pittsburgh<br>and Allegheny per Thomas M'Connell, - - | 9 12½      |
| " 17,     | To cash from Rev. Mr. Blackwood's cong. per Mr. Love, - -                                            | 13 75      |
| " 18,     | To cash from Rev. J. Galbraith's cong., - -                                                          | 6 00       |
| May 14,   | To cash from female missionary society of Pittsburgh<br>and Allegheny cong. per Mr. A. Henry, - -    | 50 00      |
| May 15,   | To cash from second cong. of Philadelphia per Mr. Gregg, - -                                         | 16 66      |
| June 9,   | To cash from Monongahela cong. per Samuel Wylie, - -                                                 | 5 00       |
| " 10,     | To cash from Miller's Run cong. per Rev. Mr. Slater, - -                                             | 6 00       |
| Sept. 18, | To cash from First Reformed Presbyterian cong., New York,<br>per William Acheson, Sen., - -          | 40 00      |
| Nov. 2,   | To cash from Breckneck and Lovejoy societies, per Rev. T. Sproull,<br>To cash from Premium - -       | 5 53<br>20 |
| 1847.     |                                                                                                      |            |
| Feb. 4,   | To cash from Miller's Run female missionary society,<br>per Rev. T. Sproull, - -                     | 5 00       |
| Mar. 4,   | To cash from societies of Freeport, Union, and Conquenessing,<br>per Rev. T. Sproull, - -            | 3 00       |
| Mar. 18,  | To cash from interest on funds deposited, - -                                                        | 80         |
| Apr. 13,  | To cash from John Cochran, Alabama, per Rev. M. Roney, - -                                           | 5 00       |
| "         | To cash from interest, - -                                                                           | 2 22       |
| May 31,   | To cash from Sandy Creek, - -                                                                        | 4 00       |
|           |                                                                                                      | <hr/>      |
|           |                                                                                                      | \$225 16   |
| 1846.     |                                                                                                      | CR.        |
| Jan. 6,   | By appropriation to Illinois presbytery, - -                                                         | \$10 00    |
| June 10,  | " postage, - -                                                                                       | 10         |
| "         | " blank book for minutes, - -                                                                        | 25         |
| "         | " appropriation to Pittsburgh presbytery, - -                                                        | 50 00      |
| Sept. 18, | " postage, - -                                                                                       | 30         |
| 1847.     |                                                                                                      |            |
| Apr. 14,  | " Appropriation to Pittsburgh presbytery, - -                                                        | 75 00      |
| May 28,   | " Balance, - -                                                                                       | 89 41      |

Respectfully submitted, 225 16

SAMUEL HENRY, Treasurer.

*Allegheny, May 31st, 1847.*

## APPENDIX C.

## REPORT OF TREASURER OF FOREIGN MISSIONS.

*New York, May 12th, 1847.*

| Hugh Glassford, Treasurer of Board of Foreign Missions, in account with the Reformed Presbyterian Synod, |  | Dr.     |
|----------------------------------------------------------------------------------------------------------|--|---------|
| To balance in Treasury per last report, - - - -                                                          |  | \$10 00 |
| Coldenham congregation, Rev. J. W. Shaw - - - -                                                          |  | 63 17   |
| 1st Congregation, Philadelphia, Rev. J. M. Willson - - - -                                               |  | 64 00   |
| 2d Congregation, Philadelphia, Rev. S. O. Wylie - - - -                                                  |  | 42 00   |
| 1st Congregation, New York, Rev. James Chrystie - - - -                                                  |  | 50 00   |
| 2d Congregation, New York, Rev. A. Stevenson - - - -                                                     |  | 117 00  |
| Conococheague Congregation, Rev. J. Kennedy - - - -                                                      |  | 45 00   |
| Pittsburgh and Allegheny Congregation, Rev. T. Sproull - - - -                                           |  | 81 66   |
| Ryegate and Barnet Congregation, Rev. J. M. Beattie - - - -                                              |  | 46 94   |
| Cincinnati Congregation, - - - -                                                                         |  | 3 00    |
| Steubenville Society, per Rev. James Love - - - -                                                        |  | 4 00    |
| New Alexandria Congregation, Rev. James Milligan - - - -                                                 |  | 5 00    |
| Bloomington Congregation, Rev. James Faris - - - -                                                       |  | 11 10   |
| White Lake Congregation - - - -                                                                          |  | 5 00    |
| Sparta Congregation, Rev. James Wallace - - - -                                                          |  | 10 00   |
| Union Congregation and Societies, Rev. J. Galbraith - - - -                                              |  | 38 52   |
| Newburgh Congregation, Rev. Moses Roney - - - -                                                          |  | 59 52   |
| Lisbon Congregation, Rev. John Middleton - - - -                                                         |  | 5 50    |
| York Congregation, N. Y., Rev. S. Bowden - - - -                                                         |  | 21 86   |
| Rochester Congregation, Rev. D. Scott - - - -                                                            |  | 22 64   |
| Monongahela Congregation, Rev. J. Crozier - - - -                                                        |  | 6 00    |
| Little Beaver Congregation, Rev. J. W. Morton - - - -                                                    |  | 21 00   |
| Missionary Stations in Pittsburgh Presbytery, by J. Dodds - - - -                                        |  | 3 00    |
| Collected in the bounds of Pittsburgh Presbytery by Dr. Willson - - - -                                  |  | 4 70    |
| Bethel Congregation - - - -                                                                              |  | 7 85    |
| St. Louis Congregation - - - -                                                                           |  | 2 15    |

|                                                             |   |   |   |       |
|-------------------------------------------------------------|---|---|---|-------|
| Brookland Congregation, &c. &c., Rev. O. Wylie              | - | - | - | 30 00 |
| Camp Run, &c. &c. Congregations, Rev. J. Blackwood          | - | - | - | 15 00 |
| Kortright Congregation, Rev. S. M. Willson                  | - | - | - | 10 50 |
| Nashville Congregation, Rev. Wm. Sloane                     | - | - | - | 10 00 |
| Salt Creek Congregation, Rev. Robert Wallace                | - | - | - | 11 00 |
| Craftsbury Congregation, Rev. R. Z. Willson                 | - | - | - | 25 00 |
| Baltimore Congregation, Rev. C. B. M'Kee                    | - | - | - | 19 69 |
| Londonderry and Greenfield Congregations, Rev. James Love   | - | - | - | 27 88 |
| Jonathan's Creek and Utica Congregations; Rev. A. M'Farland | - | - | - | 34 00 |
| New York Presbytery,                                        | - | - | - | 3 00  |
| Miami Congregation, Rev. J. B. Johnson                      | - | - | - | 70 00 |
| Garrison Congregation,                                      | - | - | - | 5 00  |
| Beech Woods Congregation,                                   | - | - | - | 10 00 |
| Brush Creek Congregation, Rev. R. Hutchinson                | - | - | - | 23 00 |
| Michigan Congregation, Rev. James Neill                     | - | - | - | 10 00 |
| Argyle Congregation                                         | - | - | - | 5 00  |
| Personal Donations                                          | - | - | - | 37 07 |
| Greensburgh Congregation, Rev. James M. Willson             | - | - | - | 10 00 |

Amount

\$1106 75

CONTRA.

Cr.

|                                             |   |   |   |          |
|---------------------------------------------|---|---|---|----------|
| By cash for printing circulars              | - | - | - | \$90 56½ |
| " " Postage                                 | - | - | - | 4 16½    |
| " " Discount                                | - | - | - | 5 11     |
| Travelling expenses of members of the Board | - | - | - | 12 00    |
| " " Rev. J. B. Johnston for Missionary tour | - | - | - | 501 36   |

\$523 19½

|                         |   |   |   |           |
|-------------------------|---|---|---|-----------|
| Balance in the Treasury | - | - | - | \$583 55½ |
|-------------------------|---|---|---|-----------|

All which is respectfully submitted, HUGH GLASSFORD, TREASURER.

We have audited the above account, and find it correct, leaving a balance in the hands of the Treasurer, of five hundred and eighty-three dollars and fifty-five and a quarter cents.

JAMES CHRYSTIE,  
ANDREW STEVENSON.

New York, May 11th, 1847.

APPENDIX D.

REPORT OF THE TREASURER OF THEOLOGICAL SEMINARY.

*John Gray, Treasurer, in account with the Theological Seminary of the Reformed Presbyterian Church.*

|          |                                                                           |   | Dr.      |
|----------|---------------------------------------------------------------------------|---|----------|
| 1845.    |                                                                           |   |          |
| May 22,  | To balance in Treasury, per last report of D. Euwer,                      | - | \$301 64 |
| " 23,    | To cash from Cincinnati, per M. Glasgow,                                  | - | 2 00     |
| " " "    | an individual in Sterling, N. Y., per Rev. W. L. Roberts,                 | - | 5 00     |
| " 24,    | " " " Elkhorn, " Rev. Wm. Sloan,                                          | - | 8 50     |
| " " "    | " " " Elkhorn, " John M'Clurken,                                          | - | 5 00     |
| " " "    | " " " Greensburgh, per Thomas Gemmil,                                     | - | 2 00     |
| Oct. 20, | " " " T. Graham, Freeport, per Rev. J. Galbraith,                         | - | 0 52     |
| " " "    | " " " York cong., per Rev. D. Scott,                                      | - | 8 00     |
| " 27,    | " " " F. Benevolent Society, Elkhorn cong., Ill., per Rev. James Wallace, | - | 1 00     |
| 1845.    | The above was received by Mr. D. Euwer.                                   | - |          |
| July 8,  | To cash received from Nathaniel Allen,                                    | - | 1 00     |
| Aug. 28, | " " " Beechwoods cong., per Rev. R. Hutcheson,                            | - | 3 20     |
| Dec. 31, | " " " Brush Creek cong., per Rev. R. Hutcheson,                           | - | 15 00    |
| 1846.    |                                                                           |   |          |
| Jan. 6,  | " " " Miami cong., per N. R. Johnston,                                    | - | 9 50     |
| " " "    | " " " Hugh Parks, Delaware, per N. R. Johnston,                           | - | 0 50     |
| " 8,     | " " " New Alexandria cong., per Mr. Beattie,                              | - | 5 00     |
| " " "    | " " " Greensburgh cong., \$4; discount 20 cts.,                           | - | 3 80     |
| Feb. 16, | " " " Conococheague cong., per Mr. Kennedy,                               | - | 10 00    |
| " " "    | " " " Mr. Adair, per N. Allen,                                            | - | 2 00     |
| " 21,    | " " " Elkhorn cong., per Rev. W. Sloan,                                   | - | 18 00    |
| " " "    | " " " Ist Congregation, Philadelphia,                                     | - | 30 00    |
| " " "    | " " " Beechwoods cong., per Dr. Willson,                                  | - | 4 00     |
| " " "    | " " " Craftsbury cong., per R. Z. Willson,                                | - | 7 60     |
| " " "    | " " " Xenia cong., per D. Willson,                                        | - | 12 00    |

|           |                                                              |   |       |
|-----------|--------------------------------------------------------------|---|-------|
| Mar. 25,  | To cash received from 2d Cong., New York, per Dr. Willson,   | - | 84 90 |
| " "       | " " Members in Vermont, - - -                                | - | 3 25  |
| " "       | " " Bloomington cong., per Mr. Smith, - - -                  | - | 5 10  |
| " "       | " " Concord cong., per Mr. Jamieson, - - -                   | - | 8 00  |
| " "       | " " Cincinnati cong., per J. Gray, - - -                     | - | 3 00  |
| " "       | " " Princeton & Walnut Ridge cong., per Mr. M'Clurken, - - - | - | 4 00  |
| " "       | " " Miss Reed, per Mr. M'Clurken, - - -                      | - | 3 00  |
| " "       | " " Princeton & Walnut Ridge cong., - - -                    | - | 8 50  |
| " "       | " " Elkhorn cong., - - -                                     | - | 7 25  |
| " "       | " " Cincinnati cong., - - -                                  | - | 2 50  |
| April 19, | " " Coldenham cong., per Mr. Shaw, - - -                     | - | 5 00  |
| " 30,     | " " 1 Cong., New York, per J. Ramsay, - - -                  | - | 30 00 |
| May 7,    | " " Garrison cong., per R. Craig, - - -                      | - | 6 00  |
| " 7,      | " " Salt Creek cong., per D. Wallace, - - -                  | - | 7 00  |
| " 22,     | " " John Jamison, - - -                                      | - | 2 00  |
| " 23,     | " " Monongahela cong., per John B. Williams, - - -           | - | 10 00 |
| " "       | " " Allegheny cong., per John B. Williams, - - -             | - | 15 00 |
| " "       | " " Old Bethel cong., per Rev. James Wallace, - - -          | - | 13 30 |
| " "       | " " St. Louis cong., per Rev. James Wallace, - - -           | - | 3 70  |
| June 30,  | " " Kortright cong., per A. Stevenson, - - -                 | - | 5 55  |
| " "       | " " Ryegate and Barnett, per A. Stevenson, - - -             | - | 13 45 |
| " "       | " " Coldenham cong., per A. Stevenson, - - -                 | - | 2 00  |
| " "       | " " Bloomington cong., per Rev. J. Faris, - - -              | - | 5 30  |
| " "       | " " Agnes Barr, - - -                                        | - | 5 00  |
| " "       | " " Sterling cong., per W. L. Roberts, - - -                 | - | 20 00 |
| " "       | " " 1 Cong., Philadelphia, per J. M. Willson, - - -          | - | 20 00 |
| " "       | " " Brush Creek cong., per R. Cannon, - - -                  | - | 5 00  |
| " "       | " " Newburgh cong., - - -                                    | - | 9 80  |
| Oct.      | " " Jonathan's Creek cong., per R. Cannon, - - -             | - | 4 80  |
| " "       | " " 1 Cong., Philadelphia, per J. M. Willson, - - -          | - | 20 00 |
| Nov. 17,  | " " 1 Cong., Philadelphia, per J. M. Willson, - - -          | - | 20 00 |
| " "       | " " Mr. Daniel Euwer, - - -                                  | - | 22 55 |
| " "       | " " Utica cong., per Mr. R. Cannon, - - -                    | - | 4 20  |
| Dec. 21.  | " " Pittsburgh Presbytery, per Mr. D. Euwer, - - -           | - | 25 00 |
| " "       | " " Bloomington cong., per Rev. J. Faris, - - -              | - | 11 00 |
| 1847.     |                                                              |   |       |
| Jan. 16,  | " " Brush Creek cong., per Mr. Hutcheson, - - -              | - | 8 00  |
| " "       | " " Tomaka and Muskingum cong., per J. Wallace, - - -        | - | 9 00  |
| " "       | " " Utica cong., per Mr. Boyd, - - -                         | - | 1 60  |
| " 20,     | " " Concord cong., per J. George, - - -                      | - | 5 00  |
| " "       | " " Salt Creek cong., per Mr. Starret, - - -                 | - | 3 00  |
| " 23,     | " " " " " " - - -                                            | - | 3 00  |
| " "       | " " Concord Society, per Mr. George, - - -                   | - | 5 00  |
| " "       | " " Topsham cong., per R. Z. Willson, - - -                  | - | 8 00  |
| " "       | " " Elkhorn, Ill., cong., per Mr. M'Clurken, - - -           | - | 10 00 |
| " 26,     | " " Conococheague cong., per Rev. J. Kennedy, - - -          | - | 12 00 |
| Feb. 3.   | " " Garrison cong., per J. Dodds, - - -                      | - | 3 00  |
| " "       | " " Monongahela cong., per S. J. Willson, - - -              | - | 3 00  |
| " "       | " " Garrison cong., per N. Allen, - - -                      | - | 4 00  |
| " "       | " " Greensburgh and Blacklegs, per R. Cannon, - - -          | - | 12 00 |
| " 20,     | " " Old Bethel cong., per Rev. James Wallace, - - -          | - | 10 00 |
| " "       | " " St. Louis cong., per Rev. James Wallace, - - -           | - | 5 00  |
| " "       | " " Beechwoods cong., per Rev. James Wallace, - - -          | - | 6 00  |
| March 2,  | " " Jonathan's creek cong., per P. Wylie, - - -              | - | 6 00  |
| " 11,     | " " Utica cong., per Mr. Boyd, - - -                         | - | 20 00 |
| " 22,     | " " Miami cong., per Mr. Johnston, - - -                     | - | 17 00 |
| " "       | " " Beaver cong., - - -                                      | - | 4 00  |
| " "       | " " John Long, per Mr. M. Roney, - - -                       | - | 1 00  |
| " "       | " " Miss Irwin, - - -                                        | - | 1 00  |
| " 23,     | " " New Alexandria cong., per Mr. Milligan, - - -            | - | 8 20  |
| " "       | " " 2d Cong., New York, per Mr. A. Stevenson, - - -          | - | 81 50 |
| " "       | " " Mrs. M'Crum, per Rev. Mr. M'Clurken, - - -               | - | 8 00  |
| May 17,   | " " 1st Cong., New York, check of Mr. Ramsay, - - -          | - | 30 00 |
| " 25,     | " " Miller's Run cong., per Mr. Crozier, - - -               | - | 8 25  |
| " "       | " " Bethel cong., per Mr. M'Clurken, - - -                   | - | 10 00 |
| " "       | " " Princeton cong., - - -                                   | - | 6 00  |
| " 26,     | " " Walnut ridge cong., - - -                                | - | 4 10  |
| " 27,     | " " Newburgh cong., - - -                                    | - | 9 25  |
| " "       | " " Mr. George Hamilton, - - -                               | - | 1 00  |
| " "       | " " York congregation, - - -                                 | - | 15 58 |
| " "       | " " 1st Cong., Philadelphia, per J. M. Willson, - - -        | - | 32 70 |

|         |                                                                                 |           |
|---------|---------------------------------------------------------------------------------|-----------|
| May 27, | To cash received from Bequest of S. Graham, Albany, with interest, -            | 56 00     |
| " "     | " " Craftsbury congregation, - - -                                              | 6 77      |
| " "     | " " Salt Creek cong., per Mr. Wallace, -                                        | 7 50      |
| " "     | " " Mr. James Neill, - - -                                                      | 10 00     |
| " "     | " " Pittsburgh Presbytery, per Mr. D. Euwer, -                                  | 22 60     |
| " "     | " " Female Missionary Society of Ryegate and Barnett, per Rev. J. M. Beattie, - | 13 30     |
| " "     | " " Topsham cong., per Rev. J. M. Beattie, -                                    | 2 40      |
| " "     | " " Coldenham congregation, per Rev. J. M. Beattie, -                           | 2 75      |
| June 1, | " " Union and Pine Creek cong., per Wm. Magee, -                                | 5 85      |
| " "     | " " Camp Run and Slippery Rock cong, -                                          | 33 50     |
|         |                                                                                 | \$1402 24 |

1845.

|          |                                                                               |            |
|----------|-------------------------------------------------------------------------------|------------|
| May 30,  | By cash paid Rev. Thomas Sproull, - - - -                                     | Cr. 850 00 |
| June 3,  | " " Dr. J. R. Willson, - - - -                                                | 25 00      |
| " 5,     | " " " " per Wm. Magee, - - - -                                                | 50 00      |
| " "      | " " " " per D. Euwer, - - - -                                                 | 33 50      |
| July 22, | " " Wm. Magee, for coal, &c., - - - -                                         | 25 30      |
| Oct. 27, | " " Loaned Dr. J. R. Willson, amount on hands for Seminary buildings, - - - - | 40 00      |
| " "      | " " Also amount of Beneficiary Fund, - - - -                                  | 50 00      |
| " "      | " " paid Dr. J. R. Willson, - - - -                                           | 19 77      |

Paid or settled by Mr. D. Euwer, \$293 57

Leaving the amount in his hands of Library Fund, subject to Order of Com. of inspection, 40 09

|          |                                                      |        |
|----------|------------------------------------------------------|--------|
| Dec. 21, | By amount paid Dr. Willson, up to this date, - - - - | 485 55 |
|----------|------------------------------------------------------|--------|

1847.

|         |                                                               |                |
|---------|---------------------------------------------------------------|----------------|
| May 27, | " " " " " " - - - -                                           | 495 43         |
| " "     | " " Accounted with Mr. D. Euwer, - - - -                      | 22 60          |
| June 1, | " " Settled with Dr. Willson, per Mr. Magee, Postage, - - - - | 39 35<br>00 20 |

\$1376 79

|         |                                        |       |
|---------|----------------------------------------|-------|
| June 1, | Balance in hands of Treasurer, - - - - | 25 45 |
|---------|----------------------------------------|-------|

Errors excepted, \$1402 24

*Sinking Fund.*

1845.

|         |                                                |            |
|---------|------------------------------------------------|------------|
| July 8, | To cash received from Nathaniel Allen, -       | Dr. \$1 00 |
| " "     | " " J. Adair, Chili, Ill., per N. Allen, - - - | 1 00       |

1846.

|          |                                                   |       |
|----------|---------------------------------------------------|-------|
| Feb. 21, | " " Bloomington cong., " " - - -                  | 20 00 |
| May 7,   | " " Garrison cong., per Robert Craig, - - -       | 6 00  |
| Nov. 17, | " " 1st Cong., Philadelphia, per J. M. Willson, - | 50 00 |
| " "      | " " Mr. Wood, per J. Milligan, - - -              | 7 00  |

1847.

|          |                                                                     |                |
|----------|---------------------------------------------------------------------|----------------|
| Mar. 22, | " " Beaver cong., - - - -                                           | 4 25           |
| May 28,  | " " Pittsburgh Presbytery, accounted for by Mr. D. Euwer, " " - - - | 27 65<br>19 40 |
| " "      | " " " " " " - - -                                                   | 16 25          |
| June 1,  | " " Union cong., per Mr. Galbraith, - - -                           | 60 00          |
| " "      | " " Donation by Dr. J. R. Willson, - - -                            | 60 00          |

\$212 55

1846.

|          |                                                   |            |
|----------|---------------------------------------------------|------------|
| Nov. 17, | By amount paid Dr. J. Willson to this date, - - - | Cr. 885 00 |
|----------|---------------------------------------------------|------------|

1847.

|         |                                                       |       |
|---------|-------------------------------------------------------|-------|
| May 28, | " " " " " " - - -                                     | 4 25  |
| " "     | " " Accounted with Mr. D. Euwer, viz., - - -          |       |
| " "     | " " Paid by him to Rev. Thomas Sproull, \$27 65 - - - | 47 05 |
| " "     | " " " " Rev. Dr. Willson, \$19 40 - - -               | 16 25 |
| June 1, | " " Accounted with Rev. J. Galbraith for - - -        | 60 00 |
| " "     | " " By Dr. Willson's donation, - - - -                | 60 00 |

\$212 55

JOHN GRAY, Treasurer.

## APPENDIX E.

*Questions for Presbyterial Visitations.*

(Sent down in Overture, see p. 384.)

## I. TO THE PASTOR.

Do you explain a psalm, lecture, and preach a sermon every Sabbath, both in summer and winter? Do you study the word with application to your own heart before you preach it to others? Do you explain the psalm, and lecture in a regular course? Do you observe in your preaching, remarkable events of Providence? Do you visit ministerially every family in your charge, once a year? Do you hold diets of catechising annually in all parts of the congregation? Do you visit the sick and pray with them? Do you converse with them about the state of their souls? Do you visit those who are afflicted by death of children, or other relatives? Do you encourage society keeping, by your presence and otherwise? Do you preach occasionally on week days? Do you endeavour to preach Christ, in his beauty and excellency, and so as to exhibit the power and life of godliness? Are you careful to encourage such as are seeking after Christ? Do you discuss cases of conscience, so that the hearers may know their spiritual state? Are you especially careful in the instruction of the young? Do you meet with them weekly? Have you a parochial school? Do you employ any part of your time in secular avocations? Do you administer baptism always publicly in the congregation? Is this ordinance dispensed before both parents, or one of them, if one only have entered the fellowship of the church? Do you require proclamation of banns three several Sabbaths either in the congregation or societies before marriage? When members reside in different congregations, do you require proclamation in both congregations? How often is the sacrament of the supper administered? Are there any baptized persons arrived at the years of discretion who neglect that ordinance? How are they dealt with? Do you endeavour to separate the precious from the vile in administering that ordinance? Do the elders render you suitable assistance in watching over the flock? Do they rule their own houses well? Do they attend punctually all the meetings of the session, and the superior courts when appointed? Are they all regularly admitted by the choice of the people, examination and ordination? How many are there? Is this number sufficient?

## II. TO THE ELDERS.

Do you endeavour to exercise discipline faithfully without respect to the fear or favour of any? Do you attend societies punctually? Do you visit the sick, exhort them, and pray with them? Do you visit from house to house with the pastor in your respective bounds? Do you require a certificate from all persons coming from other congregations? Do you require of every applicant for membership the reading and approval of all the standards? Do you inquire concerning their practical religion, as well as soundness of doctrine? Does your pastor rule well his own house? Is his conversation and general deportment such as becomes his station, both before his own people and the world? Is he offensive or repulsive in controversies, or in preaching on controverted subjects? Does he preach sound doctrine, so far as you can understand? Does he preach plainly so as to be easily understood? Does he address the heart and conscience, as well as the understanding? Is he faithful in reproving sin, especially

the sins that prevail in the congregation and the community? Do all the people attend ordinances regularly? Are they advancing in knowledge? Are they submissive to public and private exhortations and to the discipline and censures of the church? Are they careful to educate their children and others under their charge in the knowledge of God? How are they supplied with religious books? Are the standards in every family? Is the Sabbath duly observed? Are they endeavouring to live quiet and peaceable lives, in all godliness and honesty? Do any of them allow their children to indulge in reading novels, in promiscuous dancing, or other exercises of the same nature and tendency? How many Deacons are there? Is this number sufficient? Have they all been duly admitted to office according to the law of the house? Are they faithful and diligent in the exercise of their office?

### III. TO THE DEACONS.

Do you endeavour in the fear of God, to exercise the office of the Deacon well? Does every member of the congregation contribute, so far as you can judge, according to his ability, for religious purposes? Are there any poor, or widows in the congregation requiring the care and support of the church? How are they provided for? Is the pastor's salary punctually paid? Does the congregation contribute to the support of Missions, foreign and domestic, the travelling expenses of Synod, and the Theological Seminary? Do you go before the people in all their contributions for supporting the church? Do you employ your influence to encourage them in these matters?

Respectfully submitted, R. HUTCHESON, Chairman.

### APPENDIX F.

#### PASTORAL ADDRESS ON ECCLESIASTICAL UNITY, AND ATTEMPTS AT UNION AND ALLIANCES AMONG THE CHURCHES.

*Dear Brethren,*—We address you on the subject of ecclesiastical unity, and also, in vindication of our course as a church, in standing aloof from late and existing attempts at ecclesiastical union, and, also, from all ecclesiastical alliances.

The times are ominous. Excitement and change every where prevail. Old foundations are being removed; new are being laid. Both in the old country, and in this, we see movements taking place, ultimately tending, if not designed, to bring together the great mass of those usually denominated evangelical Christians, into one organic, or at least, confederated body.

Could we say that these movements are conducted in a right way, and with right aims—that they are designed to revive and advance the work of Reformation, as sought after by the continental churches of the 16th and 17th centuries, and as attained to by our covenanted and martyred fathers in the British Isles, our hearts would rejoice, even as now we mourn over the sad and discouraging divisions of the Lord's people. But, alas! not so. We are able to characterize them in no other way, than as attempts to daub the wall of the temple of the Lord with untempered mortar.

The church of Christ is, indeed, one. One in her Head—Jesus Christ the Lord. One in her faith—the faith once delivered to the saints. One in her laws and government—Jerusalem is a city compactly

built together. One in the graces of her members—for all these are wrought by the self-same Spirit. And we also recognise that spiritual and invisible unity which subsists amongst all true believers as members in Christ of one mystical body.

But how is the unity of the church in her constitution, and this hidden oneness of the saints, to be exemplified in the church organic and militant? This is the practical inquiry to which your attention is now directed, and to which our reply is, that in no other way can these be properly exemplified, than in the unity of the faith and in the scriptural uniformity of the walk and deportment of Christ's professed disciples. "Ye are built," says the apostle, Eph. ii. 20, "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." And the same inspired penman, in the same epistle, and in a passage—chap. iv.—relating immediately to the church organic, and to her organization, says, "There is one Lord, one faith, one baptism," and adds, "He gave some pastors, &c. . . . till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." The church is "the pillar and the ground of *truth*." "I have no greater pleasure," says the beloved disciple, "than to see my children walking *in the truth*."

Here, however, we meet with a second, and in reference to the ends of this address, even more practical inquiry, viz., how much truth should constitute the basis of a visible ecclesiastical unity? Are a few general and indefinite principles enough? or is it the whole body of revealed truth, as this has been attained to, held and applied by the church of God? This is, after all, the main point at issue between the faithful and latitudinarians of every name. All will admit that some measure of truth is necessary. Those, who without any scruple would admit to their fellowship, an Arminian who errs grossly respecting the atonement, would refuse to extend the same privilege to the Socinian, who denies the true divinity of Christ. But where shall we draw the line? Can we say—is the church at liberty to say, that any truth clearly revealed, and already attained to, is unworthy a place in her recognised standards of doctrinal faith? No. On this point, the divine word is remarkably explicit. "Whereunto we have already attained, let us walk by the *same rule*, let us mind the *same thing*." "Hold that fast which thou hast."\* Nor can any portion, or any member of the church, and that for the same reasons which apply to the church herself—without sin—do otherwise. The one faith of the church should be the faith of *all* her members. Any other principle can only introduce disorder, and involves a real discordance with apparent and nominal unity.

With regard to the movements towards union among some of the smaller denominations in this country, we remark:—1. That these attempts were not preceded by the manifestation of any disposition on the part of any of the churches concerned in them to abandon any of those errors, on account of which the Reformed Presbyterian Church has borne testimony against them. There was no such movement, nor any thing like it, as that which had taken place in England, previously to the calling of the Westminster Assembly, and the sending of commissioners from the church of Scotland. Then, and nothing like this, we repeat, has now appeared among these churches, a large proportion

\* Phil. ii. 16. Rev. iii. 11.



of the English nation had become weary of prelacy, and were eager to learn, and ready to receive the truth. 2. There has been manifested on the part of those concerned in these attempts, no disposition to dis sever their connexion with the Constitution of the United States, but the contrary. They continue to adhere to it with the utmost tenacity, and are—the most of them, and particularly, the warmest advocates of these attempts—among the most open, earnest, and strenuous opponents of our testimony against this infidel Constitution. 3. These attempts have all been made in the spirit of compromise. They were so undertaken. There was no such vow or promise, in their entering upon the business, as that made so solemnly by every member of the Westminster Assembly. The whole scheme seemed rather to be designed to strengthen each other's hands in defection from covenanted attainments;—or, at least, to encourage each other in burying them out of sight. 4. Previously to any call being made upon us, steps had been taken by those to whose hands the preparation of the work had been intrusted, for expunging from the Confession of Faith the whole doctrine of the magistrate's power, *circa sacra*: or, in other words, rejecting the whole civil part of the Covenanted Reformation; and with this, we may add, affixing a most unmerited stigma upon the name of our reforming ancestors. 5. The whole movement had its origin in a body, some of whose leading members had been suspended from privileges in the Reformed Presbyterian Church, for error in doctrine, and breach of covenant obligations. Plans of union proceeding from any such source, must ever be unworthy the notice of the church of God. 6. The results have demonstrated the wisdom of our procedure. Because, (1.) all our anticipations of evil in the way of a disposition to compromise, have been painfully fulfilled; and (2.) to most of the bodies concerned, the consequences have been strife and alienation, and even disruption has followed.

In regard to the great Œcumenical Alliance, and its subordinate branches, now projecting and in part accomplished, we are also constrained to say, that they appear to us such in their basis, constitution, and aims, as cannot be consistently recognised as legitimate exemplifications of the great principle of Christian unity. And that for the following reasons, among others. And,

1. Because there is on the part of the orthodox who enter these alliances, an implied recognition of the errors of the erroneous, inasmuch as there is a *direct* recognition of their distinct sectarian organizations—these organizations being based, more or less, upon serious error. 2. Because these alliances profess to be formed for the very purpose of doing the church's work, viz., the overthrow of Anti-christ, or, at least, the arresting of his progress: one great work which the church is the appointed instrument to perform: "They overcame by the blood of the Lamb, and by the word of their testimony." In our view, this is a fatal objection. Jesus Christ, who will not give his glory to another, will allow no such confederation to assume the place, or pretend to execute the functions of his church. 3. Because they profess to be able to do this work by the instrumentality of a part of the truth—by the truth diminished by all that in which they differ; and this remnant of God's truth exhibited in a most general and indefinite manner, in what is termed a doctrinal basis. 4. Because it is implied, in joining these alliances, that the orthodox esteem the heretical

co-labourers in the work of opposing error. For example, that Arminians are suitable co-workers in opposing the popish system, of which Arminianism is, substantially, the soul and essence. This principle, we believe, to be no less absurd than unscriptural. 5. Because in entering into such alliances, the orthodox will be exposed to strong temptations. As, (1.) to unite in religious services of a corrupt and corrupting tendency—it may be to join in the singing of human poems, instead of inspired psalms, in the worship of God, thus neutralizing or impairing their testimony. (2.) They will be tempted to consider of less value their peculiar and distinctive testimony. The great name and overshadowing influence of a vast œcumenical association, will tend to weaken their love for the church of God, and will thus exert no little influence on behalf of ultimate organic and unscriptural union. 6. All such alliances do really tend to hinder true scriptural, permanent, and profitable union, inasmuch as they naturally delude men with the notion that they have already all the unity required, and thus they are prevented from searching out the errors and other evils which are the real causes of divisions, that so the breaches of Zion might be truly healed. As the friends, therefore, of a true, and solid, and abiding unity of the visible church of Christ, we cannot recognise or approve, any mere confederations or alliances. Union must be in the truth, on the basis of all the church's attainments. Any thing else can only result, sooner or later, in the injury of the church, the weakening of the influence of the gospel, and the dishonour of the Lord Jesus Christ.

We should add, perhaps, in reference to the descendants of the continental Reformers, still adhering to the doctrines of their ancestors, and now struggling to re-occupy their former standing, that we view them in a light somewhat different from that in which we regard those who have made defection from covenanted attainments, as have those, who in the British Isles, and in this country, are descended from a covenanted ancestry. To the former we say, we recognise you as the worthy sons of a reforming ancestry, between whom and our fathers were drawn closely the bonds of religious fellowship. And while so doing, we would invite you to come forward—not to cease your efforts until you occupy a platform more elevated than even that of your fathers, that you may stand side by side with us on the broad and entirely scriptural basis of all our covenanted attainments. To the latter, and to all engaged in the attempts to which we have so often referred, we would say, in the language of the prophet, “Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” In no other way, are we assured, can you look for peace, and permanent unity. Retrace your steps and come with us. Here are the doctrines of the Bible—here is the track of the witnesses, dyed with the blood of martyred thousands—here are those principles which must prevail at that time, when “the kingdoms of this world become the kingdoms of our Lord and of his Christ.”

☞ We have added sixteen pages to the present number, in order to furnish our subscribers with the minutes of Synod, as nearly as possible, free of expense. The matter, being mostly in small type, and of a tabular character, is nearly double the usual quantity. This will account for the delay of a few days beyond the regular time of publication. ☞

# THE DEACON:

AN INQUIRY INTO

THE NATURE, DUTIES, AND EXERCISE

OF THE

OFFICE OF THE DEACON,

IN THE

CHRISTIAN CHURCH.

---

BY

JAMES M. WILLSON, A. M.,

PASTOR OF THE REFORMED PRESBYTERIAN CONGREGATION, PHILA.

---

“Let the Deacons be grave, &c.”—1 TIM. iii. 8.  
“Let all things be done decently, and in order.”—1 COR. xiv. 40.

---

PHILADELPHIA:

WILLIAM S. YOUNG, 173 RACE STREET.

.....  
1841.

---

**Wm. S. Young, Printer.**

## INTRODUCTION.

---

THIS Essay has for its object the illustration of a part of the Order of the Church of God, which has, in modern times, been remarkably overlooked. The office of the *deacon* is not, it is true, so important as either that of the pastor or the ruling-elder, yet it is not without its importance as a distinct part of the Building of God. The care of the church's poor, and the wise and faithful administration of the contributions of the saints for the promotion of Christ's cause, are matters that cannot, without injury to the church, be forgotten or neglected: and it is worth our serious inquiry, whether the manifest deficiency in the first of these, and the almost insuperable difficulties that often beset the church in regard to the last, may not be in part owing to the want of the deaconship as an actively executed function in the churches. For two other reasons, however, this subject should engage the most careful and solemn attention of the members of the Christian church. 1st. If the *deacon's* office be, as it is generally admitted to be, a divinely instituted office, can the churches be guiltless in the neglect of it? And, 2dly, most of the churches explicitly recognise this office in their standards as of divine right, but how few have such an officer as the *deacon!* It should, at least, awaken the attention of Christians to the subject, when they look into the Scriptures, and find the *deacon* often mentioned there—when they look into the standards of their churches, and find the *deacon* recognised there, but when they look round upon their congregations they can find *no deacons*, or very few, there. That we may know Christ's will as King in Zion, and pay our own vows, we ought to ex-

amine this subject honestly and prayerfully; and not only examine but act, by restoring this office to its original and proper position in the Christian Church.

Such an examination has been attempted in the following Essay. The general, and yet not concerted action, in reference to the deacon's office, which has taken place and is now going on, in many churches in Scotland and Ireland, and in the United States, seems to indicate a providential movement, and to invite such an examination. Let not the reader reject at once propositions that may be new to him. Weigh the evidence.

Much obscurity may be expected to prevail upon a subject that has occupied so little attention for some generations, until a very late period. The writer is, in some respects, a pioneer on this subject. Dr. MILLER, of Princeton, has, indeed, discussed the office of the deacon in his Essay upon the Ruling-Elder, with his usual accuracy and research. It will be found, however, that this Essay embraces a larger field, and one which has for some time past been little cultivated. Owing to this circumstance, there may be some inaccuracies which might otherwise have been avoided; and that, notwithstanding much care has been taken to avoid the mis-stating either of facts or principles. Let the attention of the churches be directed to the subject in a proper spirit, and with an humble dependence upon the Spirit of Christ, for teaching and direction, and then mistakes will in due time be rectified—errors removed, and the truth not only discovered, but reduced to practice. To furnish some assistance in bringing about these results, is the object of the following Essay.

*Philadelphia.*

# THE DEACON.

## CHAPTER I.

*The Deacon's Office is ordinary and perpetual in the Christian Church.*

DEACONS were ordained in the apostolic churches soon after the day of Pentecost. Of the election and ordination of seven deacons in the church at Jerusalem, we have the history in Acts vi. 1—6. When the epistle to the Philippians was written, there was a class of officers in the churches in Philippi, distinct from Bishops, and called *deacons*: for this epistle is addressed “to the saints, with the bishops and *deacons*.” They are mentioned in 1 Tim. iii. 8, 12, 13, as standing officers of the church. This epistle contains directions for the right ordering of the house of God. Among the things to be set in order are the “bishops” and the “*deacons*.” ver. 8, “*Likewise must the deacons be grave.*” The manner in which the deacons are referred to here, in a letter of instructions to an evangelist, whose duty it was to set in order in the churches the things that were wanting, is almost, if not altogether, equivalent to a command to all congregations to choose them and have them ordained. They must have been a known and established class of ecclesiastical officers at that time; as much so as “bishops;” for they are mentioned exactly in the same way. There are plain allusions to this office, as an established function in the church, in other epistles. In Rom. xii. 6, 7, Paul exhorts the deacon, with the other ecclesiastical officers: “having, then, gifts differing according to the grace that is given to us, whether prophecy let us prophesy according to the proportion of faith: or ministry, (*διακονιαν*, *the deaconship*) let us wait on our ministering, (*εν τῇ διακονια*, *on the deaconship*.) Besides, the duties of the deacon are unequivocally referred to, in the eighth verse, in the expressions, “giving,” and, “showing mercy.”\* There can be no reasonable

\* Henry, “ministry”—*the office of a deacon*. Scott, “*if a man were called to the office of a deacon.*” Guyse, “*or if any of us be called*

doubt, that, at this time, there was in the Roman church,\* as at Philippi, a board of deacons, whose official business it was, to distribute of the church's stock to the necessities of the poor, and for other demands.

The same apostle, in 1 Cor. xii. 28, enumerates *deacons*, with the other officers "set in the church," under the denomination of "helps," for they were originally instituted, as we learn from the account of the choice of the first deacons, in Acts vi., to be *helps*, or *assistants* to the apostles in the work of distributing the church's stock.\* The deacon's office is mentioned by the apostle Peter, as established, and exercised in the churches of Asia Minor: 1 Pet. iv. 10, 11, "as every man hath received the gift, (*χαρισμα*, the office,†) even so minister the same to one another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, (*διακονει*, *exercises the deacon's office*,) let him do it as of the ability which God giveth (*χορηγει* *furnisheth*.)" The last clause fixes the meaning of the word, "minister," and shows that it is used in a restricted sense, that it is the deacon who is exhorted to liberality to the full extent of the supply furnished him in the providence of God.‡ The Christians immediately addressed in this letter were dispersed throughout a large district of country on the west of Asia. The deacon must have been known as a church officer throughout that region.

*to the office of deacons.*" Calvin, "he that giveth," "*deacons who preside in distributing the public property of the church.*" Hodge, "*those who were called to the office of deacons.*" Rutherford, "*the distributor is the deacon also.*" Beza, "*the bodily ministrations of the church.*" London Divines, Paisley Ed. 1799, p. 105, "*he that giveth, that is, the deacon,*" p. 140, "so they are distinguished from all ordinary officers, reckoned up," Rom. xii. 7, 8, Renwick's work quoted in the next note, p. 541, "him that showeth mercy, by whom is meant the deacon."

\* Henry, "*helps: or such as had compassion on the sick and weak, and ministered to them.*" Scott, "*or, as some explain it, to help the pastors in the office of deacons.*" London Divines, same Ed. p. 116, "*helps, there is the deacon;*" p. 140, "deacons in the church are an ordinance of Jesus Christ. For, 1. They are found in Christ's catalogue of church officers, distinct from all other officers, both extraordinary and ordinary, *helps*, 1 Cor. xii. 28." James Renwick's Admission of Elders, p. 562, of collection of sermons Glasgow, 1776, "*helps, that is, the deacons.*" The same interpretation is given of this passage, by Beza, Piscator, Dickson, Hammond, and many other critics.

† As in 1 Tim. iv. 14, and 2 Tim. i. 6.

‡ Scott, "*and if any man acted as a deacon.*" Henry, "*either as a deacon distributing the alms of the church.*" Grotius, "*the duty of deacons.*" So Piscator and Calvin.



In all the passages quoted, the word “*διακονος*” is used as a designation of office. It is not, however, always thus employed; it sometimes signifies one who “serves” in any employment, or performs any “act of ministration.” As in 2 Cor. iii. 6, Paul styles himself and Apollos, “*διακονους*.” And in Rom. xv. 8, our Saviour himself is said to be “the minister (*διακονον*) of the circumcision.” In this respect, *διακονος*, corresponds with other words designating office-bearers. *Αποστολος* signifies “a messenger;” and is so used, Phil. ii. 25, where Epaphroditus is called “your messenger, *υμων αποστολον*.” Yet the “apostles” were extraordinary ecclesiastical officers. *Πρεσβυτερος* means “one elder in years;” and is used in that sense, 1 Tim. v. 1. But it is also an official designation. When Paul addresses “the deacons” at Philippi, there is no difficulty in distinguishing the specific sense of the word “*διακονους*.” It is equally plain, that in 1 Tim. iii., “the deacon” is an officer of the church, distinct from the bishop or presbyter. When he that ministereth, is mentioned in Rom. xii., and 1 Pet. iv., as one who performs duties entirely different in their character from those of the exhorter, and the speaker, and these duties are “giving,” and “showing mercy,” we at once discover a distinct office—the diakonate. In a word, a process of reasoning precisely similar to that which would resolve the deacon’s office into a *service of any kind*, would strip the church of all her officers, ordinary and extraordinary.\*

Some, admitting the deacon’s office to be distinct from that of the pastor and ruling elder, have supposed it, however, to be, after all, a mere expedient; that it is left to the will of the church to determine whether there shall be deacons ordained or not. It is supposed that the fact of the circumstances which gave rise to the appointment of “the seven,” being mentioned in the narrative of that event, (Acts vi. 1—6,) warrants such an inference.

It might be argued, as plausibly, that the Jewish Sanhedrim was not a permanent institution, because it originated in the wilderness, by the advice of Jethro, and was established for the purpose of relieving Moses from a burden too heavy for him. Or that the organization of the Christian Church, by a regular gradation of courts from the session to the General Synod (or Assembly,) and the bringing up of appeals from the lower to the higher, are

\* It would go farther, and abolish the *presidents, judges, &c.*, of the state; the *generals* of the army; and most other officers, for their titles have a general and common, as well as a specific and technical meaning.

*indifferent*, or to be determined by circumstances, because the Synod at Jerusalem was held twenty years after the day of Pentecost, and was then held for a special business. The objection omits entirely some very important considerations. 1. We must "distinguish between an occasion, and a motive and cause."\* The *occasion* of instituting the Sanhedrim was the pressure of judicial business upon Moses: the *motive* was the establishment of such a system as might *always secure* due attention to legislative and judicial business. Israel was not to wait until a recurrence of similar circumstances before electing their rulers: by electing them agreeably to God's appointment, they were prepared for business beforehand. 2. We are to receive from the Scriptures the order of the church in its completed form. Otherwise, the church might always be said to be in an inchoate or forming state. Ruling elders might be dropped for the very reason which is involved in the objection, because some time must have elapsed before their ordination after the day of Pentecost: even the pastoral office, for the same reason! The apostles were commissioned to erect the fabric of the church in her New Testament form. Are we at liberty to say, "this fabric was at a certain period incomplete; an uncommon concurrence of circumstances gave rise to a part of her form, therefore, this is not called for in any other circumstances?" Is not the *perfect* fabric, on the contrary, the model to which the church's structure should be conformed? Moreover, it is probable that a *very* short time elapsed previously to the ordination of deacons: *perhaps not a month*. 3. In the other passages where the deacon is mentioned, there is no intimation of any such principle applicable to the deacon's office. It is referred to as a standing and permanent office. And 4. The objection comes to us liable to great suspicion, for it is brought forward by those who have neglected to ordain this scriptural officer, as an apology for this neglect. And, finally, the assumption that there is not a call for this office under ordinary circumstances, is entirely unfounded. For these reasons we do not admit the objection as having any force. And in this we follow the example of the church of God in all her purest and best times.

The epistles in which the notices of the deacon's office which have been referred to, occur, were sent to parts of the church very distant from each other; indeed, it may be truly said, to all the apostolic churches. Rome, on the

\* Due Right of Presbyteries, by Samuel Rutherford, p. 160.

far west—the Asiatic churches, addressed by Peter, on the east, and the Grecian churches lying between them. In all these, the deacon was a recognised and *existing* officer in the times of the apostles themselves, and by their direction.\*

With regard to the existence of deacons as distinct officers in the church, from the apostolic age onward, there is, and can be, no doubt. Mosheim says,† that “all the other christian churches followed the example of that of Jerusalem, in whatever related to the choice and office of the deacons.” In the apostolical canons,‡ the deacon is constantly mentioned in connexion with bishops and elders. These canons are not, it is true, as their title would intimate, the production of the apostles, but they do, nevertheless, establish with great certainty the order existing in the church during the 2d and 3d centuries, or perhaps a little later. The epistles of Ignatius,§ who lived at the close of the first century, and the beginning of the second, are enough, even if we had no other evidence, to establish the fact of the presence, *universally*, of deacons in the churches before the death of the last of the apostles. He says to the Magnesians, “I exhort you that you study to do all things in a divine concord—and *your deacons, most dear to me, being intrusted with the ministry of Jesus Christ.*” Again, to the Trallians; “*Let all reverence the deacons.*” Again, to the Philadelphians; “which also I salute, &c.—especially if they are at unity with the bishop and elders, who are with him, *and the deacons appointed according to the mind of Jesus Christ.*” Again, “one bishop, together with his eldership, *and the deacons, my fellow-servants.*” Again, “I speak with a loud voice; attend to the bishop, to the eldership, *and to the deacons.*” Again, to the Smyrneans; “*and reverence the deacons as the command of God.*” Again, “I salute your very worthy bishop; and your venerable eldership; *and your deacons, my fellow-ser-*

\* Dr. Owen, the distinguished English divine, remarks in the ix. chapter of his Treatise on Church Government, that “deacons were not only in the church at Jerusalem, but in *all* the churches of the Gentiles.”

† Ecclesiastical History, Cent. I. chapter 2, § 10.

‡ These canons, although not composed by the apostles, nor even in their times, are unquestionably the production of a very early age. A few quotations will confirm the statement in the text. Canon 27th, “Episcopum, vel Presbyterum, vel *diaconum* verberantem fideles peccantes, &c.” Can. 42d, “Episcopus, aut Presbyter, aut *diaconus*, alea vacuus, &c.” Can. 44th “Episcopus, aut Presbyter, aut *diaconus* usuras exigens, &c.”

§ Ignatius was martyred during the reign of Trajan; of course, before A. D. 117.

*vants.*" And, finally, in his epistle to Polycarp,\* "My soul be security for them who submit to their bishop,† with their elders and *deacons.*" Origen,‡ who lived in the beginning of the third century, a little more than one hundred years after the death of the apostle John, speaks of deacons as officers then in the church. "*The deacons,*" says he, "*preside over the money tables of the church.*" Cyprian, the distinguished bishop of Carthage, who was martyred in the year 259, directs his 29th epistle "*to my brethren, the elders and deacons.*" Epiphanius, a writer of the fourth century, says, "originally all offices of the church were performed by bishops, presbyters, and *deacons, and, therefore, no church was without a deacon.*"

These citations bring us to the Nicene period. They furnish ample evidence that from the earliest periods the church had deacons, to assist the pastors and eldership in the right ordering of ecclesiastical affairs. Indeed, to those who are at all familiar with the history of the first three centuries of the Christian era, even these brief statements on the subject may have seemed unnecessary. The deacon is mentioned by all the early writers who have occasion to refer to the organization of the church, as freely, and almost as frequently as the pastor, or the ruling elder. Any one who has read the letters and commentaries of the fathers, (as they are called,) knows this to be so. Let us come down to a later period.

The witnesses, who continued to keep the truth, and testified for it in the valleys of Savoy and Piedmont, while the corruptions of popery and the delusions of Mahomedanism were quenching its light over the whole of the old Roman Empire, had their congregations organized with deacons. Their Confession of Faith, inserted in the "addition" to the history of the Waldenses by M. Gillis, one of their pastors, makes the following declaration on this subject; "It is *necessary* for the church to have pastors, to preach God's word, to administer sacraments, and to watch over the sheep of Jesus Christ; and also elders and *deacons*, according to the rules of good and holy church discipline, and the *practice of the primitive church.*" This confession is said by the historian to have been the con-

\* Martyred in the reign of Marcus Antoninus, Trajan's successor.

† The reader should understand that these early writers did not use the word "bishop" in the sense of "diocesan bishop," they meant the bishop of a congregation. See Mosheim, 1st Century.

‡ One of the most intelligent of all the early writers, though in many things unsound. He died about the middle of Century III.

fession of the ancient Waldensian church, and still received.\*

The Reformers in the 16th century, both upon the continent and in the British Isles, who organized their churches upon Presbyterian principles, *all* had deacons in their congregations; they *all* held the doctrine that the deacon's office is ordinary and perpetual: and here the only labour is to select from the mass of testimony presented, that which is most brief and forcible. Let us begin with Geneva and Calvin. In his 24th sermon, on the 1st Epistle to Timothy, Calvin says, "and it is certain that God will have this rule to be observed and *kept* in his church; that is to say, that the poor be cared for; and not only that every private man, &c., but that there be a public office, and men appointed to have care of them that are in necessity, that things may be ordered as they ought." What follows is expressed in strong language, and shows what this eminent divine thought of the omission to ordain deacons. "*And, if it be not so, it is certain, that we cannot brag that we have a well ordered church, and after the doctrine of the gospel, but a confused thing and a hotch-potch.*"

Francis Junius, who was Professor of Theology in the church of Holland in the beginning of the reformation, maintains in his "Ecclesiastics," that "pastors, elders, and *deacons*, are the only three scriptural orders of church officers;" that "these *three orders are set forth in scripture, and existed in the primitive church.*" Pareus, a German reformer of great eminence, who lived at the same time, in his commentary on Romans xii. 8, explains the "giving," and "showing mercy," as "standing *ecclesiastical deaconships*," or functions of the deacon's office. Jerome Zanchius, an Italian divine of the 16th century, and a very distinguished reformer, says, "The whole ministry of the Christian church may be divided into three classes.—The third is of those to whom is committed the care of the poor, &c., who were called *deacons*, Acts vi., Romans xii., 1st Timothy iii."†

The sentiments of these very distinguished continental divines were in strict accordance with the doctrines on the subject of the deacon's office imbodyed in the standards of nearly all the reformed churches upon the continent. The Geneva book of common order, chapter iii., says, "The *deacons* must be men of good estimation, &c."

\* This statement is taken from "Miller on the Ruling Elder," p. 109.  
 † Zanchii Opera, Vol. iv. 4th præcept, p. 727.

This book of common order contains the rules of discipline adopted by the Scottish congregation of Geneva, and agrees, in all important particulars, with the discipline of the churches of Geneva. The French church was very explicit. Confession of Faith, Art. xxix.: "we believe that this true church ought to be governed by that discipline which our Lord Jesus hath established; so that there should *be in the church* pastors, elders, and *deacons*."\* That the French churches had deacons in all their congregations is a fact so notorious as to require no proof. They went farther, however, and required of noblemen "to constitute in their families a consistory, composed of the minister, and of the best approved persons for godliness in their said family, who shall be chosen elders and *deacons*."†

The principles of Knox and his co-labourers, and successors in the work of reformation in Scotland in reference to the deacon, are most readily ascertained, and with the greatest certainty from the 1st and 2d books of discipline, of the Scottish church.‡ In that church there was never any

\* Quick's Synodicon, Vol. I. London, 1690.

† French Church Discipline. Sect. xii., Chapter I., Can. xxi. The "Confession" of the French churches was drawn up in 1559. Their discipline was subjected to revision in twenty-three synods, and finally passed about 1575.

‡ A brief history of these documents may not be unacceptable to the reader. They are commonly referred to by the title, "Books of Policy." The 1st book was compiled by John Knox, upon the basis of the Geneva "Book of Common Order," and was adopted by the church of Scotland, A. D. 1561. It never became the law of the land, the Parliament being unwilling to sanction its principles on the subject of the property of the church, and the deacon's office. The 2d book was an improvement, in some respects, upon the first. It was finally adopted by the General Assembly in 1578, having been carefully prepared by a committee appointed for that purpose, of which Andrew Melville was a member. The Parliament, however, refused to ratify the 2d Book of Discipline, until 1592. In that year they passed, though not without a great deal of opposition, the principal parts and, among them, those most obnoxious to the court party. M'Crie has the following foot note in reference to this event, in his "Life of Andrew Melville, page 235, Oxford (Ohio) edition. "The heads of *patronage, divorce, and the office of deacons*, were the most offensive to the court, and consequently, were made the subject of longest discussion. *The ground of objection to the last of these heads was, that it gave the management of the patrimony of the church to the deacons.*" The last remark is worth remembering; for it shows that the principles of the Scottish church, on the subject to which it refers, were adopted deliberately, after careful examination, and long and elaborate discussion; by such men, too, as Andrew Melville. It is entitled, "The Second Book of Discipline, or Heads and Conclusions of the Policy of the Kirk; agreed upon in the General Assembly 1578; inserted in the registers of assembly 1581; sworn to in the National Covenant; revived and ratified by the assembly 1638, and by many other acts of

diversity of opinion on the subject; the perpetuity of the deacon's office was maintained as fully and as plainly as of the pastoral office, or that of the ruling elder. First Book of Discipline, chapter vii.: "men of the best knowledge, judgment, and conversation, *should be* chosen for elders and *deacons*. Their election shall be yearly, where it may be conveniently observed."\* Second Book of Discipline, chapter ii.: "Again, the whole policy of the kirk consisteth in three things, namely, in doctrine, discipline and distribution: with doctrine is annexed the administration of sacraments; and, according to the parts of this division, ariseth a threefold sort of officers in the kirk, *to wit*, of ministers or preachers, elders or governors, and *deacons* or *distributors*; and all these may be called by a general word, ministers of the kirk." Again, in the same chapter; "In the New Testament, and time of the Evangel, he hath used the ministry of the Apostles, prophets, evangelists, pastors and doctors, in administration of the word; the eldership for good order, and administration of discipline; *the deaconship* to have the care of the *ecclesiastical* goods. Some of these ecclesiastical functions are ordinary, and some extraordinary, or temporary. Here are four ordinary functions or officers in the kirk of God; the office of the pastor, minister or bishop; the doctor, the presbyter, or elder, *and the deacon*. These offices are ordinary, *and ought to continue perpetually in the kirk*, as *necessary* for the government and policy thereof: and no more officers ought to be received or suffered in the true kirk of God, established according to his word."

These doctrines were no dead letter in that church, and in the hands of Knox and Melville. They ordained deacons in all their organized congregations. The first reformed congregation in Scotland, was organized in Edinburgh in the year 1556, or 7, by the election and ordination of elders and *deacons*.† M'Crie, in his Life of Knox,‡

assembly: and according to which, the church government is established by law. Anno 1592, and 1640."

\* This arrangement, (the yearly election of elders and deacons,) was rejected as unscriptural in the 2d Book of Discipline; and with evident propriety, as there is no intimation in any part of scripture that offices can be vacated in this way by a system of rotation. This plan has been all along retained by the Holland churches; and is, unquestionably, a chief cause of that imbecility of the ecclesiastical government which enabled the state to despoil the church of many of her privileges.

† M'Crie's Life of Knox, Oxford edition, page 65. In a note on page 95, he states that "the number of elders in the session of Edinburgh, in 1560, was twelve, and of *deacons* sixteen."

‡ Same edition, page 87.

says, that after the establishment of protestantism, and the adoption of the 1st Book of Policy, in the year 1560, "the affairs of each congregation were managed by the minister, elders, and *deacons*, who constituted the *kirk session*, which met regularly once a week, and oftener if business required." In the same work, page 126, there is a circumstance related which proves that, until Knox's death, in 1572, this order was observed in the church in Edinburgh. A few days before his death, this great reformer was very anxious to meet once more with the session of his church—his colleague, the elders, and *deacons*, assembled in his room, &c." The same excellent historian states, in his Life of Andrew Melville,\* that "the town and parish of St. Andrews † was divided into districts, and over each of these a certain number of elders *and deacons* were appointed as inspectors and visitors." In a note to this work (G G) there is an extract in the following words, from the sessional records of Glasgow: "November 14, 1583, the session appoint an inquest to be taken of men who are neither elders nor deacons for this year, out of several parts of the town." And another, of the sessional records of St. Andrews, March 2, 1596, containing a minute of a meeting of session, "appointed to try the life and conversation of the whole members of the session, as well ministers as elders and *deacons*." These facts are enough to establish the practice of the Scottish church; and they show, conclusively, that her practice accorded with her principles. The first reformed congregation in that kingdom had *deacons* in 1556, and from that time until she reached the highest point of that reformation, to which she attained in the 16th century, *deacons* were never wanting in the Scottish churches.

That the doctrines and practice of this church during the second reformation, from 1638 to 1649, were the same with those of Knox and Melville, can be very readily shown. The 2nd Book of Discipline was revived and ratified by the assembly 1638. Its doctrines in regard to deacons which we have already quoted, were, of course received as the declared principles of the Scottish Church at that time. In the year 1645 the form of church government, compiled by the Westminster Assembly of Divines, was adopted. This document is remarkably explicit on the subject of the perpetuity of the *deacon's* office.

\* Same edition, page 278.

† Melville was rector of the University of St. Andrews, after his return in 1574 from France.



*Deacons* are mentioned among the “ordinary and perpetual officers of the church.” They are said to be “distinct officers in the church, whose office is perpetual.” Again, “It is requisite that there be others, (officers of a particular congregation,) to take special care for the relief of the poor.” It should be observed, that the same phraseology is used with regard to the ruling elder; “It is requisite that there be some to join in government;”\* plainly showing that they considered *deacons* to be as requisite as *ruling elders*.

As has been remarked respecting the opinions of the Scottish Reformers of the preceding century, these sentiments were carefully and deliberately formed. Many volumes were published during this period on the government of the Church. In these we find elaborate discussions on the office of the deacon. All advocate the doctrines of the Book of Policy. Among these, Samuel Rutherford’s† elaborate work, entitled, “The Due Right of Presbyteries,” is distinguished for ability and research. In this volume he takes up and answers fourteen objections to the office of the *deacon*; eight of these respect it as *ordinary* and *perpetual*. To do his argument justice, it would be necessary to quote very largely. A few extracts must suffice. He replies to the objection, that “circumstances gave rise to the institution of this office, and that, consequently, it is not permanent,” as follows: “The occasion of the multiplying of disciples, and the neglecting of the widows, doth not prove that *deacons* are a *prudential and temporary institution*; for here I distinguish between an occasion, and a motive and cause: divers ordinances of God have both these.” Again, he answers the objection which is so often brought forward now, that *deacons* are not necessary, “because their duties can be, and are, performed by other ecclesiastical officers,” in the following terms: “I cannot well deny, but it is apparent from Acts vi. 4, that the apostles themselves were once those who cared for the poor, but I deny that hence it follows in the case of fewer poor, that the office can return to the pastor as to the first subject,‡ except you suppose the intervention

\* Confession of Faith, Edinb. Ed. 1836; and Philad. Ed. 1838, p. 574.

† Professor of Divinity at St. Andrews. This volume was published in London, 1644; we quote from pages 160, 163.

‡ “As to the *first subject*.” Rutherford does not deny that it is the duty of the “pastor to take care of the poor,” for to this part of the form of church government he gave his assent. By “the *first subject*” of office power, he means those whose *special duty it is to perform any official function*: as the ruling elder rules as his *special charge*, the pas-

of a divine institution to place it again in the pastors—and considering the afflictions of the churches, the object of the *deacons* ‘giving’ and ‘showing mercy,’ as it is Rom. xii. 8, cannot be wanting, *as that the Church’s fabric be kept in good frame,\** the poor, the captives of Christian churches, &c., be relieved.”

To multiply quotations, when those already made, though few, are so explicit and full, would be burdensome. It remains only to show that these principles were reduced to practice. This might be inferred, indeed, from the character of the Scottish church at that brightest period of her reformation. However, there is direct and ample testimony that, during the second reformation, the church of Scotland had deacons in *all* her congregations. This we find in the laws enacted during that period: the most certain kind of historical evidence. The following clause of the law respecting the election of ruling elders was passed, as its date shows, in 1642, “and the fittest and most experienced of them (heads of families) may be supposed to be among the *deacons*. Act of Ass., Aug. 1st, 1642.† Could such a clause have been inserted in a law, if there had been no deacons in their congregations? Again, in the law regulating the meetings of the Kirk-Session, is the following clause: “The deacons are *always* present, not for discipline, but for what relates to their own office. Act of Ass., Aug. 10th, 1648.”‡ Could the presence of the deacons at all the meetings of Session have been stated by the General Assembly, both as a *fact*, and as a part of their ecclesiastical order, unless there had been such officers in the church, and well known too? Again, in the year 1645, “the elders and *deacons* in landward parishes were authorized (by parliament) to name collectors of the excise.”§ Certainly an act hard to account for, and explain, had there been no deacons at that time in the parishes of the Scottish Church!

The attainments of this church in regard to her go-

tôr ministers at the altar, as his *special* work. Yet the pastor rules. The pastor and elders “take care of the poor;” not as the “first subjects” of this official duty, but as intrusted with the whole oversight of the affairs of the house of God. To perform this duty, there must be *deacons* who are the “first subjects” of it, then the pastor and elders act with them, as the pastor rules, not alone, but with elders ordained to that *special* charge.

\* Rutherford does not restrict this office to the care of the poor only.

† Stewart’s Coll., Book I., Tit. vii., Sect. 2.

‡ Do. Book I., Tit. xi., Sect. 2.

§ Stevenson’s History of the Church and State of Scotland, Edin. 1753. p. 1129.

vernment and order, were retained with fidelity; cherished with affection; and, as far as their trying circumstances admitted, carefully and conscientiously applied, by the covenanters, long after the mad and cruel policy of Charles II., and the violence of persecution, had broken down the carved work of the sanctuary in those lands. Renwick and his suffering brethren declare most solemnly, in the very darkest hour of Scotland's night of persecution, their steadfast adherence to "the ordinary and perpetual officers of the church by Christ's own appointment; such as pastors, doctors, elders, and *deacons*."\* This profession was renewed by the scattered societies of Covenanters, in their declaration emitted at Sanquahar in 1692.† Renwick writes to Sir Robert Hamilton, in the year 1685, or 6, that he "was about to ordain some more elders and some *deacons*."‡

The reformation attained its greatest height in Scotland. Whatever refers to the government of the church, as well as to doctrine and worship, was better known and more generally practised in Scotland than in England. A brief notice of the southern portion of the British isles, in connexion with the subject of the deacon's office, will, therefore, suffice. It is well known that the reformation in the 16th century, brought about through the instrumentality of Henry VIII., was lamentably imperfect. However, many of the ministry and members of the English establishment looked, with a favourable eye, from the first, upon the endeavours of their brethren in other countries, particularly in Scotland, after a more scriptural and thorough reformation. As early as the reign of Edward VI. § some foreigners who had taken refuge in that country from troubles on account of religion in their own, formed themselves into congregations, organized chiefly according to the Presbyterian model. || M'Crie says, ¶ that "the affairs of each congregation were managed by a minister, ruling elders, and *deacons*; and each of these offices was considered as of divine institution." Cranmer, and other eminent Englishmen, treated them with great kindness,

\* In the year 1687. See *Informatory Vindication*, N. Y. Ed., 1834, p. 197.

† Do. p. 318.

‡ Renwick's *Letters*, Let. LII. p. 184, Edin. 1714. See Note A. for some observations on the dropping of the deacon's office in the Scottish church.

§ He reigned from 1547 to 1553.

|| They had superintendents: in this they departed from strict Presbyterianism.

¶ Note xviii. to the *Life of Knox*.

and were well inclined to their form of government. Nothing was accomplished towards a better reformation until the following century. In the year 1616 the Independents formed their first congregation by the "ordination of ruling elders and deacons."\* The opinions of the Independents of that century are expressed by the very celebrated Dr. Owen,† in his treatise on Church Government. He says, speaking of Acts vi. 1—6, "it was *the institution of a new office*, and not a present supply in a work or business, which they designed." And again; "Nor was this a temporary institution for that season, and so the officers appointed extraordinary; *but was to abide in the church throughout all generations.*" He speaks of the deacon, in the same connexion, as a known and existing officer, remarking, that "the original institution, nature, and use of the office of *deacons* in the church *were so well known*" that it "was not necessary to insist much on them."

At a later period, when the principles of the Scottish reformation had taken root in England, the views of the English reformers upon the deacon's office, are very decidedly expressed in that form of church government compiled by the Westminster Assembly, from which quotations have already been made.‡ These views were ably advocated by several divines of Zion's College, London, in a work entitled "The Divine Right of Church Government." In this essay they say§ that "deacons are *ordinary officers* in the church of God, *of which she will have constant use in all ages*, and which, at first, were divinely appointed, and after, frequently mentioned in the New Testament."

This brings to a close our historical review of the purer periods of the Reformed Churches. Many of the descendants of the British reformers have dropped the office of deacon, although they still retain, in their published creeds and confessions, the principles of the scriptures, and of their fa-

\* Neal's Hist. of the Puritans, Vol. I. p. 462.

† Owen was not a Congregationalist, as that appellation is now understood. He was much nearer to Presbyterianism in his sentiments on church government, than any other form subsisting in our times.

‡ Page 15.

§ P. 140. This work was written by these eminent divines in the year 1645, during the sessions of the Westminster Assembly, to defend the Presbyterian principles of the English Covenanters against the Erastians and Independents, who were making very decided opposition to their introduction into that kingdom. It contains, perhaps, the most complete defence of the Divine Right of Presbyterianism ever issued.

thers, in reference to this office. In France and Holland they still have *deacons*: they have never ceased to have them since the reformation. The Scottish establishment, the Reformed Presbyterian Church, both in Britain and America; the Presbyterian Synod of Ulster, in Ireland; the Associate Presbyterian Church; the Associate Reformed and the General Assembly Presbyterian Church, in the United States, and some other denominations, still retain in their standards the *substance*, and most of them, *the very language* of the Westminster divines on this subject. Of course, all these bodies, how different soever their practice, *profess* to believe, as their fathers in the time of the Reformation did, that "the deacon's office is ordinary and perpetual." And, although these denominations have dropped in part, or altogether, this office, we yet find writers of eminence expressing themselves with great explicitness on the subject. The language of John Brown of Haddington is peculiarly strong and decided. He says,\* "There is no hint in scripture that the offices of ruling elder and deacon were designed to be temporary—*no congregation can, therefore, answer to Jesus Christ for the dropping of DEACONS, any more than for the dropping of ruling elders.*" Similar sentiments are found in other authors. Indeed, almost without exception, those who have noticed the subject at all, (and they are not few,) have expressed their regret that the churches have so often departed, with respect to the deacon's office, from both the scriptures and their own professed principles.

Now, why have they so departed? Can there be any good reason assigned why all congregations should not have deacons, as the Christian congregations had in Jerusalem, in Greece, in Asia Minor, in the whole Christian world in the apostolic times, and in all the Reformed Churches? Can any apology be offered for neglecting this part of the organization given to the church by her blessed Head? Will it be said that there is no need of deacons; that there are no labours for the deacon to perform? Perhaps it may be found that more than one mistaken notion is contained in such a view. "The poor," says Christ, "ye have always with you." Therefore, were it so that the deacon's office embraces no more extended range of duties than those involved in the taking care of the poor, (a great mistake, however, as will be soon shown,) we have the authority of Christ himself for affirming that the deacon should always be reckoned among the church's officers.

\* Body of Divinity, Book vii. Chap. II. and Dictionary of the Bible, under the word "Deacon."

And, assuredly, if it be the duty of the Christian church to feed the hungry, and clothe the naked, and promote the comfort of the destitute, it is hard to believe that she may dispense with that very office, which the gracious King of Zion has instituted to attend continually to this very thing.

Perhaps it may be found, that *human* wisdom has contrived to distribute the duties of the deacon's office; assigning some to other ecclesiastical officers, some to civil officers, and some to individuals, while some may be neglected altogether; so as to render this officer of Christ's appointment apparently unnecessary. What right have men in this manner to re-arrange any part of the church's order, and then pronounce a part of it to be unnecessary? For example, what right and warrant have the pastor and elders of a congregation to set aside the deacon, and undertake to perform his duties? Would not the same process of reasoning be equally available to set aside the ruling elder? All Presbyterians maintain that the pastor is to rule in the congregation. Would it be right to supersede the elder, by coolly asserting, that, as the power of government belongs to the ministry, it is *unnecessary* to ordain ruling elders? Would any Presbyterian grant this? Yet the steps in the argument are precisely the same. It is granted—it is maintained, that the ruling elder's office embraces within it that of the deacon; but this no more warrants the neglect to appoint deacons, than the fact that the pastor's office embraces that of the ruling elder, warrants the church to commit her government entirely to the ministry.\* Moreover, as will appear in the sequel, to dispense with the deacon, throws too heavy a burden upon those who would undertake *his* duties, in addition to their own.

Perhaps, it may be asked, "Have our fathers been in the wrong in this matter? Have they not lived usefully, been edified, and died in faith, without recognising either the validity or importance of this office?" All this is not our business. The question is not, whether has the church been more or less guilty, but *what does Jesus Christ require of us?* Besides, our fathers of the reformation had deacons, all the Reformed churches had them. In neglecting to ordain them, we have forsaken their footsteps: and the longer we have strayed, the greater need to turn and reform. "They have been edified without this office in their congregations." True, and many a soul has gone

\* See quotation from Rutherford's *Due Right of Presbyteries*, p. 15.

to heaven from congregations where they never had a *ruling elder*. The great and good President Edwards, during the greater part of his life, belonged to a church that had no ruling elders. This has nothing to do with the subject. The question is not, whether the deacon is *essential* to the organization of a congregation, or not. This is not affirmed. But is it not the will—the command of the church's Head, that this class of officers be ordained in the church? This has been proved from scripture, and confirmed by the "footsteps of the flock." The deacon is a standing ecclesiastical officer. What are his duties?

## CHAPTER II.

### *The Nature of the Deacon's Office.*

ON the subject of this chapter there has long been, and still is, great diversity of opinion and practice. Nearly all Christian churches agree, at least in theory, that the Deacon's office constitutes a part of the order of God's house. There is not the same unanimity of sentiment respecting the nature of this office, and the duties of the deacon. Episcopalians maintain that it is a spiritual office, and that deacons are an order of *preachers*; Congregationalists, that the deacon *rules* in spiritual things. Episcopalians are clearly in error upon this subject, because, neither in the narrative (Acts vi. 1—6) of its original institution, nor in any other passage of scripture referring to the office of the *deacon*, is there any intimation that the deacon was intended to be a minister of the gospel. But the very contrary. The *express* intention of the office is said to be, the relief of the apostles from a portion of their labours, that they might have leisure for the ministry of the word. Ver. 3, 4: "whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Nothing can be more evident than this: that the "business" of the deacons, and the "ministry of the word," are different employments; and, indeed, that proper attention to the one is somewhat inconsistent with due attention to the other. It is impossible that a class of officers expressly instituted to relieve the ministry from the burden of attending to pecuniary affairs, should themselves be gospel ministers. The preaching of Philip\* is easily explained. He became an evangelist, (Acts xxi. 8,) having "purchased to himself a good degree."†

\* Acts viii. 5.

† 1 Tim. iii. 13.

The deacons of Congregational churches resemble very much the ruling elders of Presbyterian churches.\* This, also, is an evident departure from the scripture model. There is not the most remote intimation that the deacon was designed to rule. His "business" is plainly stated, to be attendance upon certain duties connected with, and belonging to the care of fiscal concerns; but not a word respecting government as attached to this office.†

To the office of the deacon belongs,

### I. *The Care of the Poor.*

It is evident from the account in Acts vi. 1—6, that the deacons were designed to take special care to promote the comfort of the poor. The disciples had made up, with remarkable liberality, a large common stock.‡ From this stock *all* were supported. The poor had their supply from this source. In Rom. xii. 8, the duties of the *deaconship* are said to be "giving" and "showing mercy." That the church at that time acknowledged her obligations to furnish support to the poor, needs no proof. The manner in which this subject is referred to in the narrative of the original institution of this office, and elsewhere, fully warrants the inference that one part, and an important one, of the deacon's duties, is the oversight and care of the temporal condition of the poor.§ This is generally admitted. It is, therefore, unnecessary to dwell longer upon the proof.

The apostolic churches *felt*, as well as acknowledged, their obligations in reference to the care of the poor, particularly widows and orphans.¶ To attend to this sacred duty they chose, and ordained deacons. Nor is it to be supposed, that their duty to the poor was limited to the mere furnishing them with pecuniary support. The high qualifications required in the deacons,¶ warrant us to infer that they have a wider range of duty. Moreover, pecuniary assistance is not that which is alone, or chiefly, needed by the objects of the Christian's charities. They

\* Dwight's Theology, Sermon clv.

† Congregationalists limit the office of the deacon, so far as it is concerned with pecuniary affairs, entirely to the supply of the poor. See same sermon. This, as will be seen in the sequel, is unscriptural, and at variance with the doctrines and practice of the purest churches.

‡ Acts ii. 44, 45; iv. 32—37.

§ See I Tim. v. 3—16; Rom. xii. 7, 8; I Pet. iv. 11.

¶ They must be "widows indeed." Those who could maintain themselves, or had relations to provide for them, were not to be burdensome to the church.

¶ I Tim. iii. 8—13.



need advice and encouragement. The young; especially orphans, require to be properly educated, and their steps governed by the hand of kindness and charity. For want of proper instruction and counsel, how many baptized children, whose parents have been removed from them by death, have been lost to the church, and to themselves! Here is a wide field to be occupied by the deacon; he must feed the poor, as the almoner of the church's bounty; and he must do more. He must give to the necessitous advice, and impart to them comfort; not as a spiritual guide, but as a kind friend, and particularly, as sustaining to the desolate and friendless orphan, a relation almost as intimate as the parental.

The importance of this department of the deacon's duties cannot be doubted. All we want is, a more lively sense of the condition of the poor and solitary, and conviction of the church's duty to supply *all* their need. That this duty will ever be properly felt, or attended to, uniformly and systematically, until deacons are ordained in the congregations, there can be no hope. The pastor and the ruling elders have, it is true, an official responsibility on this subject, of which they cannot divest themselves. But all pastors and sessions will find in their own experience, where they endeavour to perform their spiritual functions conscientiously, the need of just such relief as the ordination of a board of active deacons would furnish. This is particularly true of the pastor. He must devote much time to study and private meditation, that he may be able "rightly to divide the word of truth," as "a workman that needeth not to be ashamed." This, with the cares of government; visiting the sick; family visitation; catechising, &c., furnish ample employment for the most robust and industrious minister of the gospel. Who is to collect funds for the poor; to inquire into their state; to furnish them with what they require for maintenance; and to watch over the children of deceased or helpless church members? The elders might attend to all this, but not as it should be attended to. Nor is it their special duty. It is a distinct, and often a very large field of operation, from the other duties of the eldership, and is liable to be neglected. The remedy is to be found in the ordination of a competent number of deacons. That they may perform all their duties in this matter, congregations should be furnished with these scriptural officers, according to Christ's institution, and the practice of the church of Christ in her purest times.

## II. *The Deacons should collect and distribute all the Contributions for ecclesiastical Purposes.*

This office was not instituted *solely* to attend to the poor. The functions of the deacon's office embrace the charge of all the ecclesiastical goods. This has been the doctrine of the great body of Presbyterians from the earliest periods. Independents and Congregationalists restrict this office, so far as the care of funds is concerned, to those set apart for the poor.\* The scriptures, and the "footsteps of the flock," both, with equal explicitness, confirm our views of this subject.

### I. The Scriptures.

Acts vi. 1—6: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them."

This passage contains the history of the appointment of the first deacons in the New Testament church.† That we may have a complete view of the whole of this transaction, we must go back a little, and ascertain what was "*the daily ministration*" of verse 1, the "*serving tables*" of verse 2, and the "*business*" of verse 3. This we learn from chapter ii. 44, 45: "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 chapter iv. 32—37: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own: *but they had all things*

\* See Dwight's Theology. Sermon clv.

† See Miller on the Ruling Elder, page 219.

*common.* And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all. *Neither was there any among them that lacked* : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and *laid them down at the apostles' feet* : and distribution was made unto *every man according as he had need,*" &c.

From these passages, it appears that the "daily ministration" was the management, for public purposes, of a common stock created by the contributions of the disciples : that from this stock *all* the ecclesiastical expenses were defrayed, and, likewise, the poor, if there were any, supported. The apostles, and other ministers, were supported from this fund ; and the other charges (and there must have been some) attendant upon the dispensation of the Lord's Supper, and other ordinances, were, unquestionably, defrayed out of it, *for there was no other source whence they could be drawn.* It is plainly impossible that there could have been any fund, at that time, distinct from this common stock, or another fund under the control of distinct officers, such as the Trustees or Committees of modern times. Such officers could not have existed. The funds required for the promotion of the good of the whole body, and to meet all demands upon the church, were "thrown together at the apostles' feet."\*

Indeed, the very circumstance that is sometimes relied upon as favouring the view, that the "widows" were chiefly concerned in this ministration ; namely, that when they "were neglected" the deacons were appointed, is, of itself, enough to show that "this business" was not mere-

\* It should be remarked here, that a part of the transactions recorded in these passages was extraordinary, and, consequently, not a rule to others. The casting all their property into a *common stock* was extraordinary. This is manifest from the case of Ananias and Sapphira. Acts v. 1—10. Peter says : "Whilst it remained was it not thine own? and after it was sold was it not in thine own power?" The liberality of these disciples *exceeded.* In other respects, their conduct was according to those laws of moral duty, which are universally binding upon church members : who are always under obligations to take care of the poor ; to maintain the ministry ; to make other necessary provision for attendance upon, and dispensation of, gospel ordinances ; to spread the gospel, and to promote the temporal welfare of the brethren as they have opportunity. To accomplish these purposes this *common fund* was formed : but with *extraordinary liberality*, so "that none among them lacked." This was the more remarkable, as the multitude of foreign Christians at Jerusalem was, probably, great at that time.

ly attending to the poor. For then it would follow that the apostles had *altogether* neglected to attend to the *very object* for which the contributions were thrown at their feet! This is impossible. It therefore appears plain, that there were other objects contemplated in the formation of this fund, attention to which interfered in some degree with due attention to the "Grecian widows."

The "business" over which the deacons were appointed was the *whole* of this daily ministration—the *whole* service of the tables. The apostles themselves say, referring to the *whole* of that charge, which they had at first undertaken, and for a time managed, that the deacons were appointed "over *this* business." It is plain, therefore, that the entire fund formed by contributions for ecclesiastical purposes, was at first managed by the apostles, and by them transferred to the *deacons*. There could have been at that time no other officer, such as a trustee or committeeman, appointed to any part of this charge. The *whole* was first placed in the apostles' hands,\* the *whole* was placed in the hands of the deacons when they were ordained. These are the views which have been entertained of this passage by the purest churches, and by the greater part of judicious commentators.

As this passage has a very important bearing upon our investigations respecting the deacon's duties, a few quotations, and but a few, for our space is limited, are given from standard commentators; with the hope that the reader will carefully examine the passage, in the light thus reflected upon it. These quotations are not classified; our limits do not admit of this. They are given, however, nearly in the order of time, beginning with *Origen*, one of the early fathers. He lived in the commencement of the third century, a little more than one hundred years after the death of the apostle John. He says, "The deacons preside over the *money tables* of the church," and adds, "*as we are taught in the Acts of the apostles.*"†

Passing over many centuries, our next quotation is from *BEZA*, the distinguished colleague of John Calvin, in the Theological School at Geneva. He explains the passage, "*To serve tables*"—"to attend to that which was then observed, the common tables, *and the other necessities of the church.*"‡

The *Scottish Reformers*, in the Second Book of Disci-

\* Acts, Chapters ii. and iv. † Treatise 16th upon Matthew.

‡ Commentary on Acts vi. 2.

pline, chapter ix., are very explicit. "In the apostolic kirk, the deacons were appointed to collect and distribute what sum soever was collected of the faithful, to distribute unto the necessity of the saints; so that none lacked among the faithful. *These collections were not only of that which was collected in manner of alms, as some suppose, but of other goods moveable and immoveable, of lands and possessions, the price whereof was brought to the feet of the apostles.*"\*

HENRY.† "And these (the deacons) must take care of the church's stock; must review, and pay, and keep accounts; must buy those things which they had need of against the feast, (John xii. 29,) and attend to all those things which are necessary," in *ordine ad spiritualia*, "in order to spiritual exercises, that every thing might be done decently, and in order, and no person or thing neglected."

SCOTT.† "To lay out their contributions in the most satisfactory manner, both among the poor and in other necessary expenses."

GUYSE.† "As all the necessary expenses for carrying on the worship of God, and as the apostles themselves, as well as the poor, were doubtless to be supported out of the common stock, I have given such a paraphrase as may take in the Lord's table, and the tables of the apostles."

DICK.‡ "It is true, indeed, that, as the design of the institution was not to divert the attention of the apostles

\* This quotation from the Second Book of Discipline should have the most respectful consideration. The nature of the deacon's office was closely and actively examined in Scotland for many years previously to the compilation and adoption of this Book of Policy. The reformers contended for the deacon's office, as instituted to attend to *all* the church's temporalities, while Mary, and her son James VI. were violently opposed to the deacon. The discussion was protracted and zealous. The court party contending that the contributions laid at the apostles' feet were *alms* for the poor alone; the reformers advocating the doctrine we have quoted. No opinion was ever formed more deliberately, or under circumstances better calculated to elicit the truth.

† On Acts vi. 1—6.

‡ Dick's Theology, Lec. c. This remark is introduced here, as it evidently refers to Acts vi. 1—6. It was *drawn* from this distinguished theologian by the force of truth: for, in the same paragraph, he endeavours to "apologize" for the neglect to appoint "deacons in all their congregations," by saying that ruling elders can perform all their duties! Had this intelligent divine fixed his eye steadfastly upon the *scriptural office*, as he admits it to be, of the deacon, to attend to *all* the temporal concerns of the church, instead of "apologizing" for the neglect to appoint them, and thus soothing the church in her negligence, he would have been led to use his great influence in restoring, in that large denomination to which he was attached, this almost forgotten part of the church's organization, to its true position.

from the ministry of the word, *the care of the temporal matters in which the church is concerned may be considered as belonging to deacons.*"

DR. MILLER, of Princeton. "It is not suitable that we should leave the word of God, and devote ourselves to *pecuniary affairs.*"\*

These quotations are sufficient to show, that the interpretation we have given of the passage under consideration is, by no means, singular. Other testimony will be adduced soon, from sources equally entitled to consideration, to establish, farther, the principles we have laid down in reference to the duties of the deacon.

The early Christians, in committing the management of all the ecclesiastical goods to none but *ordained* officers, did precisely what the members of the church had all along been doing, at least for fifteen centuries. During the Old Testament dispensation, this order had always been observed; at least from the giving of the Mosaic law. The funds set apart for ecclesiastical purposes were derived from various sources,† some of them peculiar to the Jewish economy, others moral and permanent, but from whatever source, or however contributed, they were, *without any exception*, committed to the priests and Levites.‡

The only instance in which there even *appears* to have been a departure from this invariable rule, established by express divine appointment, occurred in the reign of Joash (or Jehosh.)§ This King, under very peculiar circumstances, assumed to some extent the direction of the funds, to be employed in repairing the temple. This direction extended, however, no farther than to the issuing of an or-

\* A foot note to p. 227, of the treatise upon the Ruling Elder, contains so judicious a commentary upon Acts vi. 2, that it is inserted entire. He says, "It has been supposed by many that the phrase 'serving tables,' in the history of the institution of the deacon's office, had a reference either to the *Lord's table*, or to overseeing and supplying the *tables of the poor*, or perhaps both. But I am inclined to believe that this is an entire mistake. The word *τραπέζα*, signifies, indeed, a *table*; but, in this connexion, it seems obviously to mean a *money table*, or a *counter*, on which money was laid. Hence *τραπέζιτης*, a money changer or money merchant. See Matt. xxi. 12, xxv. 27; Mark xi. 15; Luke xix. 23. The plain meaning, then, of Acts vi. seems to be this:—"It is not suitable that we should leave the word of God and devote ourselves to *pecuniary affairs.*" The passage from Origen, quoted above, is conclusive evidence of the soundness of this criticism.

† Num. iii. 47—51; Lev. v. 17; chap. xxvi. 27, 28, xxix., and Neh. x. 37—39.

‡ For a complete list of all the passages in the Old Testament scriptures that relate to the administration of the church's finances, see note B. An abstract is there given of them.

§ 2 Kings xii. 2, and 2 Chron. chap. xxiv.

der to prepare a chest and place it at the door of the temple,\* and the appointment of an officer (the king's scribe, or the secretary of state,) to be present with Jehoiada, the high priest, or some one acting for him, when the money deposited in the chest was emptied out and counted.† In all this transaction there was no infringement upon the law enacted by the God of Israel respecting the ecclesiastical funds. The chest was at all times in charge of the Levites;‡ the highest ecclesiastical officer was always present, and actively employed in the management of these funds, with the king's scribe,§ while the presence of the latter was in the exercise of that extraordinary power which belonged to the kings of Judah, and was often exercised in times of disorder, by which they obliged all their subjects, not excepting ministers of religion, to attend to their respective duties.|| This event, therefore, furnishes no exception to the observation made respecting the principle as always acted upon in ordinary circumstances.

That for so many centuries, by the immediate direction of the Lord Jesus Christ, the God of Israel, the ecclesiastical goods should have been committed to none but ordained officers, is a fact from which we may, certainly, derive some instruction. It is not affirmed that the mode of administering the ecclesiastical finances under the Old Testament, is literally applicable in all its particulars now; but we may and ought to deduce the *moral* principles which pervaded that dispensation, and apply them in reference to this subject, as well as others, on all suitable occasions. In civil order what was moral under the Old Testament economy, is still binding. Why should its light and power be entirely rejected in matters of ecclesiastical order? What was typical is done away, but what was moral still remains.¶

\* 2 Kings xii. 9. It is here said, that "Jehoiada, the priest took a chest," &c.

† Ver. 10.

‡ Ver. 9.

§ Ver. 10.

|| 2 Chron. xv. xxix. xxxiv.

¶ Ignorance of this principle or unwillingness to apply it, has led to lamentable disregard in civil things, of the wise provisions of the Jewish constitution. The London divines reply to the objection that "arguments for the form of church government, must not yet be fetched from the Jewish Church.—"2. We answer, the laws of the Jewish Church, whether ceremonial or judicial, so far are in force, even at this day, as they were grounded upon common equity, the principles of reason and nature, and were serving to the maintenance of the moral law. The Jewish polity is only abrogated in regard of what was in it of particular right, not of

Is there any thing typical in the principle which has been brought to view? Is there any thing in it which renders its application in New Testament times impracticable, or unsafe, or derogatory to Jesus Christ? The conduct of the disciples after the day of Pentecost, when under the influence of the Holy Spirit, they cast their contributions at the apostles' feet, furnishes a satisfactory answer to these interrogatories. Moreover, the apostle Paul, in the ix. chap. of 1st Cor., enforces the duty of contributing to the maintenance of the gospel ministry, by deductions from the Mosaic economy.

The organization of the Jewish synagogue, confirms the view just presented of the moral character of the principles embodied in the constitution of the church, during the former dispensation, in regard to the management of fiscal concerns. In the language of Dr. M'Leod, "There were several officers in the Jewish synagogue, and these were authorized to conduct the public worship, preserve the order, *and manage the finances of the congregation.*"\* This latter officer was the *chazan* or deacon of the synagogue:† and in the words of Prideaux, "the *chazanim*, that is, overseers, who were also fixed ministers, and under the rulers of the synagogue, had the charge and oversight of all things in it, kept the sacred books of the law, and the prophets, and other Holy Scriptures, as also the books of their public liturgies, and all other utensils belonging to the synagogue." The order of the synagogue was, as all presbyterians hold, the model of that of the church under the New Testament dispensation. In the synagogue was an officer who attended to the poor, had the oversight of the place of worship, and managed the finances. This fact furnishes additional evidence that the deacon's office is not *solely* the care of the poor. The *chazan* of the synagogue had the care of the poor as a part only of his charge: the oversight of the fiscal affairs of the synagogue belonged to him. Such officers as the trustee or committee-man of modern days, were not known either in the order of the synagogue, or of the apostolic churches.

common right: so far as there was in their laws either a typicalness proper to their church, or a peculiarity of respect to their state in that land of promise given unto them. *Whatsoever the Jewish church had not as Jewish, but as it was a political church, or an ecclesiastical republic, doth belong to the Christian church.*" Divine Right, &c. p. 202. Ignorance of this principle, or its true application, not the principle itself, has confirmed Episcopalians in their erroneous views of church government. It should not be rejected on that account.

\* Ecc. Cat. Quest. 51. † Prideaux's Connexions, Part I. Book VI.



The scripture argument for committing all the ecclesiastical goods to *deacons*, may be briefly stated thus: Both under the Old and New Testament dispensations, the Bible contains frequent allusions to the funds devoted to ecclesiastical uses—in *all cases* these were managed, until the canon of divine revelation was completed, by *ordained* officers, and such officers only; during the Old Testament dispensation by priests and Levites, during the new by *deacons*. Nor does the Bible contain any account of officers distinct from these, and *unordained*, to whom the fiscal concerns of the church either *were* or *might* be committed. The consequence is plain. Any other officers for the management of church funds are of human invention, and where they exist, occupy a place which should be occupied by officers chosen and set apart for this service according to Christ's institution.

II. *The duty of the deacon to collect and disburse all the ordinary revenues of the congregation, has been generally acknowledged and practised upon by the church of Christ.*

Origen, in the passage already quoted, says, that "the deacons preside over the *money tables* of the church." *Jerome*, who wrote in the fourth century, calls deacons the "ministers of tables and widows." *Zozomen*, an ecclesiastical historian of the fifth century, says, speaking of preceding times, that "the deacon's office was to keep the church's goods." Without, however, entering into an examination in detail of the history of the early periods of the church, let the authority of Calvin, respecting the office of the deacon during these times, suffice. He says,\* "Nor was the situation of deacons at that time (the Nicene period) at all different from what it had been under the apostles. For they received the daily contributions of the faithful, and the annual revenues of the church, to apply them to their proper uses; that is, to distribute part to the ministers and part for the support of the poor."

The sentiments of Calvin himself, (easily discovered in the above extract,) are found plainly expressed in the same work, where he says, vol. iii. p. 100, "Now, let the deacons come forward, with that most sacred distribution which they have of the *property of the church*. And, more explicitly, in his sermons on the 1st Epistle to Timothy, ser. 24th, "But the deacons have the *treasures of the church* to dispense, that is to say, such as are wholly dedicated to God, and ought not in any wise to be applied to profane uses. . . . For the goods of the church (as we

\* Institutes, vol. iii. p. 74.

call them) ought to be applied no other, but to the use of the church, that is to say, *to find the ministers, to find school masters,\** which serve to preserve the seed of the church, and such other like things, *and specially to find the poor.*" These doctrines spread from Geneva over the neighbouring kingdoms, but not in all to the same extent. They were adopted, so far as circumstances allowed, in France, and Holland; and entirely in Scotland. In the French churches the ministry were provided for, and the other necessities of the church, as well as the wants of the poor attended to, by the ministration of deacons. In one instance, indeed, the first of these might be committed to other persons; namely, when the revenue out of which this item of expense was to be defrayed, arose from the rent of "a tenement."† Yet even in this case the persons charged were to be "commissioned and ordained by the church." The Holland church was never strong enough to throw off the Erastian power of the government; they always had deacons in their congregations; but in many, perhaps most instances, the funds for the church's maintenance were drawn directly from the coffers of the state. In some cases these officers were, however, accountable to the consistory. The principles of Junius and other Holland divines were scriptural, but their circumstances were unfavourable to the application of them.‡

The 1st Book of Discipline contains the principles of Knox and the earliest reformers in Scotland. They say, chap. xvii., "The deacons *should take up the whole rents of the kirk*, disposing them to the ministry, the school, and the poor within their bounds, according to the appointment of the kirk." After nearly twenty years' investigation, the doctrines of the church of Scotland on this subject were expressed in the 2d Book of Discipline, as follows: chap. viii.: "Their office and power (the deacons') is to receive and to distribute *the whole ecclesiastical goods* unto them, to whom they are appointed." And chap. ix., "*The goods ecclesiastical ought to be collected and distributed by the deacons, as the word of God appoints, that they who bear office in the kirk be provided for, without care or solicitude.*"§ It has been shown that these principles were carefully che-

\* This was a common opinion at the Reformation. It was a favourite idea of John Knox. The principles of the first Book of Discipline, respecting schools and school funds, might be studied even now with great profit.

† French Church Discipline, Sec. xii. chap. I. Canon xliii.

‡ Gerard Brandt's Hist. Ref. Holl.

§ For farther quotations from this chap. see pages 13 and 27.

rished, and faithfully contended for by the reforming church of Scotland, for more than thirty years, against the almost unremitting opposition of the civil power, before they were admitted by the Parliament, and sanctioned by the law of the land. The Scottish church refused to accept of a full establishment upon any other principles. The 2d Book of Discipline remained, in fact, unsanctioned by the laws of the land for fourteen years, from 1578 to 1592, chiefly because the friends of truth, and the advocates of Christ's crown rights, refused to modify these principles on the subject of the *deacon's* office.\*

This Book of Discipline was sworn to in the national covenant, and revived and ratified by the General Assembly 1638. It continued to be received as the church's Book or Policy during the whole of the second reformation. The Scottish Covenanters never either *altered* or *modified* these principles for which Knox and Melville, and a host of worthies had contended so long, and suffered so much. If they did, where is the evidence? Where is the declaration, or the law?

Perhaps some may suppose a change to have been intended in the adoption of the form of church government drawn up at Westminster, which says that "the deacon is to take special care of the poor." In regard to this, let it be remarked, First, the language employed is not at all inconsistent with the doctrines of the Book of Discipline. It is merely said that the deacon has a *special* business, by no means affirming that it is his *only* business.† Second, such a supposition is at variance with the *avowed design of the Solemn League and Covenant*. The first paragraph of that covenant is in the following words: "That we shall sincerely, really, and constantly, through the grace of God, endeavour in our several places and callings, the *preservation of the reformed religion in the Church of Scotland*, in doctrine, worship, *discipline*, and *government*, against our common enemies." Will it be said that the Scottish Church intended to throw aside her attainments, and reconstruct her order? The contrary was then and always declared. But, her principles respecting the deacon's office were no more an exception than those respecting the pastor or the ruling elder. Third, their adherence to their previous order and policy, *is expressly asserted* in the acts

\* See foot note, p. 12, and Knox and Calderwood's histories, and M'Crie's Lives of Knox and Melville.

† More respecting this phraseology on pages 38 and 39.

adopting the directory for worship, and the form of church government. The act adopting the former has this clause: It is also provided, "*That this shall be no prejudice to the order and practice of this kirk, in such particulars as are appointed by the Books of Discipline, and acts of General Assemblies, and are not otherwise ordered and appointed in the directory.*" This shows that every part of these books, not expressly repealed, was still considered to be the doctrine and order of the Scottish Church. Where is there an express repeal of the principles of the Second Book of Discipline respecting the deacon? Had they altered their doctrines, they must have repealed many laws. Where are the laws repealing former enactments? There are none. The first sentence of the act adopting the directory runs as follows: "The General Assembly being most desirous and solicitous, not only of the *establishment and preservation of the form of kirk government* in this kingdom, according to the word of God, *Books of Discipline, acts of General Assemblies, and National Covenant, &c. &c.*" Fourth, among the interrogatories put to the elders of every congregation at the annual presbyterial visitation,\* respecting the pastor, is the following: "And hath he deacons in the parish distinct from elders?" Among those put to the pastor; "Are the deacons faithful in their office, in calling and distributing *all the kirk goods*, and in having a care of the sick poor? Is your session rightly constitute, and all the elders and deacons duly admitted according to the acts of Assembly?" Fifth, it should be remembered, that when this form of government was adopted, the Church of Scotland had for more than half a century, not only professed, but (making some allowance for the time of the oppressions of James VI. and his son Charles I.,) had practised upon, the doctrines of the Books of Discipline respecting the deacon's office: that *seven years*, from 1638 to 1645, had elapsed from the renovation of the National Covenant: that there were deacons in her congregations actively employed in the discharge of their duties. Now, where is the law stripping them of a part of their office, and appointing, or allowing to be appointed, committee men or trustees, to fill the vacancy? There is no such law. There were no such officers. Could so great a change have taken place in so short a time—in an instant almost—unheard of and unremembered? We may rest assured that Scotland in her best days never repudiated

\* Stewart's Coll., Book I.

the doctrines or the practice of her noble reformers on this part of the order of the house of God.\*

The divines of the Scottish Church during that period, whose sentiments have come down to our times, while they lay great stress, and with evident truth and propriety, upon the duty of the deacon to take special care of the poor, the sick, &c., do not limit his office to this business alone. RUTHERFORD, as we have seen, considered the "*keeping of the church's fabric in good repair*," as belonging to the deacon's duties.† DAVID DICKSON, an eminent divine, and a very active and influential member of the Reforming Assembly, 1638, says:‡ "But the deacons not a little aided by their ministrations; for they took care respecting the salary of ministers, and the necessities of the saints, and distributed the public goods of the church." Again, on 1 Timothy iii. 8: "As to that which belongs to the election of elders and *of the guardians of the public treasury*."§ And again, on Romans xii. 8: "He that giveth." "The official treasurers of the church are referred to; *those who distribute the goods of the church*, and the contributions of the faithful, for *the public uses of the church*."||

The divines of England although the church in that part of the island did not attain so high a point of reformation as the northern, held similar views on this subject; not in all cases, however, so clearly and decidedly. The celebrated JOHN OWEN is very explicit. He says,¶ "Whereas, the reason of the institution of this office was, in general, to free the pastors of the church, who labour in word and doctrine, from avocations by outward things, such as wherein the church is concerned; it belongs unto the deacons not only to take care of and provide for the poor, but *to manage all other affairs of the church of the same kind; such as are providing for the place of the church-assemblies,—of the elements for the sacraments, of keeping, collecting, and disposing of the stock of the church, for the maintenance of its officers, and incidencies, especially in the*

\* In the act abolishing patronages, passed March 9, 1649, one reason assigned by Parliament is, that patronage is "contrary to the *second Book of Discipline*." These words are italicised in the act.

† See quotation from his "Due Right of Presbyteries." P. 15.

‡ Expositio Epistolarum, 1645, on Corinthians xii. 28, "helps." "Diaconi autem ministris non parum opitulabantur, de stipendiis ministrorum, et sanctorum necessitatibus prospicientes, et publicæ facultates dispensantes." This work was published the very year that the form of church government was adopted.

§ The same work.

|| Do. on this text.

¶ Treatise on Church Government, chap. ix.

*time of trouble and persecution.*" These views were, at least, not uncommon among the English Protestants, Presbyterian and Independent. Owen observes, in the same chapter, that "the deacon's office was so well known as to render it unnecessary to insist much on it." He described no novelty to the English churches, in defining the deacon as an officer to whom belongs the management of all the temporalities of the church. *The LONDON DIVINES say; "the deacons being specially to be trusted with the church's goods, and the disposal thereof, according to the direction of the presbytery, for the good of the church, &c."*\* The "good" not of the poor alone, but "*of the church.*"

These doctrines have been reiterated by many commentators and divines since the reformation. The opinions of Henry, Scott, Guyse, and Dick, have been already quoted in our pages.† BROWN of Haddington defines the deacon to be "an officer in the church, whose business it is to serve in distributing the elements at the Lord's table, *and to provide for and duly distribute support to ministers, and to the poor.*"‡ RIDGLEY, after mentioning pastors and ruling-elders as church officers, adds, "others, who have *the oversight of the secular affairs of the church, and the trust of providing for the necessities of the poor committed to them, who are called deacons.*"§ DR. GILL, on Acts vi. 2: "*And they (the deacons) are likewise to serve the minister's table,* by taking care that he has a sufficient competency for his support," and on 1 Cor. xii. 28, the word "*helps,*" or "rather the deacons of churches, whose business it is to take care of tables; the Lord's table, the ministers, and the poor, *and all the secular affairs of the church.*" JOHN FAIRLEY, an esteemed minister of the Reformed Presbyterian church in Scotland, says of deacons: "their office relates to the necessities of the poor, *and external concerns of the church.*"|| Dr. MILLER, of Princeton Theological Seminary, well known as a very learned and able writer upon church government, says, that "the function to which the deacon was appointed by the apostles, was to manage the *pecuniary affairs* of the church, and especially to preside over the collections and disbursements for the poor."¶

\* Divine Right, &c., p. 184.

† On p. 27.

‡ Dictionary of the Bible, on the word "Deacon." It is not so evident, as this very candid and excellent writer appears to think, that the deacon should serve at the Lord's table.

§ Body of Divinity, Philad. Ed. Vol. II. p. 553.

|| See his Sermon preached at the opening of the Synod, May 1816.

¶ On the Ruling Elder, p. 242.

Let us now direct our attention to the standards of a few of the Protestant Presbyterian churches. The Reformed Presbyterian church in Scotland, in her Testimony, expresses her views in the following terms: "Deacons are ordained upon the choice of the congregation, and are associated with the teaching and the ruling elders in distributing to the necessities of the poor, *and managing other temporalities in the church.*"\* The same church in the United States: "The deacon has no power *except about the temporalities of the church.*"† He has, of course, "power *about the temporalities.*" The Associate Presbyterian Church defines this office thus: "The deacon is to take care of the poor, and to distribute among them the collections that may be raised for their use. It also belongs to him to provide the elements for the Lord's table, and other necessaries, *and in general the charge and disposal of the funds or temporalities of the church,* according to the direction of the session, devolve on him."‡ The General Assembly Presbyterian church, after stating that the office of the deacon "is to take care of the poor," &c., adds; "*to them also may be properly committed the management of the temporal affairs of the church.*"§ This statement they confirm by Acts vi. 3, 5, 6. It is plain that this church intends to say, that by the *authority* of the Head of the church the management of the temporal affairs of the church may properly be committed to the deacon; or else, why adduce, in proof, that very passage of scripture which is employed to establish the *duty* of the deacon to take care of the poor, and of the funds destined for their supply?||

\* Testimony, Ed. of 1837, chap. xi. sect. 11.

† Reformation Principles Exhibited, chap. xviii.

‡ Book of Government and Discipline, 1817, chap. ii. This body has lately revised her book of government, &c. The paragraph quoted above, has been altered to read as follows: "To the deacon belong the care of the poor, and the management of the temporalities of the church," chap. iii. sect. 7. It will be perceived, that the doctrines are the same, only more tersely expressed. For other opinions, see also Douglas' Errors in Religion, N. Y. Ed. p. 65. Taylor's Spiritual Despotism, N. Y. Ed. p. 321; and Buck's Dictionary under the word "Deacon," all of whom concur in sentiment with the writers, and church standards quoted.

§ Form of Government, chap. vi.

|| The following extract from a "Catechism on the Government and Discipline of the Presbyterian church," compiled by Presbyterian Divines in Britain, and which has had a large circulation in the Scottish churches, and in the Presbyterian Synod of Ulster, shows that the doctrines advocated in this essay are taught in these churches. The quotations which follow are from the third edition, Glasgow, 1838, chap. i. Quest. 15. "What are the ordinary church-officers appointed by Christ? Ans. Presbyters or Elders (called also Bishops or Overseers) and deacons."

It may, perhaps, occur to the mind of the reader as an objection to the view that has been given of the opinions of the churches, and of protestant writers, that they so often affirm that the deacon is an officer appointed "to take care of the poor." This phraseology is met with so frequently, that a superficial reader of ecclesiastical history, will be liable to infer that the protestant church has not been so unanimous in assigning to the deacon the charge of all the temporalities, as would seem from the historical view just given. For example, Calvin, in his discourses upon 1 Tim. iii. 8—13, says, "But the deacons are they which are appointed to have the care of the poor, and to distribute the alms." And again: "There must be deacons to have the care of the poor." Such expressions occur frequently in these discourses; and were we to stop here, and examine them no farther, we would infer that Calvin limited the deacon's duties to the care of the "alms," strictly so called, or the "poor's money." Farther examination of these very discourses, however, shows us that such an inference would furnish a very mistaken notion of Calvin's real sentiments upon this subject: for he proceeds to say, "The deacons have *the treasures of the church to dispense, &c.*;" and with greater minuteness observes, that "the goods of the church ought to be applied to find the ministers, &c."\* So in the 1st Book of Discipline, chap. vii., the office of the deacon is said to be "to gather and distribute the alms of the poor." Taking this expression alone, and were there no other intimation in this document, or elsewhere, of the doctrines of the church of Scotland respecting the deacon's office, the inference would appear to be correct, that she restricted the deacon to the oversight of the poor alone. But in chap. xvii. the principles of that church, on this subject, are fully exhibited: and there it is said to be the duty of the deacons, "*to take up the whole rents of the kirk, disposing them to the ministry, &c.*"† By examining the whole document, we ascertain that when the deacon's office was said to be "to take care of the poor," there was no design to limit it to that only. The London divines, in the work from which we have quoted so often, employ similar phraseology. They say frequently, that the "deacon takes care of the poor," and, at the same time, that he has charge "of the goods of the church."

Quest. xxxi. "For what duty were they (the deacons) appointed? Ans. To manage the temporal affairs of the church, and especially to attend to the wants of the poor, in order that the apostles or teachers might give themselves continually to the ministry of the word."

\* See page 31, for the whole paragraph.

† See p. 32.



This apparent inconsistency is susceptible of a very easy explanation. They speak of the deacon as an officer appointed to take charge of the poor, in the same way that Presbyterians, in writing and in conversation, denominate the teaching-elder, a *minister of the gospel*, or a "*preacher*." The reason is evident. The ministry of the word is the great business of this class of ecclesiastical officers. It is greater than administering sacraments. Paul says, 1 Cor. i. 17: "for Christ sent me not to baptize, but to preach the gospel." In fact, there is no *direct* assertion of the pastor's right to rule, in any of the descriptive titles usually given to the *teaching* elder. Would the inference be a just one, in some remote period when circumstances had altered, that Presbyterians did not in the 19th century acknowledge the right to rule as belonging to the pastor, because they do not *commonly*, when speaking of him, bring to view this part of his official character? Would it be a fair inference that they denied ruling to be a part of the pastor's duties, because they call him the *teaching-elder* in contrast, *apparently*, to the *ruling-elder*? The unsoundness of such inferences would be shown by referring to other portions of the same documents, in which *ruling* is affirmed to belong to the pastor.

In this way, the apparent inconsistencies alluded to are explained. The care of the poor is a very important, and a primary part, of the functions of the deacon. Mainly, perhaps, for this reason, so high and extensive a range of qualifications is demanded of this class of officers. The reformers, consequently, spoke of the deacon repeatedly in terms that have given rise, in the present circumstances of the churches, (which have generally dropped the office) to mistaken notions respecting their views regarding the extent of his duties. They no more intended, when they referred to the deacon as appointed to the charge of the poor, to deny that the other temporalities of the church were to be under his management, than Presbyterians now intend to deny the ruling powers of the pastor, when they speak of him as a "*minister of the gospel*." All that is necessary to remove these mistakes, is a tolerable acquaintance with the history of the church, and a competent degree of familiarity with the modes of expression in use in times somewhat remote from our own.\*

\* The writings of the late Dr. M'Leod, furnish an example of this use of language, and of designations. He says, in his Ecclesiastical Catechism, repeatedly, that the deacon is an officer "to take care of the poor." And even goes so far as to say, (how properly is not now affirmed,) that

Here the argument might rest. We have examined the holy oracles, and from them have established our principle. We have traced the history of the Christian Church by a path carried through her purest and best times, and portions, and have found a very satisfactory degree of unanimity of sentiment, and conformity of practice on the subject of the deacon's office. But our labours are not at an end, for the deacon has not only been excluded in more modern times, from the position assigned to him in the house of God, by Christ her head, but his duties divided, and subdivided among various humanly devised substitutes, or transferred without warrant, to other ecclesiastical officers. An examination of this branch of the subject occupies the following Chapter.

### CHAPTER III.

#### *Of Substitutes for the Deacon.*

These are various. In some instances, the teaching and ruling elders perform all the duties of the deacon, and in others a part of them. In the congregations of the Scottish Establishment, the care of the poor is devolved generally upon the session; while the remaining functions of the deacon, those which respect the maintenance of the ministry, and the charge of the property of the church, are mostly discharged by civil functionaries. In the Presbyterian congregations of Ireland,\* a similar arrangement subsists for the care of the poor; while the other offices of the deacon are performed, so far as they are attended to at all, by temporary and unordained officers, called trustees, or committee-men.

This is the mode which, more than any other, obtains in the churches in the United States. In very few congregations, comparatively, is the *office* of the deacon, as a distinct institution in the church, known at all. And where the *name* is common; as in the congregational churches of New England, it is employed to designate an officer resembling much more the scriptural *elder* than the *deacon*.

this office had its "origin in the existence of a class of paupers in the Church." Yet this distinguished writer held, and expressed very decidedly the views presented in this chapter. He says, p. 46, Ed. 1831, that the deacon was appointed *to remove the burden of the temporal concerns from the minister, and elders, when it becomes embarrassing to them.*" And in Quest. 80: "*Is the sole right of managing the pecuniary affairs of the congregation lodged in the deaconship?*" To this he replies, in substance, that they have this right, as the "helps" of the teaching and ruling elders.

\* This is true, (with slight modifications,) both of the Reformed Presbyterian Church, and the Synod of Ulster.

If the doctrines advocated in this essay be sound and scriptural, there is something wrong in all this. If the Lord Jesus Christ has instituted a distinct office for the care of the poor, then the eldership have no warrant for taking its place, so as to exclude the instituted office.\* If to this office belongs the charge of all the contributions of the faithful, then the substitution of trustees or committees for this purpose must be still more unwarrantable. All these departures from the scriptural model, and the footsteps of the flock, are not, however, equally reprehensible in principle or dangerous in practice. It is not so decidedly unscriptural to commit the whole oversight of the poor to the eldership, as to constitute boards of trustees for the administration of the finances; inasmuch as to the elder does belong in a certain manner,† the care of the poor, while the scriptures give no warrant for the latter at all.

It is difficult to define the precise position and character of what are denominated boards of trustees. They are *in* the church, but are not *of* the church. They have under their management that which most nearly concerns the interests of the church; and yet, *as officers*, the church can have no *knowledge* of them, or *control* over them. They collect and disburse the contributions of the church, for the support of her ministry, and for the erection and repair of her places of worship; and yet they are not the boards of the church. They cannot be defined; but they can be shown to be a class of officers not warranted either by the scriptures, or the usages of the best churches.

An historical fact, which has an important bearing upon this subject, should be attentively considered, and remembered. It is this: *The deacon and the trustee have never, for any considerable time, co-existed in any denomination of Christians.* Congregations there are, indeed, that, for a time, have had both; and there are churches in which some congregations have deacons, and others trustees performing the same duties. These are exceptions. It is a notorious fact, demanding no proof, that at present in churches where the trustee or committee-man has been

\* The General Assembly of the Presbyterian Church, at its last meeting, enjoined upon all their congregations to elect and ordain *deacons*. The Associate Presbyterian Synod, in May last, reiterated their scriptural doctrines respecting deacons. It is to be hoped that both these denominations will complete the work they have begun, by abolishing the boards of trustees in their churches.

† See next Chapter.

allowed the management of the funds, *the deacon is very rarely found*. And equally notorious, that churches which retain the *deacon*, have *no class of officers corresponding to the trustee or committee-man*. For example, the French and Holland churches. The reason of this is evident. Either one or the other is unnecessary. An active board of deacons can attend to *all* the fiscal concerns of any congregation: an active board of trustees would find *deacons*, in the end, uncalled for. Moreover, they cannot but interfere with each other. In case the number of poor should be great, requiring for their sustenance more than the collections made *particularly* for their use, while the ordinary revenues were more than sufficient to meet the other current expenses, (a frequent occurrence) what is to be done? The trustees could not transfer the surplus to the deacons without incurring more weighty responsibilities than they would often be willing to undertake; while the deacons would not be satisfied to knock at the door of the trustees for the funds necessary to accomplish their deeds of beneficence.

But, whatever may have been the causes, the fact is as has been stated. Consequently, the question is not deacons *and* trustees; but deacons *or* trustees: *Christ's* institution, or *man's*. For unless the operations of the same causes shall be entirely changed for the future, we shall never see both these classes of officers actively employed at the same time, in the Christian church to any very considerable extent. Let us enter more into detail.

### I. *Boards of Trustees are an Innovation.\**

There were no such officers in the churches in apostolic times. There were no officers sustaining such a relation to the church, in the congregations of Geneva, France, Holland, and Scotland at the time of the reformation. Their introduction has been gradual; but, no doubt, keeping pace with the downward progress in doctrine and godliness, that has been manifest among most of the descendants of the reformers † There is great difficulty in

\* By "boards of trustees" are not meant those boards, which, acting under the direction of the ecclesiastical judicatories in the management of church funds, such as those appropriated for Theological Seminaries, are likewise incorporated; but the boards of congregations, which do not sustain any ecclesiastical character.

† This remark is intended to refer to the whole period since the reformation. Of late years, frequent and successful attempts at reformation have been made in some denominations.

ascertaining at what time regularly organized boards of trustees first took their present position in the Protestant churches. In the United States, they were probably formed at a very early period. It is certain they made their first appearance in cities, where most corruptions begin. Pride and worldliness operate more powerfully in cities. There is a class of men to be found in most city congregations, that is (or was) almost unknown in the more retired country congregations. Men of active business habits, industrious and influential; but who, with these characteristics and habits, are lacking in that spirituality that would fit them to undertake a sacred office by solemn ordination. They may make very good trustees, and it may be thought prudent to render them useful. Or, there are men who do not even make a profession of religion, yet they are rich, and possess influence. The trustee-ship will exactly suit them: it forms a kind of *neutral ground*, neither belonging to the world nor to the church, where both may meet, and harmonize pleasantly together.

However introduced, boards of trustees are an *innovation*. Like other human contrivances, originally devised, perhaps, with the professed design to promote the good of the church, by furnishing such assistance as might be thought necessary to increase the efficiency of established gospel institutions; but in the result, either excluding wholly, or materially curtailing and changing these institutions themselves. As the singing of human compositions in celebrating the praises of God, has its rise in small beginnings: no claim is at first offered on their behalf to the *sole* possession of this part of God's worship. In the end, the psalms of scripture are excluded, and, perhaps, even reviled. Singing by choir begins very modestly: the object is merely to improve the music. In the end, the choir *claims* to be the seat of praise in the house of God. Trustees had no places in the apostolic churches. There could have been none at that time. The reformed churches had no such officers. Originally, as there is reason to believe, they were barely tolerated,\* they are now, sometimes, supported as altogether preferable to *deacons*; and some, going still farther like the advocates of human psalmody, deny the office of deacon to be at all an important part of the order of the sanctuary. Trustees, *man's* invention, they would not dispense with: deacons, *Christ's* appointment, may be very well neglected! The history of all the corruptions we have mentioned is the

\* They are *tolerated* only, in most churches, still.

same, for the general principle will always hold good: *a human invention, once tolerated in the church, will ultimately exclude, or throw into the shade a divine institution.\**

## II. *Boards of Trustees are unscriptural.*

The authority, or even the permission, of the Scriptures is not often pleaded in behalf of trustees.† The argument in their defence seems generally to take for granted, that, upon this system alone, can *all* the rights of the people be properly secured. It will be shown in the sequel, that the directly opposite statement is true; but, in the mean time, we remark that the scriptural order does by no means deprive the members of the church of an interest in the management of the ecclesiastical goods; *for deacons are chosen by the people and are the representatives of the church*; not, indeed, the *agents* of the people. And here, it ought to be observed, that there is great liability, in defending the trustee system, to employ arguments that are inconsistent with Presbyterianism; inasmuch as they often proceed upon a principle which assails the representative character of the church's government, viz., that to commit the management of the temporalities to the deacon, is to take them out of the hands of the church.

This evil, however, is not so great as another to which we now refer. Trustees having no scriptural warrant, can stand upon no principle *that does not impugn the wisdom or the goodness of the church's Head*. If it is necessary for human wisdom to devise a system of pecuniary management for the church, then it follows that on this point her arrangements have been left incomplete by her blessed Head. That some arrangements are absolutely necessary for fiscal management, in all Christian congregations, no sensible man will think of denying. In the loose manner in which affairs of this nature are often left at the present day, the persons to manage, and the modes

\* The Papacy furnishes the most complete example of this.

† The only attempt ever made, perhaps, to gather the office of trustee from the Scriptures, has been from 1 Cor. xvi. 3, 2 Cor. viii. 19, and it may be, one or two other passages of the same tenor. Besides the difficulty there will for ever be in establishing, from these passages, the right to commission any but a deacon to convey the church's contributions to Jerusalem, there are two others which are insuperable. (1.) It is absurd to say that the *mere* carrying of funds constitutes an *office*, and (2.) which is still more fatal: If these texts prove any thing on the subject at all, they *prove too much*, even for the advocate of the system we oppose, viz.: that the people have a right to *appoint trustees for the poor's fund*, and thus *banish deacons* altogether; for the money conveyed was that sent to the saints at Jerusalem.

of management may not be very distinctly defined; but in the most loosely constructed congregation *some* method, either understood or defined, must be adopted for managing fiscal concerns. In the apostolical times, (among pagans and pagan institutions,) the circumstances of the church were not, in this respect, materially different from her present condition in nearly all countries. Such arrangements were imperatively necessary then. History shows that her wants have at all times been nearly the same. It is her duty to support the poor, to maintain a ministry, and to provide a place of worship.\* Has the manner of doing all this been left uncared for by Jesus Christ, except one portion, that regarding the poor, which, however important, is a small portion compared with the whole? It has always been argued by Presbyterians, and with great and acknowledged force, that to affirm, as some have done, that the Head of the church has not instituted any government for her regulation, but left this whole matter to be arranged according to circumstances, is to charge the King of Zion either with ignorance or neglect; that, as a government is necessary, we might expect to find provision on this subject in the Scriptures.† The argument applies with equal weight to the subject we are now considering. And as the necessity which we have stated unquestionably exists,‡ we may expect to find something in reference to it, in the record of the institutions established by Jesus Christ in the church. We find this in the *deacon*; but no where else. If the *deacon* is not the officer for this purpose, then, in a very remarkable manner, has this whole matter been over-looked by the church's Head.§ This view is the more important, as it puts us in the proper position for viewing the scriptural arguments already brought forward on this subject: *we should expect to find such an office as has been defined in this Essay.*||

\* Symington (Dominion of Christ, p. 53,) puts this interrogatory: "While God has a visible church in the world, will there not be required outward erections for the ordinances of worship, and temporal emoluments for the support of its ministers and institutions?"

† M. Leod's Ecclesiastical Catechism, p. 44. Ques. 72: "That which is really necessary, Christ's care must have provided for his church, for he distributes different gifts to profit withal."

‡ The great variety of substitutes for the deacon, proves this sufficiently.

§ What then becomes of the doctrine of the Westminster Confession, Larger Catechism, Ques. 191, that the church should be "maintained by the civil magistrate?"

|| There is another aspect of this subject, which ought not to be left out

### III. *Boards of Trustees are anti-Scriptural.*

This involves considerations, in some respects, more serious than any yet presented. It involves opposition to

of view. The trustee system separates the funds for the poor from the general funds of the congregation; and that without any scriptural warrant. And some even go so far as to say, that the ordinary collections which are made in many congregations, on the Sabbath, should be held sacred for this use alone.

The entire silence of the Scriptures in regard to any such distinct fund, is enough to set this opinion aside. Under the Old Testament dispensation, there was, unquestionably, no such distinction of funds. And as to collections made during the seasons of public worship, there was an explicit law, Deut. xvi. 16, 17, that none should ever "appear before the Lord empty," but "every man as he was able, according to the blessing of his God upon him," was to bring to the public treasury at Jerusalem. No one ever imagined this to refer solely to collections for the poor. It was this which was "gathered at the door of the temple," in Josiah's reign, and applied to the repair of the temple, 2 Kings xxii. 4—6. It was into this "treasury," that the "poor widow cast her two mites," Luke xxi. 1—4. In the reign of Joash, 2 Kings xii., these collections, taken up on the Sabbath, as well as the other days of the feast, were similarly applied. "The bag" which Judas carried, was the common treasury, for three years and a half, of our Lord and his apostles. From this their expenses were borne, and gifts made to the poor, John xiii. 29. The apostle Paul, in writing to the Galatian and Corinthian churches, merely recalls the law in Deut. xvi. He intimates to them that *the most proper time* to make collections for the church at Jerusalem, was the season of public worship. He does not prescribe that *all* these collections should be applied in that way: he does not, in the least, intimate that their own necessities, as a church, might not be supplied out of these gatherings. Moreover, these collections, when sent to Jerusalem, would there be improved in the best manner, undoubtedly, for promoting the good of the church. They were not designed solely to feed the poor. They were sent to strengthen a feeble church, as in our times is often done. So the church has always explained this matter. And in all churches Sabbath collections are appropriated to various ecclesiastical purposes. Therefore, there can be *no distinct fund*, from that source at least, for the use of the poor. And, it is scarcely possible to imagine any other source whence a distinct fund for the poor can emanate.

Sabbath collections for pious uses, are a part of the instituted order for public worship. Deut. xvi. 16, 17. 1 Cor. xvi. 2. DR. M'LEOD has stated the doctrine of the Bible, in reference to this subject, with great precision and perspicuity in his Ecclesiastical Catechism, p. 83, (ed. 1831,) in answer to the question: "How do we worship God, in making collections for the saints?" He says, "Collection is to be made for the support of those church members, who are in providence incapacitated to make provision for themselves, *and for other pious purposes*; Christians, in so doing, worship God by a public act, which testifies their dependence on Christ for worldly property, and their willingness to use it in his service, contributing on the Lord's day, according to the need of the church, in proportion to their weekly prosperity."

It would be of advantage, in more than one respect, to the church, if this part of worship were well understood, and *liberally* acted upon.



the authority of the church's Head. The radical principle of the trustee system is, that trustees and committees who perform similar duties, are no church officers—do not act in the name of the church's Head—and that they are the mere agents of the people. That the ecclesiastical goods; (except the funds for the support of the poor) namely, the funds invested in the place of worship, and those which go to the maintenance of the ministry, and other charges attendant upon the enjoyment and propagation of the gospel, are a mere *joint stock concern*, and differing from the property invested in a bank, or road, only in the circumstance that the revenue anticipated in the one case consists in dollars, in the other, in religious and moral improvement. That there is no dedication of property in the one case more than in the other. That it is in the power of the contributor to manage it as he does any other part of his property, either to attend to it himself, or to appoint one or more persons as his agents, to manage it *for him*.

It is difficult, indeed, to believe that any devout mind can contemplate without revolting at it, this doctrine as thus stated in its naked deformity. Yet it is certainly the fact, that this statement embraces the essential principle of the trustee system. This system is so interwoven with the habits of an age which knows nothing of the deacon, as to render some farther notice of it absolutely necessary.

The true doctrine respecting the ecclesiastical goods, is directly the opposite of that above stated, and is this: that the property which is appropriated to ecclesiastical purposes, is *dedicated* to the service of Christ, as the church's Head. And is to be managed therefore, under his authority as King in Zion, by officers of his appointment. There can be no doubt, for it is so said expressly,\* that the contributions made during the former dispensation, were devoted to the Lord, and therefore could not be re-called, except they were replaced by an equivalent with a fifth part of the assessed value added to it. The cities, fields, and revenues of the priests and Levites are all called "the Lord's."† The materials employed in erecting the temple were dedicated.‡ Was there any thing typical in this? Was there any thing in it of such a character as to render it inapplicable now? The dedicated things were employed generally for the same purposes in all respects, for

\* Lev. xxvii. 13, 15, 19, 27, 31.

† Lev. xxvii. 30.

‡ 1 Chron. xxvi. 26, 27.

which the ecclesiastical property is now used. . . And the most acute vision may be challenged to discover any thing typical in the devoting of the houses, &c., of the Levites and priests. There is positive evidence that this was not a circumstance peculiar to the Old Testament economy. Paul enforces the duty of furnishing a support to the gospel ministry by referring to these very institutions;\* while in the case of Ananias and Sapphira there was both lying and sacrilege.

That ecclesiastical property is not a joint-stock-company concern, but something ecclesiastical, can be otherwise established. *It cannot be sold and distributed for the individual benefit of the members of the church, or the pew holders*; nor can the revenues be appropriated to the private uses of the members of the congregation. Nor, in case of removal, can any contributor demand an assessment to receive his share. And when, on the other hand, immigrants attach themselves to the church, or individuals make a profession of religion in a particular church, they become entitled to the benefits of the church property. Moreover, the poor have a real and true joint interest in the ecclesiastical goods, as well as the rich. This the trustee system would deny them.† There is, in the view in which we are now looking at it, an analogy to state property. The commonwealth is a moral person, and is capable of holding property, and deriving benefit from it. It belongs to no one individually, and all the citizens of the nation have an interest as citizens in it. So of town, county, and city property. The church is a moral person: so is a congregation, a presbytery, and a synod. They, therefore, can, and do hold property, when lawfully received, by a right with which the church is endowed by her Head. This is property *dedicated*. It is set apart for ecclesiastical purposes, to be employed in promoting the great ends of her organization in the world. And here we have the reason why the property of the church cannot be sold and distributed as private property. It belongs to the church of Christ. In other words, it is devoted to

\* 1 Cor. ix.

† The law which requires, in some places at least, a year's payment of pew-rents, before the liberty is allowed of voting at the elections for trustees, and which, of course, excludes *the poor* entirely from any voice in this management of the funds, is perfectly consistent with this anti-scriptural system. It is carrying it out to its legitimate and sure termination. This will be the result, certainly, in most cases, when the system has existed long enough among any people to show its genuine character.

the promotion of her interests and ends, so long as it can be usefully employed in this way.\*

Now, the system that we oppose really and practically denies all this. Denies that Christ has made any provision for the control of the fiscal interests of the church, denies that the church has any right to receive or control property;† denies that the poor in the church have all the rights of the rich. The connexion between the trustee system, and the erroneous views of church property just noticed, is abundantly evident. If the property set apart for religious ends, is, after all, *mere* joint stock property, then it is natural enough that it be managed just as a bank, or a road concern. And, on the other hand, if funds of this kind really belong to the congregation as a part of the church, and are ecclesiastical property, then the conclusion is unavoidable; the management of them should be intrusted to officers constituted agreeably to the will of the Head of the church, by the choice of the people, and by ordination; that is, to *deacons*.

#### IV. *Boards of Trustees are of dangerous tendency.*

As they are ordinarily constituted, this is unquestionable. In many congregations, having boards of trustees, individuals are chosen to that office who are not even professors of religion, and whose recommendations are

\* In the xxxviii. Note to M'Crie's *Life of Knox*, there are some brief, but interesting notices of opinions of the Scottish ministers on the subject of the property of the church. This author says, that they held that "property, which had been set apart, and given for religious uses, could not justly, or, without sacrilege, be alienated, as long as it was needed for those purposes." An extract is given in this note from *Sermons against Sacrilege*, by Robert Pont, a son-in-law of John Knox, and a very distinguished divine. They were written by the appointment of the General Assembly, in the year 1591. He replies to the objection, that the Levitical law is abrogated, and that, therefore, authorities from the Old Testament are of no force now, as follows: "I answer concerning those lands, or annual rents out of lands delated and given to the Kirk, that although the Levitical law, with the ceremonies thereof, concerning the outward observation hath taken an end, and is fulfilled in Christ, *yet the substance* of the policy, concerning entertainment of the service of God, and uphold of religion, still remains. And it is no less necessary, that the ministry of God among us be maintained: and that sufficient provision be made to secure other godly uses, &c. &c." Again, Pont says, "albeit in their own nature they be like other earthly possessions; yet in so far as they are applied to an holy use, they may well be called holy possessions and rents, as the kirk is holy, to whose use they are appointed."

† Carry this out, and what becomes of Theological Seminaries, Libraries, Mission Boards, &c. &c.?

solely of a worldly character. It is manifest that a board, thus constituted, either in whole or in part, must have ultimately an injurious influence upon the cause of truth and vital religion. Leaving out of view altogether, the direct and powerful temptation to trim and accommodate, which must beset the ministry in congregations whose fiscal concerns are all under such management, this hurtful influence will be felt in other ways. The sacredness of the ministerial office will be affected. The pastor will be in danger of degenerating into a mere temporary hireling, and his support not considered as a religious duty, any further than it is incumbent to pay a hireling his wages.\*

\* This result has been already developed to a lamentable extent. It has become common, in some denominations of Christians, for clergymen to *hire themselves out*, to congregations, to preach for six months, nine months, a year, &c. ! To make bargains, previously to receiving a call where the pastoral relation is constituted, which by the old laws of the Reformation was a censurable offence, is an every day matter. To such an extent has this evil gone, that of about thirteen hundred ministers belonging to the General Assembly Presbyterian Church, (Old School), four hundred and eighty-one are stated supplies, or more than *one-third*; while, in some instances, nearly whole Presbyteries have been mere stated supplies. The views of a writer in the "Presbyterian," one of the organs of the Old School General Assembly, are remarkably correct on this point. Some of them are quoted, contained in that paper of June 6, 1840. After stating that "there was no such thing as a church and congregation associated together, in the apostolic age, in the support of divine institutions," he goes on to say: "It is far otherwise now. Not only are there regular congregations associated with every church, but in our own, and many other countries, legal provision is made to collect and disburse the temporalities of the whole united concern. Hence, there are now legal officers, styled trustees, to perform those very duties *which once lay exclusively on the church alone.*" "I am constrained to say, that it is very questionable, whether it has not produced, or, at least, increased one of the most serious evils which the church has to contend with in the present day. In many parts of the church, the frequent failure of ministerial support, is constantly separating pastors and churches, thus blighting the labours of numerous years, and condemning the churches to long and cheerless seasons of silence and desolation. It is worthy of serious inquiry, whether the commitment of the support of the Gospel to a number of men who do not, as a board, feel that they are acting under the solemn responsibilities of religion, and the obligations of church officers; whether their duties would not be more faithfully performed, if they were committed to men who felt that they are "*ordained of God,*" for this, as well as other important services, and that they have vowed before heaven and earth to be faithful to their trust? And would not the church itself be more likely to be kept awake to the important subject of ministerial support, if faithfully urged to it by the officers whom they had chosen for this self-same service?"

It is to be hoped that not a few in that body begin to reflect upon that very remarkable arrangement, by which a "church," a body of Chris-

The example of many of the most prominent men in the congregation, on the side of irreligion, must have a tendency to prevent accessions to the church. Nearly as high privileges of honour and influence as the church has to bestow, can be enjoyed by worldly men. Such men occupy a station hardly inferior in prominence and power to that of the eldership. Cannot the fewness of male members in many churches, where the appearances of prosperity are otherwise great, be traceable in part to this cause?\*

Such a board has the pecuniary support of the pastor in their power, and that without redress. Should the pastor, by faithful preaching, or discipline, offend the trustees, he has no protection from that kind of vengeance which they might attempt to inflict upon him, except such as the civil law affords.†

But were it so that none of these evil effects, which have been specified, should result from the system of trustees, the silent and gradually operating influence which such a commingling of the world and the church has had upon the churches, and must necessarily have, would of itself be sufficient to excite the alarm of pious and thinking men. What, for example, would be thought of a system which would place the funds collected for missionary and education purposes, or the funds of the theological seminaries of the churches, under the control, irresponsible to the authorities of the church, of worldly men, or even of men wanting an *ecclesiastical* character, although church members? Every one knows the long and vehement conflict waged on this very subject in the General Assembly, before the division of the Presbyterian Church. That whole controversy was, in fact, upon the

tians, and a "congregation," a part of the world, thus intermingle and entwine themselves together.

\* The paucity of male members in the churches of some of the larger denominations, is notorious. It was stated on the floor of the General Assembly in May, 1840, that there are many churches in connexion with that body, especially in the South, which have not materials enough to make ruling-elders of, to say nothing of deacons. Yet they have their boards of trustees.

† This is no supposition. In one instance, in the city of Philadelphia, the salary of a minister was withheld by the board of trustees for nearly, or quite, two years. They had secured a majority through the operation of the principle that holding a pew entitles to vote for trustees, and by excluding, upon various pretexts, many members in full communion. Their purpose was, avowedly, to starve him out, because of his faithful reproof of Sabbath violation, intemperance, the traffic in liquors, &c. The writer has more than once heard clergymen regretting difficulties which attended their ministry, arising from this source.

question whether the funds devoted to the maintenance and diffusion of the Gospel, should be managed upon the principle and according to the mode of the trustee system, or upon the principle and according to the mode prescribed in the Scriptures.

Those who have not reflected upon this subject, may suppose that all these apprehended dangers can be easily avoided, by restricting the elective franchise to church members in full communion, or, at least, by limiting electors to such persons in the choice of trustees. But is such a restriction generally made, or can it be expected as a general rule? The pressing temptation to increase the funds and augment the resources of the congregation, may be expected to prevail over the feeble anticipations of evil from such a course, and to terminate, as has commonly been the case heretofore, in choosing non-professors as trustees. Nor is such a result to be anticipated only in the larger denominations. Not many years ago, when a city congregation, in connexion with the Reformed Presbyterian Church, were arranging their mode of fiscal operations, the question whether pew-holders, not being members, should have a vote in the choice of trustees, was warmly argued; and although, in that instance, it was decided in the negative, the majority was very small. Had the decision been different, there was no redress upon the doctrine of the trustee system. Nor, upon this system, can any judicatory of the church ever undertake to decide the question, by enacting, by law, any such restriction: it must be left to congregations themselves.\* This presents the subject in another aspect. Have congregations, upon the principle supposed, the *right* to make this restriction? Let us examine this point a little.

Suppose a congregation is making pecuniary arrangements: they meet, and subscriptions are given in by some persons who are church members, and also by others, who are not. What *right* have the church members, *if the trustees are mere money agents*, to take the appointment of them to themselves? Mark: the right of appointing trustees is supposed to be derived, not from citizenship in the church, and a consequent right to have a voice in managing the ecclesiastical funds, but from the fact of having invested money in the funds of a joint stock con-

\* In another instance, in the same denomination, individuals, not members, of that church, and some not professors of religion, were chosen trustees, and for some time managed the funds. In the result, the members of the church in that congregation, lost the whole property.

cern. *All* have this qualification alike, (which is the only one known to the trustee system,) and yet one part take upon themselves to exclude the other from the management of *their own funds*; for they are supposed still to be theirs. It is true, the church members might refuse to receive subscriptions from any but themselves, or to let a pew to any other; but, as this is so improbable, we may leave it out of view altogether. It is not even *supposable* that churches will refuse to rent pews to non-professors. It would be too great an absurdity. And yet, if they do so, we repeat, they have no right, upon any other principle than that which we advocate, to exclude them from the management of the fiscal concerns.

To return to the proposition with which we set out: the trustee system is of evil tendency. This point may be still further illustrated by the laws and doings of nations. Nations derive a revenue, in many ways, from foreigners; yet they do not, on that account, allow foreigners a vote, even for officers who manage the revenue. The revenues are national property. The right to a voice in managing them is, consequently, a privilege of citizenship. No other doctrine would be listened to for a moment in the commonwealth. National security against foreign influence requires them to pursue this course. And should nations be more jealous of the intrusion of foreigners, than the church of God? Ought they to guard against the evils that might result from the control of their revenues, by men who are not bound by the ties of citizenship to the body politic; and should the church of Jesus Christ commit her revenues to those who are not citizens of this commonwealth of Israel, and thus expose herself to evils, against which the world adopts so many precautions? Truly, "the children of this world are, oftentimes, wiser in their generation than the children of light!"

V. *Boards of Trustees are not, as Depositaries of Church Property, so safe as Deacons.*

And that because they are, comparatively, *irresponsible*. Trustees are not, indeed, without responsibility to the laws of the land:\* and provided they are church members, they are individually accountable to the courts of the church, for immoral or scandalous conduct. But they have no responsibility *as trustees* to any ecclesiastical tribunal, as deacons have.

\* Deacons are also responsible to the laws.

*Are they responsible to the congregation?* Not at all. It is true they may be superseded at the termination of the period for which they were chosen, by another set of trustees; but, in the mean time, none of their acts, however deeply injurious to the interests of the congregation, can be remedied except by an expensive process at law. They may close the church doors against the minister and congregation; they may refuse to pay the pastor's salary, they may neglect to pay other dues, and in some of the United States\* they may dispose of the entire property of the church. For such breaches of trust there is, indeed, a remedy by the courts of law; but what this is worth, in most instances, they know best who have tried it. When their term expires they may be voted out of office, but this does not furnish a remedy for past evils. And, moreover, their successors go into office equally unincumbered, and irresponsible. Their responsibility is therefore, practically, little better than nominal.

It is different with the *deacon*. He is equally responsible to the laws of the land with the trustee, for the law views him as such; and besides, he is responsible to the courts of the church. These courts can order the board of deacons to reverse their acts of malversation, and mal-administration. In the first instance they are chosen with care by the members of the congregation in regular standing as church members; they are then ordained in the name of Jesus Christ; and, then, besides their accountability to the courts of law, they are responsible to the ecclesiastical authorities. So that, considered merely as furnishing satisfactory guarantees for the just and faithful administration of the church's finances, Christ's institution will be found far superior to the contrivances of men.†

A system so highly objectionable, and so extremely liable to abuses, ought not to be permitted to continue in operation in any congregation; not even in those where it may still be in its infancy,‡ and has not yet assumed its more objectionable features. And particularly when it rests, as it always does, at least in part, upon the ruins of the deacon's office. Let congregations do their duty on this subject, and their own experience will satisfy them that Christ's arrangements are better than man's.

\* New York, for example.

† For some observations upon the "Title to Church Property," see Note C.

‡ As in those congregations which manage their funds by temporary committees, chosen in various ways from among themselves, as emergencies occur, and which are not permanent boards.



## CHAPTER IV.

*Of the Relations of the Deacon to the other Ecclesiastical Officers, and to the Courts of the Church.*

The deacon cannot be an independent officer. To suppose that when ordained he becomes a separate and isolated portion of the church's organization, would be an anomaly in social arrangements, and inconsistent with the fundamental principles of presbyterian church government. The fact that the deacon is *ordained* does, of itself, show that after ordination he is not independent in the administration of his office. As a rite, ordination is not only the instituted mode of imparting office-power, it likewise contains a very direct intimation of the subordination of its subject, in his official acts, to the spiritual authority of Jesus Christ, and to this, moreover, as exercised in the constituted courts of the church. No one therefore supposes it possible for a minister or a ruling elder to become independent in his official character, of the government of the church in which he is ordained to office: nor does the deacon. However, as this part of the subject is more liable to be enveloped in doubt, or obscured by prejudice, than any other, it is necessary to examine with some minuteness and care, the relations of the *deacon* to the government established in the Christian Church. This will be done from the Scriptures, from the footsteps of the flock, and from the rules of prudence and wisdom, as these are illustrated in the various departments of the social organization.

I. *The Scriptures exhibit the Deacon as subordinate to the Courts of the Church, in the Discharge of his Functions.*

The circumstance of the *ordination* of the seven,\* as has been observed, fully establishes this statement. The twelve say to the multitude, verse 3; "Look ye out among you seven men, &c. whom we may appoint over this business." They give no intimation that they were about to institute an independent order of officers; but in the very act of directing their election, the apostles claim the *appointment* as belonging to themselves. If the apostles had no concern in the "business," and were to have none, could such a course have been pursued? As plainly as actions can speak, do they show, in this instance, that the

\* Acts vi. 1—6.

deacons were to be responsible to the apostles. In the narration of the events of the following thirty or forty years, contained in the Acts of the Apostles, and in the Epistles, there are frequent and decisive proofs that the duties for which the deacons were ordained as their special charge, might still be, and often were, performed by the apostles and elders. Paul says, that the apostles with whom he conversed in the city of Jerusalem, upon his return from Arabia, about three years after the ordination of the seven, "would only that we should remember the poor; the same which I also was forward to do."\* This distinguished apostle was very active during his whole ministry, not only in giving directions, as he did to the Galatian and Corinthian churches,† respecting the poor and the maintenance of gospel ordinances, but likewise in actually ministering at times to the wants of the poor saints. His last visit to Jerusalem was for the express purpose of bringing alms to his nation and offerings.‡ These he brought, not by a commission received from the people, but as an official duty.§ And in another instance, we find the contributions sent to the city of Jerusalem, directed, not to the body of the people, nor even to the *deacons*, but to "*the elders*."||

\* Gal. ii. 10.

† 1 Cor. xvi. 2 Cor. ix. The *deacons* must have been addressed in these instances, in their official character, as well as private church members.

‡ Acts xxiv. 17.

§ 1 Cor. xvi. 3, 4. "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." In this passage, Paul seems to speak of the *sending* of those whom the Corinthians might "approve," to Jerusalem, as his act: that *he* would give them the appointment. The mere carrying of funds, as has been remarked above, does not constitute an officer; but when Paul, *suo motu*, by his own act, takes this business upon himself, asking for no fresh appointment by the people, it is plain he thought himself competent to do it, as a minister of Christ. Moreover, it is worthy of notice that this appears to have been the way in which such contributions were commonly sent. Long before, Paul and Barnabas had borne to Jerusalem the contributions of the church of Antioch. Acts xi. 30.

|| Acts xi. 30. Most judicious commentators and critics, have deduced the same inference that we have, from this text. The Westminster Assembly directs us to this text, as proving that to the pastor and elders belongs the care of the poor. The London Divines say, (Church Government, page 184,) "The disposing and appointing how it (the alms) shall be best improved and disposed of *cannot be denied* to be an act of government, and for this did the elders meet together, Acts xi. 30." Dr. M'Leod, Eccles. Catechism, ed. 1831, page 130, "*all* collections were delivered into the hands of the apostles and elders, the *presbytery*, Acts xi. 30."

These facts establish, beyond all reasonable doubt, the position above stated. Because, if the oversight and charge of *those very things*, which have been *specially* committed to the deacon, are still, *in any way*, incumbent upon the spiritual officers of the church, then is not the deacon the *sole*, nor an *independent* officer, in performing his functions. It may, perhaps, be supposed by some that this doctrine is true, so far as it is applicable to the case of the poor; but that it does not hold respecting the other functions of the deacon's office. If we remember, however, that the *whole* revenues, (as has been attempted, at least, to be shown in the second chapter of this Essay,) were originally managed by the apostles; and that they made the *same* kind of transfer of the *whole* of "the daily ministrations," as of *any part* of it, at the ordination of the deacons: and then connect with these established truths the fact just now ascertained, namely, that the care of the poor, at least as to the general charge and supervision, still belonged to the apostles, we infer as the only conclusion from these premises, that the general charge and supervision of the whole temporalities still rested upon them. If the apostles did not divest themselves of all responsibility in regard to the poor, (and this is universally admitted,) neither did they in regard to the other interests of the church, that were *specially* intrusted to the deacon; for the very identical language which informs us of the one, informs us of the other. There is not even a hint, that two funds were afterwards to be formed instead of the one which had previously existed. Indeed, there is no scriptural authority whatever, for separating the funds appropriated to the use of the poor in the Christian church, from those destined to other uses.\* The idea, then, of joint charge in the case of the former, and independency on the part of the deacon with regard to the latter, has no scriptural foundation to rest upon, for the Scriptures recognise no such distinction of funds. Consequently, if the other officers of the church have no oversight of the temporalities generally, they can have no other charge of the interests of the poor, than that which rests upon all the faithful: they have none in their *official* character. This is a conclusion that few would admit; if not admitted, the proposition which we have laid down contains the only true and scriptural view of the subject.

The statement contained in Acts vi. 4, may be deemed opposed to these views. The apostles say that they would

\* See p. 46, foot-note.

“give themselves continually to prayer, and to the ministry of the word.” To those who may consider this text as containing an express relinquishment of all charge over the church’s temporalities, we might reply by employing the *argumentum ad hominem*; for they, probably, in most instances, likewise entertain the idea, that “this business,” verse 3, signifies only the care of the poor. If the deacon is an officer to attend solely to the poor, and the apostles relinquish entirely, in verse 4, all concern in that which they transfer to the deacons, what then becomes of the universally admitted, and certainly scriptural doctrine, that the apostles were still charged with the care of the poor? According to the objection, they conveyed *all* this to the deacon! This text cannot therefore, upon any view of the deacon’s office, be supposed to contain an *entire* abandonment, upon the part of the apostles, of *all* the fiscal duties which they had heretofore performed. How is it to be explained?

The word, προσκαρτεροῦμεν, (for it is in the original but *one* word,) translated, “*will give ourselves continually to,*” is used eight times in the New Testament;\* and in every instance, but two, it refers to the performance of religious duties, such as prayer and partaking of the Lord’s Supper. It is compounded of προς, *with,* and κρατος, *strength;* and means, as its roots import, *vigorous and persevering attention,* but not *exclusive* attention. Stockius translates it, “*semper alteri proesto esse,*” *to be always in readiness for another’s service.* In none of those texts where it refers to devotional duties† can it mean *exclusive* attention; for the Christian has many duties to perform besides acts of worship: but he is so to engage in them, as “always to be in readiness for” God’s service: he must not become entangled with natural and civil duties, so as to be incumbered and hindered in his devotions. This is finely expressed by this word. The use made of the same word in Acts x. 7, throws much light upon its meaning. Cornelius, the centurion, sent for Peter, “στρατιωτην ευσελη των προσκαρτερουντων αυτω,” *a devout soldier of them that waited on him continually.* Now, this soldier was not *merely* the attendant of Cornelius: he was still a soldier. In the mean time, however, he was released from the most burdensome part of his military duties, that he might “always be in readiness for the service” of Cornelius.‡ This

\* Mark iii. 9. Acts i. 14, ii. 42, 46, vi. 4, x. 7. Rom. xii. 12. Eph. vi. 18. † Acts i. 14, ii. 42, 46. Rom. xii. 12. Eph. vi. 18.

‡ The passage in Mark is similar to this one. Christ directs a boat to be kept in readiness for him.

was precisely the situation of the apostles. They were "stewards of the mysteries of the Gospel." To dispense these, was their *business*, their *employment*. Connected with this, were the care of the poor, and the oversight of the church's contributions. For a short time, the spiritual officers performed, unaided, the whole of their functions; until the less important had so increased, that to have attended to them properly, they must have "left the word of God to serve tables." To relieve themselves from the burden which rested upon them, they direct the people to choose certain persons, whom *they* would appoint over this business, so that they might have the opportunity of devoting their labours "to prayer and to the ministry of the word." There is no intimation, throughout the whole narrative, that the business was improper for them, but merely that "it was not reason that they should leave the word of God, and serve tables."

The deacons were, therefore, appointed not as independent officers, but as "*helps*," or assistants, to the spiritual officers. They are so called in 1 Cor. xii. 28.\* That the *deacon* is meant by this title, is nearly, if not altogether, certain. Ruling-elders cannot be intended: for they are the "governments" mentioned just after. The pastor cannot be the "helper;" for his is the highest office in the church. The "helps" must then be the "deacons." This interpretation is strongly confirmed by the narrative in Acts vi. of their original institution; for in that passage they evidently appear as "*helps*."

Presbyterians have always taken the same view of this subject, when they say, as they often do, that the higher offices include the inferior; the pastoral including the eldership—the latter, the deaconship. This Presbyterian doctrine is clearly and beautifully stated by the LONDON DIVINES.† "For who," say they, "is so little versed in the Scriptures, but that he knows that apostles, pastors, elders, and deacons, are distinct officers one from another; yet all the inferior offices are virtually comprehended in the superior, and may be discharged by them; elders may distribute as well as deacons, and beyond them rule; pastors may distribute and rule as well as deacons and elders, and beyond both, preach, dispense sacraments and ordain ministers." And by DR. M'LEOD,‡ who says, "the ruling elders are their (the teaching elders') helps;

\* For the views of many commentators on this text, see page 6, foot-note.

† Divine Right, &c., p. 112.

‡ See Ecclesiastical Catechism, page 47.

and the deacons the helps of both." DICKSON, on this word "helps," says, "the deacons not a little aided by their ministrations,"\* &c. "*Aided*" whom? *The elders, unquestionably.* If the deacons are the "helps" of the ruling and teaching elders, then are they not independent of them in the discharge of any part of their functions.

If we cast our eye over the Old Testament dispensation, we find the same principle pervading it likewise. From the time of the giving of the law in the wilderness, until the canon of the Old Testament revelation was completed, the Levites, who were generally the actual administrators, of the ecclesiastical revenues, always performed their official duties in co-operation with the superior functionaries.† They were never independent. Nor were the deacons of the synagogue. We are informed by Prideaux, that the "*chazanim, or deacons of the synagogue, had, under the rulers, the charge and oversight.*"‡ Brown of Haddington, says that "these two, (the chazanim), with the other rulers, form a council."§ Indeed, it is unquestioned, that the deacons of the synagogue were not independent, but subordinate officers.

These investigations show us that the apostles, to whom at first the management of *all* the ecclesiastical affairs was committed, still retained, after the ordination of a distinct order of officers to take charge of a specified portion of them, a general supervision. And it also appears, that this was in accordance with a principle which ran through the divinely organized ecclesiastical constitution of the Christian church under the Old Testament dispensation.

## II. *This principle has been always acted upon by the Christian Church, in her purest times.*

On this branch of our investigations, it is not necessary to do more in reference to the doctrines and usages of the primitive church, than merely refer to them. That the deacon was not an independent officer in the church in the early periods of the present dispensation, is so well known that any detailed proof upon the subject would be

\* See page 35.

† Num. viii. 19. 2 Chron. xxiv. 5, 11. Neh. x. 37, 38, xiii. 13. Our space does not admit of pursuing farther this part of the investigation. The reader is referred to the list of passages relating to this subject in Note B.

‡ Prideaux's *Connexions*, Part I., Book vi.

§ Dictionary of the Bible, on the word "*Synagogue.*"

superfluous. Therefore, passing the primitive times, let us descend to the age of that great reformation, to which the reader has been so frequently directed. In none of the reformed churches was the deacon considered to be independent in the exercise of his office. Indeed, as we shall soon see, in most of them there were formed *consistories* composed of the pastor, ruling elders, and deacons, of particular congregations. The Book of Common Order used by the Scottish congregation in the city of Geneva, and which is substantially the same with that of the other congregations of Geneva, thus speaks of the exercise of the deacon's office. "The deacons must be men of good estimation," &c. Their office is to gather the alms diligently, and faithfully to distribute it *with the consent of the ministers and elders.*"\* The principles of the Reformed church in France are very strongly and pointedly expressed. In her Discipline, Sec. xii. Chap. III. Canon II. it is said: "The elder's office is, together with the pastors, to oversee the church, &c. In general, it is to have the same care with them in all concerns about the order, *maintenance*, and government of the church." And Canon IV: "The deacon's office is to collect, and distribute, by the advice of the consistory, moneys to the poor, &c." And in Chapter I. Canon XXI. noblemen were "every one of them desired to constitute, in their families, a *consistory*, composed of the minister, and of the best approved persons for godliness in their said families, who shall be chosen elders and *deacons.*"†

\* Dunlop's Confessions, Edinburg, 1722, page 383. The reader will have no difficulty in understanding, after the explanations that have been given in this Essay, that by "alms," is not meant what we call "poor's money." It will be remembered that Calvin uses, as synonymous terms, "alms," and "treasures of the church," and "church goods," meaning as he himself explains them, "the goods dispensed to the ministry, schools, &c." See pages 32 and 38.

† The word "*consistory*," which occurs so frequently in the *old* books of ecclesiastical policy, requires explanation. It is not found in the Scriptures. Neither is "session," "synod," or "general assembly." It is the *old* appellation in the Reformed Churches for all their church courts. Stewart's Collections, Book I. Title xv. § 35, "All church judicatories, but especially this, (the session,) were called consistories, where the judges did stand in administering justice." The word "consistory" is compounded of two Latin words, "con" and "sisto," and signifies to *stand together*. "Session," is from the Latin "sessio," a *sitting*. "Synod" from the Greek "συνδος"—*meeting*, or *going together*. This name was more common among the Reformers on the Continent, than in Scotland or England. Yet it was not at all unusual there, as Stewart truly says in the above quotation. Stevenson\* enumerates, among the

\* Hist. vol. i. p. 164, on the year 1637. The reader should know, indeed, it is

The Holland churches were constituted in the same manner. They had "*consistories* (or assemblies composed of ministers, elders, and deacons) for overseeing church affairs."\*

The Scottish congregation that was formed in Rotterdam by exiles from Scotland, during the persecution which followed the restoration of Charles II., not only had deacons, but these deacons sat in *consistory* with the minister and elders: for we find the following minute inserted in the register of their "consistory." "The session unanimously concluded that there should be five elders besides Mr. Wallace, whom we yet own as such notwithstanding what is gone against him: *and also five deacons.*"†

The Scottish church, from the rise of the reformation until her order was buried in ruins by the tyranny of an

grievances of the Scottish Church which led to the second Reformation, that "*consistories*, or sessions, were reckoned in the number of conventicles, and laick elders and *deacons* were rejected." This *old presbyterian* word is now sometimes used as a title by which to designate a "meeting together of *all* the officers of the congregation," to consult respecting its secular interests chiefly; the name "session," being reserved exclusively for meetings of the *teaching and ruling* elders for government.

\* Gerard Brandt's History of the Reformation in Holland, vol. i. p. 314.

† John Brown, of Whampray, the author of the Apologetical Narration, was long the pastor of this congregation. The "Mr. Wallace" referred to, was Colonel Wallace, the gallant leader of the Covenanters at the Pentland Hills, in 1666. After that battle, he withdrew to Holland, and in 1676, was chosen an elder of the church in Rotterdam. The next year he was ordered to remove from the territories of Holland, in consequence of the threats of England. This was "what had gone against him." It appears from the fact above mentioned, that the Scottish congregation of Rotterdam, composed of some of the choicest of Scotland's sufferers, at that time, for religion and liberty, was constituted with "elders and deacons," who sat together in a body called a consistory. This form, it should be observed, was not adopted by them after the example of the Holland churches; they had been accustomed to it in the Scottish Church. The fact above stated, will be found in the March number of 1839, of the "Covanter."

The following account of the form of government in the Waldensian churches, *at the present time*, possesses no inconsiderable interest in itself, and likewise, in connexion with this subject. The account is taken from the "Presbyterian" of Dec. 12, 1840. "They have their Synod, and their representative pastors, deacons, and elders. The pastors are elected by the parishes by free and open choice; and the elders are selected by their peers after a rigid examination. Out of their number, one is selected to fill the office of deacon, in whom is vested the alms, *and the properties of the churches.* The *consistory* is just a *church session*, consisting of the pastor, as chairman, the elders, and the deacon, and it is vested with the charge of the ecclesiastical affairs of the parish."

plain in the extract, that the "consistory, or session," in that church, was "constituted of elders and deacons."



apostate king and parliament, held without any wavering, the same doctrines substantially on this subject, with the Genevan, French, and Holland reformers. First Book of Discipline, Chap. VII. "The office of deacon is to gather and distribute the alms of the poor, *according to the direction of the session.*" We discover, by comparing this paragraph with Chap. XVII., that they did not limit the duties of the deacon to the care of the poor, but extended it to "the taking up of all the rents of the kirk, and disposing them to the poor, the ministry, &c." And by comparing it with Chap. VIII. § 9; that "the ministers, elders, and deacons, were to consult together," in disposing of the fiscal matters. In the Second Book of Discipline, Chap. VII., they say that "it pertains to the eldership, to take heed that the word of God be purely preached, &c.—*and the ecclesiastical goods uncorruptly distributed.*" They did not, of course, believe the deacon by whom these goods are distributed, to be an independent officer, or an officer accountable only to the people.

During the second reformation this church continued to hold the same principles. We find the Second Book of Discipline revived and ratified, and still held as law in that church, throughout this period of her prosperity and independence. In the year 1645, the general assembly issued, in overture, one hundred and eleven propositions on church government and order. The fifty-fourth mentions as one of the "things wherein the ecclesiastical power is to be exercised, *the treasury of the church and collections of the faithful.*" There is no evidence that this part of these propositions was ever objected to. The same principles pervaded her ecclesiastical legislation. The law of 1648 respecting meetings of session has the following clause. "The deacons are always present, not for discipline, but for what relates to their own office."\* In Stewart's Collections, Book I. Tit. viii., after some general statements respecting the duty of the deacons to examine the state of the poor, and collect funds for their supply, it is added, "that the money so received be faithfully delivered up to the session, *according to whose judgment and appointment, the deacons are to distribute the CHURCH GOODS.* In which matters they have a decisive vote with the elders; but in other cases their opinion is only consultative, and they may always be present." This embodies the whole doc-

\* It has been shown in the second chapter of this Essay, that the Church of Scotland considered the distribution of all the ordinary revenues to belong "to the office" of the deacon.

trine of the exercise of the deacon's office. He is to distribute the "*church goods*," and to have a special concern for the poor. The pastor, elders, and deacons, were to meet and act together; in making distribution, all having a "decisive vote," while in regard to discipline, the pastor and elders alone voted. There is nothing here like official independence ascribed to the deacon.

The form of church government adopted in the year 1645, as a part of the covenanted uniformity with England and Ireland, states the same doctrine. After enumerating the three orders of officers, a pastor, ruling elders, and *deacons*, as belonging to a particular congregation, this document goes on to say, "These officers are to meet together at convenient and set times for the well ordering of the affairs of that congregation, each according to his office."\* The pastors, elders, and deacons are to "*meet together*:" so far all is plain. It would be the merest quibbling to say, that the pastor and elders are to "*meet together*," but that the deacons are to meet by themselves; for then we must explain the whole paragraph accordingly, and we would have the pastor meeting by *himself*! They are to attend to "*the affairs of that congregation*;" the *whole* affairs, temporal and spiritual; for in this manner unlimited expressions such as this are to be explained, unless necessarily limited, and here no such necessity exists. Besides, what is commonly understood by "the affairs" of a congregation? Certainly, its whole interests—its pecuniary affairs, as well as the affairs of the poor, and the spiritual affairs. None need to be told that the first of these—the pecuniary—are not only "*affairs*," but often very important ones. They are to transact these affairs "*each according to his office*." To arrive at the genuine sense of this clause, the reader has only to remember the laws of the church quoted above. The pastor, elders, and deacons, in the Scottish church met *together*. Discipline was managed by the pastor and elders alone—the other affairs by the joint action of all.

This cursory view of the exercise of the deacon's office in the church of Scotland, satisfactorily establishes the fact, that this, the purest of all the reformed churches, always considered the deacon an officer under authority, who was to be associated with the eldership in the discharge of his official functions. The most intelligent of the English divines agreed with the Scottish church in

\* Confession of Faith. Philadelphia Edition, 1838, p. 574.

this principle, as appears from that part of the form of church government compiled by the Westminster divines, to which reference has just been made. The *London divines* frequently express similar sentiments in their valuable essay from which we have already quoted so often. They say, "how it (the alms) shall be best improved, and disposed of, *cannot be denied to be an act of government*, and for this did the elders meet together, Acts xi. 30." Again: "The deacons being specially to be intrusted with the *church's goods*, and the disposal thereof, *according to the direction of the presbytery*, for the good of the church." Again: "The apostles, in the constitution of elders in every church, derogated nothing from their own authority, nor discharged themselves of their care. . So, when they appointed deacons to take care of supplies for the poor, *they did not forego their own right*, nor the exercise of their duty as their other work would permit them. Gal. ii. 9, 10."\*

JOHN OWEN† says; "yet did not the apostles herein utterly forego the care of providing for the poor, which being originally committed unto them by Jesus Christ, they would not wholly divest themselves of it. But by the direction of the Holy Ghost, they provided such assistance in the work, as that for the future it might require no more of their time and pains, but what they should spare from their principal employment. And the same care is still incumbent on the ordinary pastors and elders of the churches, so far as the execution of it doth not interfere with their principal work and duty, from which those who understand it aright, can spare but little of their time and thought." Again: "But whereas there are three things that concur and are required to the ministration unto the poor members of the church; (1.) The love, charity, bounty, and benevolence of the members of the church in contributions unto that ministration; (2.) The care and oversight of the discharge of it; (3.) The actual exercise and application of it: the last only belongs unto the office of deacons,‡ and neither of the first is discharged by the institution of it. The care also of the whole work is, as was said, still incumbent on the pastors and elders of the church, only the ordinary execution is committed to the deacons."

This distinguished divine then defines more particu-

\* Divine Right, &c., p. 184, 248. The last quotation is from Dr. Owen's work on "The Ruling Elder."

† "Treatise on Church Government," chap. ix. These extracts are long, but they will amply repay the trouble of perusal.

‡ As *peculiar* to it, is evidently meant.

larly, the extent and exercise of this office. "Whereas, the reason of the institution of this office was, in general, to free the pastors of the church who labour in word and doctrine from avocations by outward things, such as wherein the church is concerned: it belongs unto the deacons, not only to take care of and provide for the poor, but to manage all other affairs of the church of the same kind; such as are the providing for the place of the church-assemblies, of the elements for the sacraments, of keeping, collecting and disposing of the stock of the church, for the maintenance of its officers, and incidences, especially in the time of trouble and persecution. Herein are they obliged to attend the elders on all occasions, to perform the duty of the church towards them, and receive directions from them." Again, he asks: "What is the duty of the deacons towards the elders of the churches?" And answers thus: "*Whereas the care of the whole church, in all its concernments, is principally committed unto the pastors, teachers, and elders, it is the duty of the deacons in the discharge of their office—1. To acquaint them from time to time with the state of the church, and especially of the poor, so far as it falls under their inspection. 2. To seek and take their advice in matters of greater importance relating to their office. 3. To be assisting unto them in all the outward concerns of the church.*"

This concludes our review of the principles of the churches, and of distinguished writers, at or near the period of the Reformation, in regard to the exercise of the deacon's office. We find among them a very remarkable unanimity. Indeed, they entirely harmonize in their views. From the latter part of the seventeenth century, it need hardly be observed, darkness begins to settle down upon us on this subject. Within a short time, however, the doctrines of the Reformation have been, by some, recognised and reiterated. *The Reformed Presbyterian Church* in Scotland, has expressed her views very lately with sufficient clearness in the following language, already quoted: "Deacons are ordained upon the choice of the congregation, and are associated with the teaching and ruling-elders in distributing to the necessities of the poor, and managing other temporalities in the church."\* *The Associate Presbyterian Church*, in the United States, in her Book of Discipline,† Art. IX., refers to this subject in the following

\* "Testimony," edition 1837, chap. xi. § 11. In the following paragraph, it is said, "Rulers meet in presbytery, synod, &c. Each of these courts is a *consistory* of elders."

† Published in 1817. In the revised form of this book, now in over-

terms: "*Deacons are admitted to sit in session when met to consult about the secular affairs of the congregation, and to give their advice, but not to vote in any judicial decision, except in matters relating to their office.*" The same principles substantially are expressed by Dr. M'LEOD. He says of the deacon,\* "his official duty entirely respects temporal affairs." And Question 80, "Is the sole right of managing the pecuniary affairs of the congregation lodged in the deacon's hands?" he answers as follows: "The apostles were the primary depositories of power, and after them, *teaching elders are competent to the management of ALL ecclesiastical concerns; ruling elders are their helps; and deacons are the helps of both: the apostles and elders had in trust the collections for the poor.*"†

III. In our endeavours to establish the subordination of the deacon to the ruling officers of the church, or, in other words, the right of these rulers to a general superintendence over, or virtual co-operation with the deacon in discharging his functions, we have, thus far, drawn our arguments from the highest sources, the Scriptures, and the footsteps of the flock. The doctrines of the Bible and of the church, respecting the exercise of the deacon's office, are, as we might expect, altogether wise, judicious, and safe. The least reflection will satisfy us, that, to remove entirely the management of the fiscal concerns of any society out of the hands of those who have the direction of its other affairs, would be unwise and unsafe. Such an arrangement, any where, would probably terminate by clashing between these independent powers in the same body. For example, the legislature, in a state so constituted,

ture before that body, this is expressed as follows, Art. II. § 15: "The deacons of a congregation, in conjunction with the session, shall form a consistory, (the pastor presiding,) for the management of the temporalities of the congregation; from whose proceedings, however, an appeal may be taken to the presbytery."

\* Ecclesiastical Catechism, edition 1831, p. 47.

† The sentiments of this distinguished divine were not mere theory. He was instrumental in introducing *deacons*, and establishing a consistory in his congregation, nearly a quarter of a century ago; where it continued until his death. There is an expression in a note to the Ecclesiastical Catechism, which does not exhibit that correctness which usually characterizes Dr. M'Leod's views on this subject. He says, (p. 130.) "They (the deacons) are founded upon the circumstance of a class of *paupers* belonging to the church."—This idea has in it something that is even repulsive. Read the narrative, in Acts ii. and iv., of "the remarkable liberality of the Christian converts, and say—is this a fair representation of the matter? If so, then the apostles themselves must have been *paupers*—for they were supported out of these contributions.

might legislate, but in every instance where an appropriation was requisite for carrying laws into effect, the will of the legislature *might* be thwarted by the fiscal officers, and rendered ineffectual. Often, unquestionably, would this occur. Consequently, we find no society so constituted. Nations, whatever their form of government, and whatever their character in other respects, never have formed an *imperium in imperio*—a government of this kind within the government. No such arrangement is found any where in churches constituted upon Presbyterian principles, except in reference to the affairs of *congregations*. Churches, considered in their collective capacity, have revenues. These are managed under the direction of the supreme judicatory, Synod, General Synod, or Assembly—and appropriated to the support of theological seminaries, for missionary and education purposes; and, in general, for the accomplishment of such objects as are of public interest and obligation. Sometimes, these revenues are large. Subordinate, or provincial synods and presbyteries, have their distinct funds, which are appropriated under their control and supervision. Now, it may be asked, and it will be hard to find an answer that would satisfy a man of sense, why a principle of so universal application, should not apply to the concerns of the church in a single congregation? If the eldership of a congregation have no voice in secular affairs at home, how do they acquire it in those larger bounds which the presbyterial and synodical limits embrace? If it be right that a synod should take the oversight, in fiscal matters, of what is synodical—and a presbytery, of what is presbyterial—why should not a session of what is congregational? If there is something undignified, or profane, in the funds devoted to religious objects in a congregation, that renders it indelicate for the eldership to touch them, what sanctifies those of a presbytery or synod employed in the same way? The truth is, that, although these revenues are in some respects different, there can be no reason why they should not *all* be managed under the general supervision and control of the eldership.

It will here be asked, and very properly, what guarantee will contributors have, that the funds which they contribute will be judiciously and faithfully applied to the objects contemplated? Happily, this inquiry can be met by more than one satisfactory reply. Indeed, it may be safely affirmed, that no other system furnishes as many, or as strong guarantees for the wise and faithful distribution of the ecclesiastical goods.

In the *first* place, they will be administered by men of the people's own choice. And if the elective franchise is properly exercised, men will be chosen to fill all the offices connected, in these affairs, possessing a measure, at least, of the scriptural qualifications. And, unless the state of religion and morals in a congregation be exceedingly low, they will be, at least, *honest* men. And it may be observed that, after all, this is the chief and best guarantee for a faithful administration, either in church or state. In vain will nations form "checks and balances," if they neglect the scriptural direction, and do not set over them "able men, such as fear God, men of truth, and hating covetousness."\* And just so, in the churches. The system advocated in this Essay, is that which is most likely to furnish this best of all guarantees. Deacons are chosen by the people, and then, after examination, solemnly sworn, in their ordination vows, to discharge their official duties conscientiously.

In the *second* place, the deacons should render, and may be required to render, a *full* and *certified* account, at suitable intervals, to the congregation, of all their transactions, making as complete a statement as circumstances warrant;† so that their whole doings are known to the church. If any thing has been done wrong, unintentionally, or ignorantly, it may thus, being pointed out in a friendly spirit, be rectified; while serious injustice or mal-administration may be rectified at the stated presbyterial visitation,‡ or even be carried up through the courts according to their regular gradation.

In the *third* place, if the deacons persist in neglect of duty, or in mal-administration, they may be subjected to the censures of the church. And in case suspension, or deprivation of office, becomes necessary, others are chosen at once to fill their place. Their office is inseparably connected with their church-membership; in losing the privileges of the latter, they lose, likewise, the exercise of the former. Thus, while the action of the government and discipline of the church retains even tolerable purity, there is this strong check upon the deacons, and guarantee for the proper execution of the trust committed to them.

\* Ex. xviii. 21.

† Some expenditures, it is evident, may be of such a character as to render a public statement of them in a promiscuous assembly, improper. But even in such cases, the deacons should go so far as to certify to the faithful distribution of the church goods.

‡ Such visitations are *essential* to the *proper* working of the Presbyterian system, even in spiritual things.

In the *fourth* place, the deacons are personally liable to the church courts, and the whole board are responsible to the legal tribunals.

These considerations sufficiently establish the fact of the deacon's responsibility. Some would, perhaps, desire a more direct accountability to the church assembled in a congregational assembly. And some, perhaps, would desire the whole responsibility to be to the congregation, as a check upon the ministry and eldership. To these we would say, that the responsibility we advocate, is not only *sufficient*, being a responsibility to the church through her representatives, but has the additional advantage of being entirely harmonious with the whole structure and principles of Presbyterianism; while the opposite views have a strong leaning towards Congregationalism—as they seem to intimate that Presbyterianism requires to rest upon a basis of Congregationalism, to render it equable and firm.

It is not supposed, indeed, that the system developed in our pages, will, in *every instance*, secure a faultless administration. This would be, indeed, Utopian, and fanatical in the present state of human nature. It will not be looked for. Nor is it asserted, that this scriptural system will, in its operation, countervail the difficulties to which the church is subjected, in a state of things where the civil administration is so often in the hands of men, either indifferent or directly opposed to the interests of truth. But, assuredly, so far as any danger may be apprehended from other quarters, where can the property of the church be considered so safe as under the wing of the church herself? Under what circumstances will it be likely to be so well employed in the promotion of the interests of Christ's kingdom, as under the supervision of the church herself? And under what management can we look for so full an effusion of the divine blessing, as in that which is of Christ's appointment?\*

\* The subordination of the deacon, we have attempted to illustrate and establish, in the *principle* only. As to the manner of applying this principle, or the precise mode of exercising the supervisory power belonging to them, on the part of the eldership, there is something to be said. The old form adopted in the Scottish church, differed somewhat, though not materially, from that in use in the foreign reformed churches. In the latter, the pastor, elders, and deacons met in one body. The elders taking part in *all* that came before them, the deacons advising upon all matters, but voting only in what concerned their own office. In Scotland, the elders met, and it appears that the court was constituted as a court of elders. (See Stewart's Coll.) The deacons were always present, and took part, as in the French churches. Some apply the



## CHAPTER V.

## CONCLUSION.

Some observations respecting the qualifications, choice, and admission, or ordination of *deacons*, with the objects and results of their official administration in detail, might naturally be expected at this period of our investigations. This Essay has, however, already exceeded the limits originally prescribed to himself by the writer, and these topics, though interesting and important, can receive but a mere passing notice. The deacon should be intelligent, godly, honest, industrious, liberal, zealous, and public spirited;\* he is chosen by the people;† the session must then proceed to examine the candidate of the people's choice,‡ and having been sustained, he is to be ordained in the name of the church's Head, and thus set apart to the deacon's office. The church so constituted, having her ministry, whose business it is to "preach the unsearchable riches of Christ,"—her elders, whose special business it is to rule in the house of God, and her deacons, whose special business it is to attend to the promotion of the welfare of the poor, and manage her "outward things," is "furnished with all officers,"§ and thus fully organized and prepared for her work and warfare. She is, then, in all her parts, and in all her operations, *formally*, as well as really, subject to Jesus Christ alone, her blessed Head.

principle a little differently. The deacons transact the pecuniary affairs of the congregation, and at stated periods the whole transactions of the board of deacons are laid before a body composed of *all* the officers of the congregation, and called a consistory, to distinguish it from the meetings of the session. This body examines, consults, and determines as to what may be deemed best in reference to those matters which fall under the cognizance of the deacons, until the succeeding meeting. According to this arrangement, as in the Scottish and other reformed churches, the deacon is not a *mere* executive officer, he has a voice in the direction; while, at the same time, the other officers of the congregation exercise a general supervision, and that in the most unexceptionable way in which it appears possible to do it. There is something similar to this in many congregations which have not deacons. As in most of the congregations, at least of the Reformed Church, in Ireland, where the committees appointed to settle the annual accounts make their settlements with the session, and in acknowledged subordination to that body. Many advantages connected with this system might be pointed out, did our limits allow.

\* 1 Tim. iii. 8, 9, 12.

‡ 1 Tim. iii. 10.

† Acts vi. 3.

§ Larger Catechism, Ques. 191.

This subject is, in many respects, an important one : too important to be slightly treated, or carelessly examined.\* It concerns, intimately, the activity and efficiency of the Christian church in the promotion of the great ends of her organization; the diffusion of the Gospel in its purity; and the accomplishment of those works of charity and benevolence, by which she is to reflect before the world, and upon it, the image of the grace and compassion of her beneficent Redeemer. The church should act with freedom, consistency, and power, in fulfilling her high and exalted mission. Why entangle her with bonds which bind her to the world? Why impair her energies by the crippling influence of humanly devised modes of managing her pecuniary interests, when we have in the institutions of Christ a wise, consistent, and efficient system? A system that falls in, in every part, with the orderly, compact, and vigorous structure of Presbyterian church-government. It was, moreover, the system received and practised by the reformers of the sixteenth and seventeenth centuries. Let the churches return to this "good old way," laying aside all the substitutes that have been devised for the office of deacon, and then *one* obstacle to the spread of truth will be removed. Not, indeed, the *only* one. Far from it. Yet accomplish this, and it is something gained — some progress made in a better conformity to the doctrines and precepts of the Bible. May that time soon come when all "shall see eye to eye;" when every corruption shall be purged out, and the church redeemed by the blood of Christ, be made altogether glorious, "with His comeliness put upon her."

\* It should be remembered that this subject was considered important enough by Knox and Melville, and other noble reformers, in Scotland, to be contended for, for more than thirty years, (from 1560 to 1592,) against the power of the court of that kingdom. Especially was it argued vehemently from 1578 to 1592, fourteen years.

## A P P E N D I X .

### NOTE A.—P. 17.

The discontinuance of the office of the deacon in the Scottish churches, and those which have derived their system of doctrine and order from them, is a subject of inquiry which possesses both an historical and a practical interest at the present time. The Act Recissory, in 1661, broke down at once most of the fabric which had been erected during the Second Reformation. It left, however, the congregations in possession of their organization, until further acts of legislation, and deeds of violence, destroyed in many districts, even this part of the Presbyterian structure. This was particularly the case among those who faithfully resisted seduction, as well as violence; and refusing to accept of any *indulgence*, were driven into the mountains and caves, by the dragoons of Dalziel and Claverhouse. After the Revolution settlement, in 1688, when William and Mary were called to the throne, and Presbyterianism re-established, (but not upon pure scriptural principles,) deacons existed for a short time in the Scottish Establishment. It appears, that this office had been, at least partially, neglected before the year 1719; for in that year an act of assembly required "ministers to take care that deacons, as well as elders, be ordained in congregations where deacons are wanted." This law was ineffectual. The causes which had led to the previous neglect, still continued to operate; and that, too powerfully for legislative enactments to counteract. Not very long after that period, deacons were not generally found in the congregations of that establishment. This accounts for the want of this class of officers in those denominations which derive their origin from that church, since the period when she ceased to have deacons.

As to the causes of this. The chief was, unquestionably, *the transferring to other hands the deacon's duties*. The charge of providing and erecting places of worship; of furnishing funds to the ministry of the church for their support, and, in some measure, of providing for the poor, was given into the hands of civil officers. It was in vain to expect the *office* of deacon to be kept in the church by laws, when the *duties of the office* were almost entirely discharged by civil officers. The few that remained to the deacon were afterwards quietly appropriated by the session; and then the deacon, as a necessary consequence, dropped out of the church's organization.

As to the Covenanters, who dissented from the Revolution Settlement, it is not difficult to ascertain why this office should have disappeared from among them also. While the persecution raged, it was impossible to preserve their perfect organization. Whether the deacons, which James Renwick in a letter to Sir Robert Hamilton, says he "was about to ordain," were ever actually ordained, or not, is uncertain. His speedy martyrdom probably prevented it. After the year 1688, their "Societies" were left *eighteen* years without a minister. Of course, no ordinations took place during that period among them, either of elders, or of deacons. They were, literally, "like sheep without a shepherd." This was their state for many years after the constitution of a presbytery. They could scarcely be said to have *congregations*; they were rather *missionary stations*, dispersed here and there. A full and regular organization could hardly be looked for. Moreover, it ought to be remembered, that before the period when their congregations had become compacted, the churches around them had dropped the deacon's office. There was, consequently, nothing in their circumstances, to recall this office. Other plans had gradually grown up for the accomplishment of the objects contemplated in its institution. It is a ground of rejoicing that the Scottish churches are, generally, awaking to the consideration of this subject.

The observations just made, apply with equal truth to the same denomina-

tion in Ireland. It is not more than one generation since most of the congregations of the Reformed Presbyterian Church there, have passed from the condition of missionary stations. While a church exists in so scattered a state, the want of deacons is not sensibly felt, and passes unobserved.

## NOTE B.—P. 28.

The following list of texts in the Old Testament, which relate to the ecclesiastical finances, has been prepared with some care. Passages referring to private pecuniary concerns, are not given. The list contains, it is believed, all the texts in which mention is made of any arrangement respecting the public fund of the church.

Lev. v., trespass money to be given to Aaron and his sons.

Lev. xxvii., laws regarding dedicated things.

Num. iii. 46—51, directs the redemption-money of the first-born to be given to Aaron and his sons.

“ iv. chapter throughout, directs the distribution of the “charge of the tabernacle,” among the families of Kohath, Gershon, and Merari.

“ xviii., the provision made for the maintenance of the priests and Levites, was all to be “devoted,” and under their charge.

“ xxxi. 26—54, a prescribed portion of the spoils of the Midianites to be brought to “Eleazar the priest,” v. 29, 31, 41, 51, 54, and given to “the Levites,” ver. 30, 47.

2 Kings xii., the priests were ordered by Jehoash to repair the temple. They were negligent, and the king and Jehoiada took the matter into their own hands. An extraordinary case.

“ xxii. 4—7, the high-priest to take charge of the funds to repair the temple, in Josiah’s reign.

1 Chron. ix. 26, certain Levites were over the “treasuries of the house of God.”

“ xxiii. 28—32, the whole charge of “the tabernacle—of the holy things—of Aaron and his sons,” assigned to the Levites.

“ xxvi. 25—28, Levites had “charge over all the treasures of the dedicated things.”

“ xxix. 8, all the treasures devoted to the building of the temple, put into “the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.”

2 Chron. viii. 15, the same order was observed during Solomon’s reign, concerning the treasures.

“ . xxiv. 5—14, the repair of the temple, as in 2 Kings xii.

“ xxxi. 11—19, the treasures of the dedicated things were put into the hands of the Levites, v. 14, “to distribute the oblations of the Lord, and the most holy things;” v. 15, “to give to their brethren by courses, as well to the great as to the small;” v. 19, “to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.” The latter were “The sons of Aaron the priest.”

“ xxxiv. 10—19, the same as 2 Kings xxii.

Neh. x. 37—39, and xiii. 13, tithes, &c., given to the Levites. The “priest was to be with the Levites, when the Levites took tithes.”

“ xii. 44, 47, the holy things given to the Levites, who gave them to the sons of Aaron.

These are the principal texts, if not all, from which we can gather any information concerning the fiscal administration of the Old Testament church. One principle pervades the whole. *The property dedicated to ecclesiastical purposes, was always committed for safe keeping and distribution, to the Levites, or priests; all of whom were ordained officers.*

Besides, there was a distinct state-treasury, under civil control. 1 Chron. xxvii. 24—31.

## NOTE C.—P. 54.

The question respecting the title to church property; that is, in whom it should vest, is connected with the subject of our investigations: and deserves

some notice. There is great diversity of practice on this subject among the churches. Some have incorporated boards of trustees, others, incorporated consistories; some, unincorporated boards of trustees, or deacons; some vest their property in private individuals, *in trust*. This diversity of practice shows the entire want of fixed principles, in regard to this whole subject in the churches. An inquiry of this kind could not arise in a nation truly reformed, and doing its duty in reference to the church. At present, there can be very satisfactory reasons given why the title should be vested in the officers of the congregation:

1. They are its natural representatives.
2. They and their successors will remain while there is an organized congregation.
3. In their hands it is less likely to be used in any way injurious to the congregation.

These considerations show both the equity and propriety of the title so vesting. However held, it is of course understood, that the whole is *a trust* in law, and cannot, without moral and legal guilt, be perverted from the ends for which it was contributed.

---

#### ERRATUM.

Page 28, foot-note “†,” before “chap. xxvi.,” insert “1 Chron.’”

# CONTENTS.

## CHAPTER I.

### *The Deacon a Standing Church Officer.*

|                                                          |    |
|----------------------------------------------------------|----|
| Argument from the Scriptures, . . . . .                  | 5  |
| Deacons in the early Christian Church, . . . . .         | 9  |
| Opinions on the subject, . . . . .                       | 10 |
| Deacons in the Reformed churches, . . . . .              | 13 |
| Expressions of opinion, since the Reformation, . . . . . | 19 |

## CHAPTER II.

### *The Nature of the Deacon's Office.*

|                                                                                 |    |
|---------------------------------------------------------------------------------|----|
| The care of the Poor belongs to the Deacon, . . . . .                           | 22 |
| The management of the Finances generally, . . . . .                             | 24 |
| Argument from Acts vi. 1—6, . . . . .                                           | 24 |
| Views of commentators on this passage, . . . . .                                | 26 |
| Argument from the Old Testament, . . . . .                                      | 28 |
| Argument from the Jewish Synagogue, . . . . .                                   | 30 |
| Doctrines and practice of the Church in the primitive times, . . . . .          | 31 |
| Doctrines and practice of the Church in the times of the Reformation, . . . . . | 31 |
| Opinions of late writers, . . . . .                                             | 36 |
| Doctrines of Presbyterian churches, . . . . .                                   | 37 |
| Objections considered, . . . . .                                                | 38 |

## CHAPTER III.

### *Of the Substitutes for the Deacon.*

|                                                         |    |
|---------------------------------------------------------|----|
| Various substitutes specified, . . . . .                | 40 |
| Boards of trustees are an innovation, . . . . .         | 42 |
| Boards of trustees are unscriptural, . . . . .          | 44 |
| Boards of trustees are anti-scriptural, . . . . .       | 46 |
| Boards of trustees are of dangerous tendency, . . . . . | 49 |
| Boards of trustees are unsafe, . . . . .                | 53 |

## CHAPTER IV.

### *The Relations of the Deacon.*

#### THE DEACON IS SUBORDINATE TO THE ECCLESIASTICAL COURTS.

|                                                                       |    |
|-----------------------------------------------------------------------|----|
| Scripture argument, . . . . .                                         | 55 |
| The practice of the Christian Church, . . . . .                       | 60 |
| Illustration of this subject from the structure of society, . . . . . | 67 |
| This mode of managing church property is safe, . . . . .              | 68 |

## CHAPTER V.

|                       |    |
|-----------------------|----|
| CONCLUSION, . . . . . | 71 |
| APPENDIX, . . . . .   | 73 |